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MOSAIC SYSTEM
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MOSES

AND

THE PHILOSOPHERS,

IN THREE PARTS:

THE PHYSICAL SYSTEM;
THE MORAL PROBLEM;
THE MERCY SEAT.

THE WHOLE TOGETHER GIVING A VIEW OF THE UNIVERSE, AS WRITTEN BY MOSES, THE SERVANT OF GOD.

THREE PARTS
IN ONE VOLUME.

BY

STEPHEN ALEXANDER HODGMAN, M. J. C.

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PHILADELPHIA:
1884.

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AXIOMS IN PHYSICS.

I. There is no effect without a cause.

II. There cannot be Evolution without Involution; that is, the character of the effect must be as that of the cause.

III. Material causes are only second causes.

IV. Second causes imply a First cause, as there is no chain without a beginning.

V. Matter is not known by us in its simplest elements.

VI. We know Matter by its properties, as inertia, gravity, affinity, impenetrability, etc.

VII. Every simple Element has an affinity for other Elements, by which they unite and form all the compound substances known to us.

VIII. Matter is not self-existent, but created; as, otherwise, the present system of things must have been eternal.

IX. Circular motion is produced by two forces, ever-acting.

X. The motions of the heavenly bodies could not have been self-originated.

XI. No atom of matter can ever be annihilated, except by the Power which created it.

XII. Matter cannot develope mind, since the effect must be as the cause.

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II.—THE NEBULAR HYPOTHESIS.

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PREFACE.

MOSES still lives. Twelve hundred years after the record of his death, he was seen alive in "the holy mount," by three witnesses whose testimony cannot be invalidated. But there have been epochs in the world's history, when infidels believed that the great Lawgiver was dead, beyond the hope of resurrection. One of those epochs was in the early part of the Christian era, when the tyrant Dioclesian ordered the sacred writings throughout the Roman empire, to be gathered together and burned in heaps, which was done.

Another similar epoch was when Voltaire made it his boast that with his own right hand, which he employed in writing his infidel tracts, he would destroy the labors of the twelve apostles, which they had wrought with both hands.

The present age is another similar epoch when infidelity is making such progress, and is so far in the ascendency just at this hour, that some of them are

beginning to predict that Christianity is almost in its last throes, and that *the age of reason* is once more beginning to dawn on their gladdened vision. But let us forewarn them that the ancient and irrepressible Lawgiver, having survived through all the wars of more than thirty centuries, still lives, and shows no signs of age or decrepitude. There never was an age, when there were more copies of the sacred books read and sold than in the present age.

It is true their professors and presidents have taken possession of our institutions of learning, and are imbuing the minds of our youth with the principles of a false philosophy. And they have brought their crude speculations to the altars of learning, and had them christened as science. And they have enlisted many of the public reviews, and the large daily journals in our cities, on their side, and are doing all they can to spread their atheistic notions. And we must say that the horizon looks somewhat darkened, especially when so many of the learned divines seem disposed to join hands with them, in the work of disseminating these rationalistic views. In vain have we been looking for a protest against sentiments uttered in the most august assembly of divines ever met on this continent, by a distinguished member of that as-

sembly. As reported, the paper read by him contained the following passage:

"There is a manifest and a wise end in the joints of our frame—as for instance, the ball and socket of the shoulder, but there is quite as palpable a purpose in the way in which these joints have been formed in the geological ages."

Here we are taught, and our sons at college are taught, that these human frames of ours were formed or developed in the geological ages—that they were formed not from human bones, as human beings did not live in the geological ages—but that they were formed or developed from the bones of inferior animals—which is the philosophy taught by Messrs. Darwin, Huxley and Spencer. And we have not learned that there was a dissenting or a protesting voice in that assembly of divines. This is an omen of no good. It shows whither we are drifting.

But we do not lose faith. The Scottish church, and the Presbyterian church in America may become apostate, as other churches have become in past ages, but Moses will live still, and the Bible will spread, and permeate other lands, and Christianity will gain the ascendency at last. This is one of the preordained events, which is just as certain to come to pass as that

Jesus is at the head of His church—the glorious God-man, whose humanity was never developed from the nature of a monkey, or a serpent, but from that glorious and perfect type of humanity, which stood forth in primeval innocence and beauty in the first paradise.

It is about time for all who are the friends of truth, to rally around the old standard. Let the irrepressible Lawgiver—let Moses, once and again, be heard, speaking in the majesty of truth itself, and their absurd fictions will pass away like airy phantoms, or as the morning mists before the rising sun.

In the following chapters, the simple aim has been to show that Moses wrote the true and philosophical account of the origin of things, and that all the latest discoveries in science go to establish, and confirm this account. When this shall be made manifest, the dreams of these pseudo-philosophers must prove to be as evanescent as they are fanciful and false.

The author has only to add that, forty years ago, he obtained from Moses the key that unlocks and solves all the mysteries connected with the physical aspect of our globe. He wrote out his views at the time, but laid aside the manuscript, determined to wait for confirmatory evidence from the light of nature. There was no chair of geology in any of our colleges then.

But he did not wait very long. He read in Cuvier, and Humboldt, of *sea and land changing their places*, and of *continents upheaved, but never again submerged.* He stood on mountain eminences, and saw the unmistakable signs of a prehistoric convulsion and upheaval. And still later, he has read the reports of scientists as to the recent upheaval of the continents, the age of the great rivers, etc.—facts which will not now be controverted. And the facts demonstrate the truth of the Mosaic Record. And he sends forth this volume, the fruit of forty years' study, with no misgivings as to the verdict which will be rendered by the thinking part of the world. And let God have all glory.

THE AUTHOR.

PHILADELPHIA, *April*, 1881.

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MOSES AND THE PHILOSOPHERS.

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IT has been made a question by many whether the human mind can, under any circumstances, become so incapable of reflection, or so dead to all sense of virtue, as utterly to ignore the existence of a Supreme Being, who is the intelligent First Cause of things. But when we see them live as if there were no God, and when they tell us that they do not believe in the existence of a God, we have to take them at their word. Atheism comes either from sottish ignorance or from pride of intellect, but the original cause or ground of it is depravity.

There is a class of minds so uncultivated and ignorant, that they cannot reason from what is seen to what is unseen, and all whose pleasures and pains are

such as have their origin or foundation in their corporeal nature. All their thoughts and aspirations, their hopes and prospects, are bounded by the short span reaching from the cradle to the grave. They are born like other animals, they eat, sleep, propagate, then die like other animals, and, as they think, that is the end of them. As for the idea that they are in the possession of souls or spirits capable of a separate existence, when their breath has passed from their bodies, that is a thought their minds are unable to grasp.

Whether these persons are more to be pitied or blamed may be considered as a question. But there is so little of intellectuality belonging to them, that it is almost impossible to reason with them, or induce them to listen to reason. There seems to be almost a total effacement of the divine image, if, indeed, it was ever once impressed on their natures. Can it be that humanity once so exalted and so glorious, in which Jesus himself appeared, is capable of sinking so low!

But there is another sort of scepticism that has its origin, not in brutish ignorance, but in false philosophy, which may, therefore, be termed materialism or *philosophic atheism.* The unbelievers of this class are not the ignorant and the unlearned; but they are men of science who even make a boast of their learning. They are professedly students of nature, and from being students become worshippers of nature; as we read in the volume of sacred truth concerning some, that, "professing themselves to be wise, they became fools, and worshipped and served the creature more than the Creator, who is blessed forever." These are *materialists.* We sometimes speak of them under the

designation of *rationalists*. But especially do they desire to be known as philosophers, and as men of science, who, as Lord Bacon said, "standing on the pinnacles of the sciences," affect to look down on all below them as weak-minded and superstitious. It would not be an easy matter to draw the line of distinction between *materialism* and *atheism*.

It was nothing else but the deification of nature in the last century that, gradually, but surely, precipitated the philosophers of France into the abyss of atheism, and brought upon that hapless country the terrible revolution of 1793. That system of philosophic scepticism may be summed up in these words: "All things continue as they were, and all things shall remain as they are, because the works of nature are uniform and her laws never change." Prof. Huxley, in one of his lectures, defined it in these words, which are of precisely the same import, viz.: that "the order of nature which now obtains has always obtained, or, in other words, that the present course of nature, the present order of things, has existed from all eternity." And he says that this hypothesis was generally held, and that it was the "favorite fancy of antiquity," and further, that geologists were familiar with it as "the doctrine of *uniformitarianism*."

This old and favorite fancy excluded the idea of any permanent change in the operations of nature, and set at naught the Christian belief in the doctrine of miracle, and of a special providence. The great argument of David Hume against the miracles of the Bible had its foundation in this philosophy. That great leader at one time of German thought, Strauss, rested his

argument on the same false foundation, when, to disprove the divinity of Christ, he said:

"An exceptionless experience proves, that only by the concurrence of the sexes, is a new human being generated," which, if the maxim were true, would prove that the first man and woman on earth must have had human fathers and mothers as well as Christ. And it would prove that because we have never known an oak tree to be produced except from an acorn, therefore the very first oak that ever grew must have been produced from an acorn, which acorn must have grown on an oak. This was reasoning in a circle, and this reasoning would, of course, make the present order of nature to have been eternal.

A beautiful anecdote has been related—whether true or not, is not material—of a little girl who once asked a French savant, who was giving utterance to his atheistic notions, "Sir, can you tell where the hen's egg came from?" "Well, it was laid by the hen," he replied. "But where did the hen come from?" the little girl continued. "Well, she was hatched from the egg." "Then which was first, the hen or the egg?" the little philosopher again asked; when the old philosopher became silent, as he found himself running into the everlasting circle. Of course no one believes this uniformitarian theory now; yet, as Huxley says, it was "a favorite fancy of antiquity." That is a good word, as descriptive of the philosophy, for it was nothing but a fancy. Yet it was far more popular less than a century ago than the new philosophy which is to supplant it ever will be. Dr. Priestly gives us a very good idea of the popularity of this system of

philosophy, when, after having travelled much in Europe, he tells us that all the philosophical persons to whom he was introduced in Paris were unbelievers in Christianity, and even professed atheists. He says, further, that, as he chose to appear on all occasions as a Christian, he was told by some of them, that he was "the only person they had ever met, of whose understanding they had any opinion, who professed to believe in Christianity." This "favorite fancy" or the uniformitarian system of philosophy had so far gained the ascendency in that age, only one century ago, that even some who professed faith in the Christian system, were afraid to avow it publickly, lest they should be considered as weak-minded or ignorant.

But what is the spectacle we behold to-day? The Darwins, the Spencers, the Huxleys are doing their very best to extirpate that old philosophy, and to substitute for it another system as a foundation for atheism, which is not any more entitled to credence and respect, than the system which they are laboring to destroy. Huxley says that we can go back to the period when there was no life on this globe, and therefore, "the hypothesis of the eternity of the present condition of things must be put out of court altogether." No, they cannot for a moment entertain that old uniformitarian theory that was so universally entertained by the atheistic thinkers of the last century, and the beginning of this, but are working hard to build up another system ten times more absurd and false, and which never can be made half as popular. No one has been more actively engaged in effecting this change in the philosophy of unbelief, than Prof.

Huxley. Several years ago, when travelling in these States, he addressed a public audience in Buffalo, and in the address, he said:

"It is popularly said abroad, that you have no antiquities in America. If you talk about the trumpery of three or four thousand years of history, it is true. But in the large sense, as referring to times before man made his momentary appearance, America is the place to study the antiquities of the globe. The reality of the enormous amount of material here has far surpassed my anticipation. I have studied the collection gathered by Prof. Marsh, of New Haven. There is none like it in Europe, not only in extent covered, but by reason of its bearing on the problem of evolution; whereas, before this collection was made, evolution was a matter of speculative reasoning, it is now a matter of fact and history, as much as the monuments of Egypt."

This sceptical philosopher knew that a quarter of a century ago, evolution was only a speculative idea, but he asserts that now it is a matter of fact and history, as much as the pyramids of Egypt, which no lapse of years can change. Such an assertion is simply childish, and proves that the author is no philosopher. He knew that the forms of Lyell, Hugh Miller and Agassiz, have scarcely yet mouldered in their graves, and they dealt death-blows against this new atheistic system. The professor must have known that evolution is still only a speculative idea, with not one tithe of the proof of the old uniformitarian philosophy which is now defunct, after such a long and triumphant career. The three distinguished scientists just named, have left on record, their united and emphatic testimony that there

is not a fact in geology nor any other department of science—not one fact that favors the development theory, but that, on the contrary, all the evidence is against that theory. Prof. Huxley offers no evidence—never has advanced a single fact in support of the theory—nothing that has even the plausible appearance of a fact. He has inspected so long and so intently the anatomical structure of the gibbon and the baboon, that he fancies he has discovered a general resemblance between some of the bones of these animals and the anatomy of man, and the idea has got hold of his mind that the latter must be a lineal descendant of the former. And having once got the idea, he has pondered it and revolved it so long in his mind, that there is no doubt he really believes it himself, and perhaps, he thinks that the whole world ought to adopt it, and that they are just on the point of accepting it on his authority. It is well known what an extraordinary influence a single thought will often exert on the mind, even of a great man, when it has been allowed undue preponderance. Men become monomaniacs in this way. To what extent the professor may have been carried away in his enthusiasm for the new philosophy, the world may judge from the following closing sentence of the address before quoted from:

"In that collection (Prof. Marsh's) are the facts of the successions of forms, and the history of their evolution. All that now remains to be asked is *how*, and that is a subordinate question. With such matters as this before my mind, you will excuse me, if I cannot find thoughts appropriate to this occasion."

Now here is a man—and man has no higher origin

than a worm—and man is a worm according to the new philosophy—here is a man—a worm, saying that the facts and the history of evolution are *known*—and the only question that remains is, *how* evolution went on—*how* life was evolved from death—*how* plants first sprung from matter—*how* animal life was evolved from vegetable life—*how* fishes were evolved from mollusks—how quadrupeds and land animals were evolved from fishes, and *how* man was evolved from a quadruped—he, a man, a worm himself, for he does not claim to be any thing more than an animated lump of matter—he is going to solve this problem of evolution—to give us the *modus operandi*—and explain how all this was done; and having such thoughts occupying his mind, he excuses himself for not being able to speak words appropriate to the occasion.

In our age, Christianity is not so unpopular as it was a century ago. On the contrary, it has made such progress, that now the term infidel—or atheist—has more of opprobrium connected with it than the name of Christian. It is for this reason we have so many new sects springing up in the name, and under the general auspices of Christianity. They do not like to be called atheists or infidels, and they take such names as universalists, spiritualists, rationalists, and liberals. But these have only the name, or the form of religion without the substance. But there is no such thing as the possibility of a compromise between Christianity and infidelity—between religion and no religion. If the Bible is the inspired word of God, we have to accept it as a whole, or reject it. If the Bible is true, there is a heaven and a hell—two different habitations

prepared for the righteous and the wicked hereafter, and we are to be saved from our sins alone through Christ. But if the Bible is not true, we have no use for it but to treat it as a book of fables and lies. Then we can consistently give to the winds our cares and our anxieties, and do as they once did, write in large letters, over the gates to the church-yards—"Death an Eternal Sleep!"

There is no midway station or stopping-place between these opposite extremes of receiving the Bible as true, and following it, or rejecting it as false, and then putting it under our feet. When one of these liberal Christians proclaims, as Mr. Frothingham did, that "the best of Christians can scarcely equal Herbert Spencer in the purity of his life, who knows nothing of the Bible," it is only saying that a man who does not believe, can be as good as one who does believe; and so, to be saved, a man does not absolutely need a Bible, or a Saviour. That is the meaning. But that is a very different thing from Christianity.

All acknowledged atheists believe in the eternity of matter. This is their first cause of things. They are honest and candid in the avowal of these principles. But these liberal Christians who are neither infidels nor Christians; neither believers nor unbelievers; these spurious Christians—they also believe in matter as much as real atheists, and in the unvarying laws that govern matter. All events that occur in the natural world, as they believe, come to pass in obedience to those laws of matter, and these cannot be relaxed or suspended in answer to prayer. The Almighty himself, as they hold, does not interfere with

the operation of those laws. The Deity whom these rationalists worship is something like the god of Epicurus of old, whose blessedness consisted in entire freedom from all thought of care or occupation, having nothing to do with the affairs of mortals. Nature was said to pursue her course in accordance with everlasting laws, without any interference on the part of the gods. They might spend their eternal years in pleasure or sleep, or in any other way, but they had nothing to do with our mundane affairs. So these rational and very liberal Christians believe. Therefore, all the natural calamities that occur, as the great fires, the earthquakes, the storms, the epidemics, the famines, etc., have to take place in obedience to those laws of matter. Practically, then, there is no difference in the faith of an atheist and that of a rationalist. For all that God has to do with our world, there is no law but gravitation: the inflexible, iron law of necessity—"the beautiful necessity"—as one of them speaks of it. Under that law, there is no such thing as moral responsibility.

And these liberalists, while they call God "our Father" and "Lord," profess to believe that He permits these laws of nature, seeing that He either will not or cannot control them, to destroy about thirty millions of His children annually, in the most frightful ways—by burning, scalding, drowning, engulfing, starving, and so on; and that His children cannot avoid these calamities, because they are ignorant of those laws of nature which cause them; and that, even if they had a perfect understanding of them, they could not avert them. If there be any choice, it would

be preferable to be an atheist, and to say there is no God, than to believe in a God who spends His eternal years in idleness, leaving His children exposed to all these miseries, without the disposition or the ability to protect them. We could not believe in such an impotent and indolent Deity. It would be better to take the alternative which John Stuart Mill chose, and to plunge into the abyss of absolute atheism.

But what pen, in fitting terms, can draw a picture of atheism? To be an atheist is to believe that the destiny of man is similar to that of a beast which does not think, and that he has nothing to do, but to eat and drink, and make himself fat for the day of slaughter. It is to believe that there is no future for the soul, and that its aspirations after God, and its hopes of an immortal life, are all deceptive illusions, and mocking dreams to cheat the mind. To be an atheist is to believe that there is no such thing as moral good or evil, and no moral responsibility; and that man, at his best estate, is a mere puppet, the sport of every accident, driven and tossed like the merest waif on the resistless current of time. To be an atheist is to believe that there is no such thing as the crime of blasphemy, perjury, murder, or any such thing; and that these terms are only conventional—expressive of what has no real existence. And to preach this doctrine would be to evoke the days of Robespierre and Danton, and to turn the earth into a pandemonium.

In contrast to this fatalism, how beautiful, how divine is the system of doctrine revealed in the Bible! In the light of that system, every thing is clear, every thing satisfactory! God made man upright, in His own

image. He made a beautiful world which He decorated and garnished with all manner of delights, and man was supremely blest. There was nothing in nature at war with him then. The fire, the air, the earth, the water, all the elements were God's servants, which He made to minister to the happiness of man, instead of making war against him. But when man became a sinner by rebellion against the divine law, in order to vindicate the law, and show His opposition to sin, God was bound by the holiness of His own nature, to inflict the penalty due to sin. He turned against man, only when man had departed from Him. Then the happiness of Eden was marred. The curse fell on the ground for man's sake, and it began to bring forth thorns and thistles. The elements of nature became hostile, and all things were changed. Man became more and more alienated—the children revolted more and more, till, as it is recorded, the whole earth was filled with violence.

As God is holy He could not change His law, nor relax its claims, because man had changed. He must send His judgments on the rebellious race, just because He is holy, and His throne is established in righteousness and judgment. When, therefore, any natural evil or calamity has come on the children of men, in whatever form, we may know that it has been sent as a judgment because of the abounding of sin.

Suppose that we cannot always tell what particular forms of wickedness God intends to rebuke, there is crime and wickedness enough in every city and country, to provoke the judgments of heaven. Whenever any particular form of sin becomes so prevalent that it may

be considered a national sin, then we may expect some national judgment to be visited upon that people as an expression of the Divine displeasure against that sin. National sins, as such, are never visited on individuals, but on nations or communities. Individual sins are not often punished in this life; national offenses always are. Nations cannot and will not be judged in the future world as nations; therefore, if they fall into sins or vices that become national, or of general prevalence, God must show His displeasure against such sins, and they will be judged. The judgment may come in the form of war, or famine, or pestilence, or some other way, but it will come, for God must maintain the majesty of His law. And as the proudest, haughtiest monarch of earth was made to confess, "all His works are truth, and His ways judgment; and those that walk in pride, He is able to abase."

A sound philosophy teaches that there cannot be second causes without a first cause, and also that second causes have no power of action in themselves except as they are acted on by a first cause, that has put them in operation. The elements of matter and the laws of nature, are to be considered as instrumental or second causes, that no more have the power of action in themselves than the engraved marble slab, that marks the spot where sleeps the dead. The power that puts them in operation, and controls them, is the will of God, or the special and all controlling Providence of God.

But rationalists do not comprehend how it is that an event, which seems to be perfectly natural, and which comes to pass in the orderly course of events, may yet

be spoken of as an act of God's special Providence. Now the point which we desire to make evident, is, that everything which comes to pass, is Providential, and yet, that Providence makes use of men, while He leaves their wills free, and makes use of all the agencies of nature, without seeming to interfere with the operations of her laws, to accomplish His own most wise designs, and direct the affairs of the world. If we cannot comprehend this, it must be owing altogether to the imperfect state of our knowledge.

This primary and essential belief in a Special Providence is a cardinal principle, in the creed of every devout mind. It will be best explained, perhaps, by one or two familiar illustrations, selected from some chapter or page of real history. And one chapter or page would serve, probably, just as well as any other, could we but read them all equally well. But as we are dull and slow in this sort of reading, we shall select a page or two which, we think, we partially understand.

First, then, let us take a chapter in the history of God's people—as written by Moses, recording an event which may be considered as the corner-stone in the history of that wonderful people—the Jews—made so by the dispensations of God's Providence towards them—we refer to the bondage in Egypt. Many years before, God had announced to Abraham that his seed should serve in a strange land, and be afflicted four hundred years; and that afterward they should come out with a great deliverance, and that He would judge that nation whom they should serve.

We cannot pry into the secret counsels of the Al-

mighty, to know why he ordained that the descendants of Abraham should serve as bond-men and bond-women so long in a strange land. And we need not inquire concerning it. But there is the prediction plainly recorded.

But how was the decree accomplished? We cannot say there was any miracle wrought. There was no interference with any of the laws of nature. God accomplished His purpose, and yet He employed the agencies of nature, and human agents too, even without their own knowledge or consciousness, to perform the decree made known so long before. Let us look at a few of the links in the chain of Providential events which resulted in the fulfilment of His design.

1. There was the circumstance of Joseph's dreaming very singular dreams. But dreaming is a very common and a very natural phenomenon, and a modern rationalist, of course, would think nothing of that. Yet, in this instance, it had the effect to excite the envy and the hatred of Joseph's brethren against him, so that they sold him.

2. They sold him to certain Ishmaelites, who were going down into Egypt. If they had killed Joseph, as they, at first, had plotted to do; or if these Ishmaelites had been going from Egypt into some other country, there is no probability that Joseph would ever have seen that land, and thus the counsel of God might have been frustrated.

3. The Ishmaelites sold Joseph to an Egyptian whose name was Potiphar, in whose house, through the baseness of an outlandish woman, he got into a trouble which led to his imprisonment. But we shall

see that this circumstance led to his subsequent promotion and greatness.

4. In the prison, Joseph became acquainted with certain men who had been high officers of Pharaoh, and interpreted their dreams, which was the circumstance that procured for him, afterwards, an introduction to the king.

5. Pharaoh himself had a very remarkable dream, which Joseph interpreted, after it was found that the magicians could not interpret it, whereupon he obtained promotion over all the land of Egypt.

6. There came a great famine in those days—a very natural event, of course—but, according to the narrative, it was more severe than any known in modern experience, having continued for the period of seven consecutive years. During the prevalence of the famine, the family of Jacob were compelled to go down into Egypt to buy bread.

7. The sons of Jacob discovered that Joseph, whom they had sold years before, was still alive, and that he was the lord over all the land of Egypt.

8. When Joseph had made himself known to his brethren, and was reconciled to them, he persuaded them to bring their father Jacob, with their families and all their substance, and take up their abode in Egypt. Thus was the Divine decree fulfilled.

These were but a few of the links in the chain of Providential events, connected or linked together in such a way as to lead to the result which God had purposed; and we have to say, that, as the first and efficient cause, it was His act, though He had employed men and other instrumentalities in the accomplishment

of His purpose. It was in this sense that Joseph interpreted the event. He said to his brethren:

"God did send me before you, to preserve life." And again he said: "God sent me before you, to preserve you a posterity in the earth." And again: "So it was not you that sent me hither, but God." And once more: "As for you, ye thought evil against me, but God meant it for good, to bring to pass as it is this day, to save much people alive."

This is the interpretation that Inspiration has put on this remarkable passage in sacred history, and therefore we have no need of any human interpretation. But if we look at all the circumstances, or second causes, that culminated at last in the consummation of the Divine purpose, we do not see that there was any special miracle wrought, nor that violence was done to the will of any of those voluntary agents who were instruments in the accomplishment of that purpose.

Every evangelical believer must give his assent to this exposition. But the mere rationalist, or atheist, who explains everything on materialistic principles, will find it impossible to reconcile with his theory, any part of the story concerning Joseph and the sojourn in Egypt. He believes only in second causes—he has no first cause to operate, or to put in motion the second causes, and so he rejects the story altogether as a myth or a fable, as indeed he does the greater part of the Bible.

If, then, it is clear that there was a Special Providence which directed all the steps which led to that important historic event—the bondage in Egypt—which stands out so prominent in the Holy Scriptures, we might stop here and say, "*Ex uno disce omnes.*"

But, for the purpose of illustration, we will use another event, still later in the annals of history—so late, in fact, that rationalists will have no pretext for treating it as a myth—an event which may be considered as the exact counterpart of the one recorded in Jewish history. We refer, of course, to the bondage of the children of Ham in our country, and their deliverance, in whose behalf the Providence of God was almost as conspicuously displayed, as in the deliverance of Israel of old.

The origin of the recent great civil war may be dated back several centuries, as we would say of a majestic oak, that its origin is to be traced to the planting of the acorn a century ago. Let us go back, then, in our thoughts, to the very beginning of our history as a nation.

See that floating speck on the bosom of the Atlantic, midway between Africa and America. It is a Dutch ship, laden with a score or more of the dusky children of Africa, in fetters, who have been torn by violence from the land of their birth. They are landed at Jamestown, Virginia, in 1620, and sold as slaves. That was the planting of the acorn—the beginning of slavery.

It was a horrible crime, as the abolitionist would say—and so it was, viewed only as a deed of rapine and piracy, prompted by the avarice of the kidnapper, and looking to nothing beyond. But, perhaps, those kidnappers, while they were actuated alone by "love of filthy lucre," without any regard to God's will, were employed, unconsciously, as instruments in carrying out one of His designs of mercy.

We look again, and we behold not a single little Dutch ship, but a succession of ocean steamers, crossing the Atlantic in the opposite direction, from America to Africa, carrying home the children of Ham, that had been stolen away centuries before. But they don't return as they came. They have been civilized and enlightened. They are Christians, not barbarians, now. And they are carrying back presents to the mother country—Bibles, science, religion, the arts of civilized life—gifts better and richer than gold. They plant the colonies of Liberia and Sierra Leone. Republics are built up on the shores of that once benighted land.

If we look again, we see that land in the dawning light of the Millennial morn, that had been for ages covered with a pall of Egyptian darkness. The world is converted to God, and Jesus, according to prophecy, reigns King of the nations. The heathen have been given to Him for an inheritance, and the uttermost parts of the earth for a possession. The golden age has come, as foretold by prophets, and sung by poets and sages thousands of years ago. The descendants of Ham, doomed to slavery, who, as some said, had no souls, are all redeemed. Africa is a glorious continent and a part of Christ's universal possession. This is the majestic oak.

Now, let us look at several of the links in that chain of Providential events, from the beginning to the end, or from the planting of the acorn to the full-grown oak.

God's design, as we now understand it, was to send some of the sons of Ham to America, as that was the land of freedom, thrift and enterprise; to send them

there, and put them at school and under a course of training; to learn the virtues of industry, patience, temperance, submission, which they could not have acquired in their own land—to learn the arts of civilized life, and, above all, to gain a knowledge of the Bible and of the principles of Christianity.

They served an apprenticeship about as long as the term that the Israelites served in Egypt, and their time was out. The ship-load of emigrants had increased to four millions in number. They had become civilized, and lost all traces of their former barbarism. They were good farmers, good mechanics, good cooks, good nurses, good seamstresses—they had even acquired the language of the king-race. They were meek, docile, patient, and submissive to authority, certainly as much as any other people in any country. They had learned, above all, the lesson of the cross. Hundreds of thousands were in the church, and many more had gone to glory, who, we doubt not, have doffed their sable garments to put on the robes of white.

And now, when God's purpose in their discipline was accomplished, the time had come that they were to go out of bondage. But slavery had become so profitable, that the masters said, they shall not go free. Their will stood in opposition to God's will. One or the other had to yield. They enacted laws to keep the slaves in ignorance, to rivet on them more firmly the chains of bondage. They took away the key of knowledge, and attempted to fetter the mind as well as the limbs. They had filled up the cup of sin, and God said to the Pharaoh of the South, "Let my people go free!"

But they would not hearken to the voice of the Lord. He warned them through his servant Moses, of old. In these last days, he admonished them by such great and patriotic statesmen as Washington, Jefferson, Franklin, Adams, and a host of others; and last, though not least, through the peerless orator of Kentucky, Henry Clay, who labored for years to induce his own State to lead off in the cause of emancipation, but in vain. Yet God's purpose could not be broken; and the redemption of Africa was included in that purpose. And so, as they would not, voluntarily, let them go out of bondage, coercive measures had to be employed to make them willing. By seceding, they compelled the resort to coercive measures. This was the act—the free and voluntary act of the Southern people, but it broke the fetters of every slave. There are no bondmen now in this boasted land of the free. But how the problem as to the removal of the curse could have been solved by peaceful measures, there was no statesman wise enough to have predicted. The Providence of God solved the problem. He "meant it for good," though "they thought evil." "He maketh the wrath of man to praise Him." He leaves the will of man free, and He so controls the laws of nature as to accomplish His vast designs.

The inconsistency with materialists is in the fact, that, when they have ignored the existence of a Supreme Being, they have no place, in their creed, for any *First Cause* of things. And if they should speculate forever, they could never show how it would be possible for any series of second or instrumental causes

to put themselves in operation, so as to secure any given results.

It is true they talk about nature—the operations of nature—the works of nature—the laws of nature. Is nature a goddess? Did nature enact the laws that govern the universe? What is nature but the temple of the universe? But who built the temple? They delude themselves, and they try to impose on others by the use of a word. They substitute the term *nature* for God; and the works of God they call the works of nature. And the laws which God originated for the government of the material world, they call the laws of nature, as if nature were God, and as if by this artifice, they could persuade themselves and others, that nature is something that is instinct with life, and possessed of Omniscience and Omnipotent power, and that there is no other god but nature. Having legislated the true God out of existence, they find themselves in want of something else, to substitute in the place of a first cause, with which they can connect the series of second causes. And so, by speaking of nature as if she were a real goddess, possessed of all the attributes of divinity, they imagine that people may be talked and beguiled into the belief that there is no god but nature.

The folly of the ages will pass away. It is nearly time that they who profess to monopolize all wisdom to themselves, should cease to be the greatest fools living. If there is any principle in natural philosophy that may be considered as a self-evident truth, it is that instrumental or second causes have not the power of causation in themselves, but that there must be an

agent, or an efficient first cause to put them in motion. It must be assumed as an axiom in all reasoning, that without a first cause, there could be no second cause, and no effect.

But there is a necessary limit to the human understanding, so that in the attempt to explore the universe, it is stopped in its researches the moment it seeks to advance beyond second causes, and to comprehend *the First Cause;* or, in the language of Job, to "find out the Almighty to perfection."

It is pride of intellect that urges some men onward to this region of atheistic darkness and gloom. The finite attempts to measure the Infinite, just as if a glow-worm should light up its own little taper, and attempt to criticise the shining of the sun and the stars, and not being able to discover the cause of the superior brightness, should conclude that after all, it was a mistake—that there was no light but that which had proceeded from the emission of its own spark. The atheistic philosopher is bewildered and lost in the contemplation of the flashes from his own little taper. It was wisely said by Lord Bacon:

"When Democritus and Epicurus advanced their atoms, they were thus far tolerated by some; but when they asserted the fabric of all things to be raised by a fortuitous concourse of these atoms, without the help of mind, they became universally ridiculous. So far are physical causes from drawing off men from God and Providence, that on the contrary, the philosophers employed in discovering them, can find no rest but in flying to God and Providence at last."

Here is a similar passage from the celebrated Kant,

whose writings, on the whole, have not done much to further the cause of Christianity. Yet, the beauty of the sentiment, and the conclusiveness of the argument in the following passage, will be admitted by every reader. It would not be easy to say more, or to say it in more eloquent language, for the existence of a Supreme and Intelligent First Cause of things. These are his words:

"The present world opens to us so immense a spectacle of diversity, order, fitness and beauty; whether we pursue these in the infinity of space, or in its unlimited division, that, even according to the knowledge which our weak reason has been enabled to acquire of the same, all language fails in expression as to so many and great wonders—all number in measuring their power—so that our judgment of the whole must terminate in a speechless, but so much the more eloquent astonishment. Everywhere we see a chain of effects and causes, of ends and means; regularity in origin and disappearance; and since nothing has come of itself into the state in which it is, it always thus indicates, farther back, another thing as its cause, which renders necessary exactly the same further inquiry: so that in such a way the great whole must sink into the abyss of nothing, if we did not admit of something of itself, originally, and independently, external to this infinite contingent, which maintained it, and as the cause of its origin, at the same time secured its duration."

The greatest enemy of his kind is the man who labors to absolve his fellow-man from allegiance to that Being who is the author of all existence. For how can an intelligent and immortal spirit be supposed

to be in a proper frame of mind, when it has lost its connection with him, in whom we live, and move, and have our being? It is in the condition of a "wandering star," as described by the pen of inspiration, that has been thrown out of its orbit, and is not in harmony with the rest of the universe—now wildly rushing towards the central mass to be consumed in his scorching flames—and now flying to the farthest limits of creation, almost beyond the range of the sphere of attraction. How lost must such a spirit be, having no sympathy with the great God who is the centre of attraction to the moral universe, and no sympathy with the throngs of holy and happy beings who ever adore and worship that Infinite source of life, and joy, and bliss!

CHAPTER II.

The Nebular Hypothesis; or How the Worlds Were Originated, According to the Philosophers.

The atomic theory—The old pagan philosophers—Grand words of Plato—The change originated by Copernicus—Heated nebulous matter—A case of evolution—How the heat was originated—A cooling and contracting process—What becomes of all the heat—No such thing as annihilation—Fusibility of matter—Pure gold found in solid granite—The theory in conflict with the law of gravitation—Prof. Mohr's experiment in Artesian wells—The achievement of Lord Rosse's telescope—A "rash generalization"—Motions of the heavenly bodies unexplained—What Prof. Proctor said—The loss of heat not accounted for—The more and more rapid motions—The idea which Laplace had—The hypothesis self-contradictory—The "sum total" of Fichté—The old Brahminic doctrine of evolution—Myth of the golden egg—Compared with modern evolution.

EVERY building or superstructure must necessarily have some sort of a foundation to stand on. The Materialistic System of philosophy has its foundation in what is now called "The *Nebular Hypothesis*," which is only a modification of what was formerly known as "The *Atomic Theory*." It is sometimes spoken of in familiar phraseology, as "the *star-dust* theory." It teaches, that originally, or from eternity, there was nothing in existence but the atoms and the empty space.

It was Democritus, an old pagan philosopher, who originated *the atomic theory*. He lived before the time of Aristotle or Plato; and he said: "The only existing things are the atoms, and the empty space; all else is mere opinion." Democritus said, further: "The atoms

strike together, and the lateral whirlings which thus arise, are the beginnings of worlds."

This is an explicit statement as to the first cause of things, given in the words of the original propounder of the evolutionary scheme. After him appeared Epicurus; and still later, Lucretius, teaching the same philosophy, in which the fundamental principle was that nature pursues her course in accordance with everlasting laws, the gods never interfering."

Lucretius lived about a century before the Christian era, and he made a clearer and more distinct statement of the atomic theory, than either Democritus or Epicurus had done. For he wrote: "The first beginnings —the atoms are indestructible; and into them all things can be resolved at last." Here is their first cause of all things, the atoms—the molecules—invisible to the naked eye—invisible even with the help of a microscope. They have never seen one of them. And yet materialists believe that the invisible atoms or molecules are the makers of worlds, and of all things. Lucretius argued that the interaction of the atoms among themselves rendered all manner of combinations possible. And he combated the notion, that the constitution of the universe had, in any way, been determined by intelligent design, but that from all eternity, these atoms had been in motion, and after trying unions of every kind, at length, by accident or chance, they happened to fall into the arrangement out of which the present system of the universe has come.

This is their whole philosophy in a nutshell. They just beg to have the infinite space in existence, and the

infinite matter, and as Prof. Proctor said, the evolution will go on of itself. Worlds are formed. Stars come into existence—flowers grow—beautiful babes are born—eye-glasses and telescopes are rolled out by evolution. In short, a temple is built, the most magnificent and glorious the eye of man or angel ever beheld, but there is no builder, no architect. The atoms—the invisible molecules, which they never saw, and whose very existence is doubted by another set of philosophers either more or less wise than themselves—these atoms are the sole builders of the temple, the stars, the flowers, the beautiful babes, the telescopic instruments, and all things.

But they are careful to tell us that it was not from design, or forethought, or intelligence, or purpose, that the atoms made or wrought all these wonders, which now exist. But, always, the atoms were in motion among themselves, and when, by chance, they fell into certain positions, these thousands and millions of curious forms and figures happened to result, just as the colors and figures vary in a kaleidoscope when you turn the instrument.

Thus have I shown what materialism is, and how it was originated. But we must not believe that all the old pagan philosophers were materialists. There were indeed, very few of them. We might count on our fingers all the respectable names of philosophers, who were materialists or atheists in the old pagan world. They had little influence over the minds of the masses. The teachers, the philosophers who swayed the minds of the people, were such as Moses, Confucius, Plato and Socrates, who were opposed to

materialism, and taught the existence of a Supreme Being, and the immortality of the soul. Plato has a very noble plea, and it has come down to our times. I will quote a brief paragraph. He said:

"The cause of all impiety and irreligion among men, is the reversing in themselves, the relative subordination of mind and matter; they have in like manner in the universe, made that to be first which was second, and that to be second which was first; for while in the generation of things, mind and final causes precede matter and efficient causes, they on the contrary, have viewed matter and material causes as absolutely prior to intelligence and design in the order of the universe, and thus, departing from an error in relation to themselves, they have ended in a subversion of the godhead."

These noble words of Plato are worthy to be treasured in our memory. The atomic theory suggested by the old heathen philosophers, as already explained, was developed into what is now called "the Nebular hypothesis." The latter has grown out of the former, perhaps, by evolution, as they say man has been evolved from a monkey. But how did this development occur? This is a question which, I think, admits of a definite answer.

A radical change, as we know, had taken place in the system of astronomy. Copernicus had appeared and established the doctrine of the planetary motions. He taught that the earth, instead of being stationary, the centre of the universe, as formerly believed, is in perpetual motion. Now, they wanted a philosophy which could account for these motions of the planetary

worlds. One change necessitates another. And as the old atomic theory gave no explanation, it had to be modified. The atoms, however, are still in existence, and the empty space is still filled with the atoms. But now they call the atoms of matter—nebulous matter. This is all the difference, except that they have got the matter into an intensely heated condition, which is something that the old heathen sages never dreamed of in their day. And this is the Nebular hypothesis—infinite space filled with the atoms, now called *nebulous matter*, in a glowing hot state.

All the matter in the vast universe, as they teach, was originally, in such a heated condition, that it could exist in no other form, but that of a glowing hot gas. There was then not a planet, a sun or a star in existence—nothing but a common mass of glowing hot gas, diffused through infinite space. And now, wonder of wonders! the scientists tell us, that a cooling process began, and that the masses of nebulous matter began to contract as they cooled. This cooling and contracting of the heated gas, the heated atoms of matter, was the origin of all the suns, and stars, and worlds now in existence. It is a slight modification of the theory held by Democritus, Epicurus and Lucretius, but substantially, it is the same. Some may be almost incredulous, when I remark that this theory is actually believed by many who are called scientists in our day, and still more so, when I say, that it is taught as science in not a few of our institutions of learning. But it has no foundation in science. It is wholly unscientific, unphilosophical,

and, therefore, absurd. I proceed now to give a few reasons for this decided opinion.

I. And the first reason I shall name is that which involves the question, how the atoms of matter, or the star-dust got into this intensely heated state which they suppose, if they had been in existence, and had been cool from a by-gone eternity.

Inertia is an essential property of all matter. This is an admitted principle of science. And therefore, no matter—no atom of matter can change itself. No body of matter can go out of one condition into another, without some cause external to itself.

It is quite amusing sometimes to hear a modern evolutionist talk of the constancy of nature's laws. For example, Prof. Huxley said, in one of his New York lectures, in his gravest and most serious manner:

"It has ceased to be almost conceivable to any person who has paid attention to modern thought, that chance should have any place in the universe, or that events should follow any thing but the natural order of cause and effect."

Would you believe that Huxley gave utterance to that profound remark, and yet that in the same lecture, not more than three or four minutes after, he said:

"Though we are quite clear about the constancy of nature at the present time, and in the present order of things, it by no means follows necessarily, that we are justified in expanding this generalization into the past, and in denying absolutely that there may have been a time when evidence did not follow a first order, when the relations of cause and effect were not fixed and definite," etc.

You see, he first asserts that it is not conceivable "that events should follow anything but the natural order of cause and effect." And then, he says, that this "constancy of nature applies only to the present order of things"—and that "there may have been a time"—by which he means, of course, there must have been a time when evidence did not follow a first order—when the relations of cause and effect were not fixed and definite or certain. He had to leave this open door as a way through which he could retreat, or he could never have maintained his theory of evolution. He has shown how our modern horse came into existence in the order of nature, by evolution from the orohippus. But that constancy of nature would not account how, or from what the orohippus or the first horse that ever existed was developed. And so he had to suppose that the order of nature had changed. But this is a slight digression.

I was speaking of the inertia of matter, and saying that no body of matter can go out of one condition into another, without some cause external to itself. A body that has gravity, will have gravity forever, unless some force that is external to itself, shall destroy that gravity. A ball that is motionless on the ground, cannot put itself in motion. No more could a flying ball arrest its own progress, but it would continue in motion forever, if it were not for the resistance of the air, and the attraction of gravitation. So a body that is cold, cannot heat itself. The lamp or gas would never become ignited so as to give light to any in the room, if no match or taper were applied to light them. A mass of wood or coal would never become ignited,

so as to give warmth to any in the house, if a torch or a match were not first applied to set them on fire. All can understand these simple illustrations.

But our scientists gravely tell us that every atom of fuel in the universe, at some very remote period in the past, suddenly became ignited. And there was no one to apply a match or a torch, and no match or torch to apply. For they say, there was nothing but the empty space, and the atoms of matter that filled the space. And that matter was all fuel, because it took fire—became intensely heated—and is burning yet. They say that the central region of our earth is nothing else but a molten mass of matter in an incandescent state. But all that matter was self-ignited. All that mass of fuel that filled universal space, set itself on fire. That is what they pretend to believe. Of course, that was a case in the past, where the event did not follow "in the natural order of cause and effect."

But I may venture to say, that no one ever knew of a case of the kind, in which a mass of fuel set itself on fire, or ever conceived of the possibility of such a thing. It cannot be necessary to argue the question, seriously, with any persons of ordinary common sense, whether or not, any combustible matter can ignite itself. But the philosophers of this new school, who are possessed of something either more or less than common sense, profess to believe—and we suppose of course, that they do believe—that all the combustible matter in the universe took fire of itself, after it had been in a natural or cold state from all eternity! If they can explain how that took place in the natural order of cause and effect, or even outside of that order, we should like to see or hear the explanation.

It is possible, that, to avoid this difficulty, they might say that, as the matter is self-existent and eternal, it was hot from eternity, and has been eternally in a cooling and contracting condition. I don't know whether any believer in the hypothesis would be simple enough to take that position, because he would stultify himself, as it is clearly self-contradictory. Prof. Proctor said, in one of his popular lectures, that an epoch will come, some time in the future, when our globe and the sun, as well as all other globes and suns, will have parted with all their heat, and life must become extinct in all these worlds. Prof. Proctor said this. And it must certainly be true, if, as he affirmed, they are all parting with their heat. But it is equally true, that, if they have been cooling from all eternity, they would have parted with all their heat, and life must have become extinct eternal ages ago. For the eternity past is as long as that which is to come.

Some of these scientists enter into nice calculations as to the length of years during which the globes have been cooling. For example, we have Prof. Proctor, in his lecture on "The Birth and Growth of Worlds," saying:

"The period alone of the earth's cooling has been computed by a German savant at 320,000,000 years." And, he adds, "the epoch when it was struggling with its gaseous sack was still more tremendous."

Now, suppose that we agree to accommodate the learned professor by saying that the age of our earth, or the period that has elapsed since it was a nebulous mass, is, in round numbers, 500,000,000 years, as

he asserted in another of his lectures—suppose that we admit this, then, if in that period of 500,000,000 years, it has cooled down and contracted to its present solid state, and is a comfortable and habitable globe, we may ask, what would it have been, on the supposition that it had been cooling and contracting for the period of a thousand million, or ten thousand million years? And even that period is as nothing when compared with a past eternity. Do we not see that it would have parted with all its heat, and become entirely uninhabitable eternal ages ago? If, as the professor reasons, such a crisis is to happen in the ages to come, in consequence of the cooling process, then, by the same reasoning, such a crisis must have happened in the ages past, on the supposition that it has been cooling from eternity.

II. A second objection to the Nebular theory involves the question, what becomes of all the heat? If it is constantly passing out of all the matter in the universe—out of the earth—out of the sun—out of the planets—and out of the stars, it must go somewhere. And there are no material bodies into which it can go; for the theory supposes that all the material bodies in the universe are, alike, parting with their heat. Now, our question is, what becomes of all the heat? Certainly, it must go somewhere. Prof. Tyndall says that it is "*wasted*." That is the word he used. And Prof. Proctor says that only the two hundred and twenty-seventh of the one millionth part of all the heat given out by the sun reaches the earth, or any of the planets lighted by him, and that all the rest passes into empty space, and is utterly wasted. These must be scientific

statements, as they are made by men who profess to be scientists. But let us consider them.

The statement which I dare to make in opposition is, that we know of nothing in the universe of God that is ever absolutely wasted. Not the finest particle of dust is ever wasted, or annihilated. That seems to be a self-evident proposition. It is an axiom in physics, that something cannot come from nothing, and the converse of this must be true, that something cannot go into nothing. For, if it could, that would be annihilation, and there is no such thing known to man.

Therefore, whatever amount of heat was in the material universe at first, must be still in the material universe. And whenever one material mass parts with its heat, there must be another material mass to absorb it. It only changes its place, just as we often change our places, without being annihilated. It circulates like the atmosphere that goes to the north, and then to the south again, ever circulating, but never destroyed; or, like the water that goes up from the ocean, and waters the earth, and returns to the ocean again, but not a drop ever goes out of existence. So with the heat—it circulates—but it does not, and it cannot go out of existence. As pertinent to this question, we quote a passage from Sir Charles Lyell. He says:

"It is a favorite dogma of some physicists, that not only the earth, but the sun itself is constantly losing a portion of its heat, and that, as there is no known source by which it can be restored, we can foresee the time when all life will cease to exist on this planet; and on the other hand, we can look back to the period

when the heat was so intense as to be incompatible with the existence of any organic beings, such as are known to us in the living or fossil world. But when we consider the discoveries recently made of the convertibility of one kind of force into another, and how light, heat, magnetism, electricity and chemical affinity, are intimately connected, we may well hesitate before we accept the theory of the constant diminution, from age to age, of a great source of dynamical and vital power. All reflecting minds are now convinced, says Mr. Gore, that force cannot be annihilated. To define the nature of force has hitherto baffled the metaphysician and natural philosopher; but, assuredly, we are not so far advanced in our knowledge of the system of the universe, as to be entitled to declare that a great dynamical force, like that of heat, is constantly on the wane."

It is believed that light and heat are inseparable from electricity, and are only properties thereof. And it can hardly be supposed that electricity can occupy empty space, or go into nothing, for that would be annihilation. Neither could heat occupy or be contained in a vacuum, where there is no material body. This could easily be demonstrated by philosophical experiments. But as illustrating this point, I will state a fact which must be known to almost every one. We know that in the midst of summer, when we are oppressed with heat down in the valley, by ascending to the summit of a mountain three miles high, we would be in the region of perpetual snow. And if we could ascend perpendicularly in a straight line eight or ten miles towards the sun, we would be at a point where mercury would freeze, and we would perish with cold. Why is it that, as we approach the sun, the cold in-

creases? The reason is that the atmosphere, which is a material body, is the medium through which we receive any benefit from the sun. It is the repository of all the light and heat that come from the sun. And if there were no atmosphere, we should receive no light nor heat from the sun. That is the reason, that, as we ascend from the earth, it becomes colder. The atmosphere becomes lighter and lighter, until if you could pass to the distance of fifty miles above the earth's surface, there would be no air at all, and of course there would be no light nor heat there, because there would be no medium to hold or to contain them. For scientists, therefore, to talk about light and heat going off into empty space where there would be no medium to absorb or to contain them, is simply to make themselves appear ridiculous. But we pass on to notice other objections.

III. A third argument against the Nebular hypothesis is based on the geological structure of the earth's crust. We find it to be composed of many different substances, as various minerals—lead, iron, gold, granite rock, etc., which we know to be possessed of different degrees of susceptibility to the power of heat. Thus, chemists tell us that it would take four times as great a degree of heat to fuse a mass of granite as to melt gold, so that when gold has been converted into a glowing hot gas by the action of heat, the granite will be still in a solid state. Now, we sometimes find gold and other substances in a pure state, imbedded in the solid granite. And the pertinent question is, how they came there, when they must have been a glowing hot gas, when the granite had cooled suffi-

ciently to become solid. How did they get into the granite after it became solid rock? Can they solve the problem?

IV. The fourth argument is, that the law of gravitation, as expounded by Sir Isaac Newton, entirely subverts the Nebular hypothesis. All scientists admit that gravity is one of the essential laws of matter. And we know that, according to this law, the heaviest matter sinks down towards the centre of the earth, and that the lightest is farthest from the centre, or at the surface. But what does this hypothesis teach? It teaches that the lightest matter is at the centre, and that the heaviest is farthest away from it, or at the surface. Here is a perfect state of antagonism to the law of gravity. Now what shall we do in this case? Shall we give up gravity for the new-fangled theory, or shall we still adhere to the old philosophy of Newton?

Several years ago, Sir William Thompson, a distinguished scientist of England, delivered a public lecture, the aim of which was to prove that solid matter is heavier than melted matter; and, therefore, that if the interior of the earth were a mass of melted or fluid matter, as the Nebular theory supposes, the law of gravitation would break up the more solid and heavy matter at the surface, into pieces or fragments, and cause them to sink towards the centre, where they would be instantly melted again by the heat. This was a death-blow, dealt by Sir William to the Nebular theory, as any scholar will at once see.

V. Another argument is founded on the diminishing rate of the increase of the earth's internal heat as the

crust is penetrated. It has been said that because this heat increases as we penetrate downwards towards the centre, this is conclusive evidence in favor of the Nebular theory. And it certainly would be conclusive proof, if it were found that this internal heat increased downward in an increasing ratio. But the very reverse of this is the fact. I shall give you the proof in the words of "The Annual Record of Science and Industry for 1876," edited by S. F. Baird, which says:

"The origin of the interior heat of the earth is treated of in a few words by Prof. Mohr, who states, that, if the interior is still molten, it follows that the nearer we approach this nucleus, not only must the temperature increase, but must do so in an increasing ratio; so that for a given increase of temperature, we require to descend into the earth through a decreasing number of feet. Now the deepest artesian well as yet executed is that at Sperenberg, about twenty (20) miles from Berlin. This well was begun in 1867, and has already reached a depth of over 4,000 feet, at which depth, Magnus measured the temperature by means of his thermometer. The observations of temperature that have been made in this well, were executed with the greatest care; each position of the thermometer being cut off from connection with the upper or lower portions of the well, by plugging up the tube. There results from these measurements a very remarkable, but well-established result, that the rate of increase of temperature is continually growing less as we descend. This increase diminishes at the rate of one-twentieth of a degree for every hundred feet, so that it is easy to compute at what depth the temperature will cease to increase. The depth is found to be the very moderate one of 5,190 feet, at

which a temperature of forty degrees Reaumur might be expected to prevail. Even if we do not attribute absolute accuracy to these observations, yet we see that a constant temperature must be attained at a depth far within twenty miles, and that the temperature itself, even at that depth, must be far less than the melting point of the rocks. The result of these observations at Sperenberg, is, therefore, completely in accordance with that deduced by Vogt, from observations at the artesian well at Grenellè; and if we attribute any value at all to the calculations, they seem to give a death-blow to the Plutonic theory of former geologists."

It is not necessary to make any comment on this passage. For this is real science—knowledge. And it is scarcely to be presumed that any mere opinion or conjecture, especially of any modern scientist, shall be considered as an answer to these positive facts of scientific observation.

VI. The sixth argument is one that concerns the existence of the nebulous matter itself. There is no scientific proof—not the slightest possible proof that there is any such thing in existence, as that which they call the nebulous matter. Here I will give you the explicit and emphatic testimony of some of the most distinguished scientists, who did not draw their conclusions from mythical or fanciful premises. Thus, Sir John Herschel wrote:

"We have every reason to believe, at least, in the generality of cases, that a nebula is nothing more than a cluster of stars."

And Sir David Brewster testified as follows:

"It was certainly a rash generalization to maintain that nebulæ differ essentially from clusters of stars, because existing telescopes could not resolve them. The very first application of Lord Rosse's telescope to the heavens overturned the hypothesis; and with such unequivocal facts as that instrument has brought to light, we regard it as a most unwarrantable assertion, to say that there are in the heavens, any masses of matter, different from solid bodies, composing planetary systems."

And Prof. Nichol, a clear-headed scientist, said:

"The supposed distribution of a self-luminous fluid, in separate patches through the heavens has, beyond all doubt, been proved fallacious, by that most remarkable of telescopic achievements—the resolution of the great nebula in Orion, into a superb cluster of stars; and that this necessitates important changes in previous speculations on cosmogony."

Prof. Nichol had written a work on the "theory of the earth" based on the supposed truth of the nebular theory, which he withdrew from circulation, after he discovered his mistake.

I could give the testimony of Prof. Newcomb, and others to the same effect. But the passages which have been quoted ought to satisfy any candid inquirer.

VII. The seventh and final objection to the Nebular hypothesis is, that it does not, and that it cannot explain, as it was intended to do, the regular circular motions of the heavenly bodies. Any common schoolboy, who has studied the laws of motion, or dynamics, as taught in our seminaries of learning, knows that circular motion can be produced only by the action of two forces, the centripetal and the centrifugal. But

neither of these can be generated by the cooling and contracting process. Richard A. Proctor said in one of his lectures:

"The way in which the planets move is a fact, in itself, that seems to indicate a certain process of evolution, by which they have a particular motion. Now, if you consider the way in which that motion arose, we are first led to the hypothesis of the French astronomer La Place. La Place in his explanation of this motion, had the idea, that there was a great nebulous mass having the sun in the centre, extending on either side far beyond the present breadth of the path of the uttermost planet—that is, a path of 5,000,000,000 miles in diameter, and the nebulous system of La Place extended beyond that. That mass was intensely hot and vaporous, and was rotating, and as the rotating mass contracted, and it began to rotate more rapidly, the result was that a ring was thrown off by centrifugal force."

In the same discourse, he said:

"In time the ring would gradually break up, its parts would gradually amalgamate; many parts would have different rates of motion; and different parts would encounter each other, and in the course of millions of ages, there would be an amalgamation into one mass, having the same direction of motion that the nebulous mass had, and travelling around a centre which was the sun. But as this minor mass went on contracting, it would follow the same law as the original body which gave birth to it. It would go on contracting, and go round more and more rapidly, perhaps, it would throw off other rings which would become satellites. So the earth was formed; she turns on her axis in twenty-four hours in the same direction, while she takes three hundred and sixty-five days in going around the sun. So

it was with Jupiter, and Saturn, and all the planets all in rotation in the same direction. That process would go on until one planet after another were formed. And so it was that the solar economy as we at present know it would arise."

This may not be all perfectly intelligible to every one, but I shall try to make it so. We cannot be mistaken as to some of the more important positions affirmed in the extracts quoted, among which are:

1. That all the bodies which constitute the solar system, as the earth, and Jupiter, and Saturn—the sun himself, and all the planets, were formed, originally, out of the nebulous matter.

2. That the nebulous matter was intensely hot and vaporous.

3. That the mass out of which the present solar system was formed had a diameter of more than 5,000,000,000 miles.

4. That the sun was located in the centre of the mass; that is, according to the supposition, before there was any sun in existence; for the theory was invented to explain how the sun came into existence.

5. That the vast mass of matter, more than 5,000,000,000 miles in diameter, was rotating; but how it began to rotate is not explained.

6. That the rotatory motion was more and more rapid, not uniform and regular. This is contrary to fact. Astronomers tell us that the motions of all the planets are perfectly uniform and regular—not more and more rapid.

7. The cause of the increased rapidity of the planetary motions is twice stated to be the cooling and contracting process.

Now if this is a fair statement of the theory, it is legitimate to point out some of the necessary inferences from it, which show its absurdity in such a light, that all must see it.

I. And the first inference has respect to the expenditure of heat which is constantly going on, throughout the universe. All the masses of matter are constantly contracting or growing less because of the cooling process. The earth has been parting with its heat, and contracting 500,000,000 years more or less, we are required to believe, and it is growing colder and must continue to do so till there shall be no latent heat left, and all life shall become extinct on its surface. And so likewise, the sun is cooling and contracting. And Mr. Proctor thinks that a period will come when the sun will be so cool and solid as to be a habitable globe like our earth; as he says, the earth was once a flaming and brilliant sun. And so all the planets, and stars, and suns are parting with their heat. But what becomes of the heat, or where it all goes, they have never attempted to explain. To say that it is wasted, or that it goes into *vacuum*, is unphilosophical and absurd, as we have already seen.

II. Another general inference from the theory, has respect to the more and more rapid motions of the heavenly bodies caused by the cooling and contracting process, as the professor affirms. This, as before stated, is contrary to astronomical science. But Mr. Proctor says, in these words: "that, as the rotating mass contracted, it began to rotate more and more rapidly"—and again, "it would go on contracting, and go round more rapidly." It is very

certain, that, if the planetary worlds were ever and always contracting, and growing less in size in consequence of the loss of heat, their revolutions would necessarily be more and more rapid. But Prof. Proctor is not quite sure that these celestial bodies are all the time contracting in size; and he is not sure that their revolutions are more and more rapid. The fact or the truth is just the reverse of this. We know that the length of our day is what it was 3,000 years ago. And we know that the length of our year, or the period of the earth's revolution around the sun, is what it was 3,000 years ago—not a minute nor a second less or more. But suppose, that, according to this theory, the earth were always growing less, its revolutions would, of course, be more and more rapid, and it would be impossible to have two successive years, or two successive days exactly of the same length; but the years and the days would be growing shorter all the time. This would be the inevitable consequence. And this alone is an unanswerable argument against the Nebular hypothesis.

III. Another inference from the extracts quoted from Prof. Proctor relates to the "*idea*," which he says that La Place had—he calls it an idea. Well, of course, it was nothing more than an idea—a mere conceit or conjecture. But we should remember that La Place was a French materialist, and every materialist is really an atheist, and can be nothing else. And here, by way of parenthesis, it may be remarked that it is doubtful whether one great invention or discovery in science or the arts, that has proved to be a lasting blessing to mankind, ever emanated from an atheistic brain.

They may talk about evolution. But I do not remember an instance of evolution of that kind. I believe that all the great improvements and discoveries have been originated by devout Christian minds. Copernicus, Galileo, Kepler, Euler, Newton, Locke, Bacon, Columbus and others who have contributed to enlarge the boundaries of human knowledge, were all devout men. I don't know of an exception to this rule, I don't know the name of an atheist who is to be placed on the list of the world's benefactors.

But now, I will return from this digression to the idea which La Place had—and what was it? Well, La Place had the idea that there was a great nebulous mass, more than 5,000,000,000 miles in diameter, and having the sun in the centre, with that mighty nebulous mass travelling or revolving around him. This was the idea. Of course the sun was in existence. But how came the sun in existence? They invented the Nebular hypothesis to explain how the sun and the planets, and the stars came into existence without the aid or help of a Divine Being; but instead of explaining, they just suppose the sun to be in existence, and set him at the beginning, in all his glory in the middle of that great nebulous mass, drawing it and compelling it to travel around him. This was *the idea!* A grand idea, was it not? If Prof. Proctor had said that it was a *dream*, he would have used the proper word to express what it was that La Place had in his mind.

By his course of reasoning, Prof. Proctor makes the sun to be older than our earth. But his theory—the Nebular hypothesis, makes the earth to be older than

the sun. But how the earth can be older than the sun and at the same time, the sun be older than the earth, I don't think there is any one can explain, except the great astronomer who came all the way from London to shed the light of his genius over our western hemisphere.

Any system of philosophy which recognizes no first cause of things, but "the atoms and the empty space," and attempts to account for all things by second causes, must be radically defective, and involve its supporters in contradictions and inconsistencies numberless. If Mon. La Place or his disciple—Prof. Proctor, could have had some almighty and supreme intelligence to form the sun at first, and set him in the centre of that mighty nebula, rotating on his axis in exact periods of twenty-five days, as he now rotates, it would have relieved them of the embarrassment experienced, in getting the planetary worlds into their regular and orderly motions.

But the spirit of David Hume, or some other spirit more powerful than any mortal, has set them so strongly against the doctrine of miracle, that in their fixed determination to leave God out of view, and to have the universe organized and regulated without any intermeddling of God, or of "the gods," they have uttered, as the apostle expresses it, "*profane* and *vain* babblings."

When they shut up the Bible, the only book which can shed a ray of light on the origin of things, they take a leap into the dark, and are like blind men who grope at noon-day, and know not at what they stumble. There have been a few great minds inclined to

atheism who were yet candid enough to admit that there is a realm of knowledge which lies beyond mortal ken. Among those who have been willing to confess the insufficiency of unaided human reason to explore the realms of the unknown, was Fichté, a great German thinker. I will give a brief paragraph from his writings, in which he gives vent to his doubts—his utter hopelessness as to any reliance to be placed on any attainments of the human understanding, and it shows how dark and hopeless is the soul that is without God, and afloat on the dark sea of infidelity. He says:

"The sum total is this: there is absolutely nothing permanent either without me or within me, but only an unceasing change. I know absolutely nothing of any existence, not even my own. I myself know nothing, and am nothing. Images there are—they constitute apparently all that exists, and what they know of themselves, is after the manner of images; images that pass and vanish without there being aught to witness their transitions; that consist in fact, of the images of images without significance and without an aim. I myself am one of these images. All reality is converted into a marvellous dream, without a life to dream of, and without a mind to dream—into a dream made up only of a dream of itself. Perception is a dream. Thought, the source of all the existence, and all the reality which I imagine to myself of my existence, of my power, of my destination, is the dream of that dream."

This, to say the least, is an honest confession of ignorance. Here is a philosopher, one in a thousand, who is candid enough to confess that he could know nothing. But oh, what a confession! It seems to come

like the wailing of a soul that feels itself an orphan. And that is just what every soul is—an orphan—that is without God, and that refuses to look for light and hope, to the Star of Bethlehem.

We have seen what the Nebular Hypothesis is. It is the latest attempt of atheism to account for the existence of the universe without a God—without an almighty and intelligent First Cause, to bring it into existence. According to this theory, the atoms of matter and the empty space are the sole builders of the mighty fabric. There is no supreme and all-wise architect, who contrived and planned the building. The infinite space existed and the infinite matter, as they tell us, and the evolution went on of itself. They never saw any of the atoms or the molecules, but still they kept up their motions, and worked away through the ages, and this glorious universe with all its paraphernalia of sun, moon, and stars, has come into existence as the result of their combined action.

Now, if there is any one prepared to believe this, all that can be said is that he ought not to blame nor to pity the ignorant and benighted follower of Brama, for believing that the universe was hatched from an egg. There were more thousands and millions who believed this old pagan myth than can ever be persuaded of the truth of this evolution theory. Indeed, if I had to choose between the old heathen myth and the modern theory, I should choose the myth of the egg. As it may interest many, we will give you the substance of it from a distinguished author, who spent many years in India, the great missionary, Dr. Alexander Duff, of Scotland. I quote his words:

"Brahm or Brama, the Supreme, produced an egg, in which the elementary principles might be deposited, and nurtured into maturity. All the elementary principles—the seeds of future worlds—that had been evolved from the substance of Brahm, were collected together and deposited in the newly produced egg. And into it along with them entered the self-existent himself, under the assumed form of Brama; and then he sat vivifying, expanding and combining the elements. a whole year of the creation, or four thousand and three hundred millions of solar years! During this amazing period, the wondrous egg floated like a bubble on the abyss of primeval waters, increasing in size, and blazing, refulgent as a thousand suns. At length, the Supreme who dwelt therein, burst the shell of the stupendous egg, and issued forth under a new form, with a thousand heads, a thousand eyes, and a thousand arms. Along with him, there issued forth another form, huge and measureless. What could that be? All the elementary principles having now been matured, and disposed into an endless variety of orderly collocations, and combined into one harmonious whole, they darted into visible manifestations under the form of the present glorious universe. A universe now finished and ready made, with its entire apparatus of earth, sun, moon, and stars. What then is this multiform universe? It is but a harmoniously arranged expansion of primordial atoms and principles. And whence are these? *Educed or evolved* from the divine substance of Brahm."

"*Educed or evolved.*" That is the word in the old myth. Of course, that was Evolution. We see that there are striking points of resemblance between the Hindoo myth and the modern theory of Evolution. They both have the universe, as it now exists, by a process of evolution, only in the case of the old myth,

composition of granite. Scientists admit the fact, though they cannot explain it. It is something wonderful, surpassing our comprehension. There is not much resemblance between oxygen gas and granite rock. But God knew how to combine the materials, out of which He purposed to build His temple. On each and every one of the original elements, He imposed a certain law, or gave it a certain property, by which they unite together in certain exact proportions, and at once the temple is built. There is nothing wanting, and nothing superfluous. Every stone in the temple is in its proper place.

I might continue this mode of argument indefinitely. It is known that oxygen forms more than half the substance of this entire globe. Water, that covers nearly three-fourths of its surface, is composed of oxygen and hydrogen, united in certain proportions. These are impalpable and ethereal substances called gases, but they unite, by the law we call chemical affinity, in certain ascertained proportions, and under a certain temperature, and they are no longer gases, but water. Here is a well-established fact. Now when did this law come into operation? Evidently, when the gases and the law of affinity that unites them, began to exist.

In like manner, we know that the air, or the atmosphere which surrounds this globe, and without which no living animal could exist on its surface, is formed by the union, in certain known proportions, of oxygen and nitrogen. Now, can any one believe that these original elements—the simple gases, oxygen, hydrogen, nitrogen and carbon—were evolved or developed through long ages, from the heated star-dust or nebu-

lous matter? Or that the law of affinity which unites them in exact proportions, was also developed in the same way? This is what modern scientists profess to believe. And yet, the oceans that cover the globe, the firmament that surrounds it, and the solid granite foundations of the earth have been formed out of these simple elements, united together by chemical affinity. The elements are simple, and the law that unites them together is a very simple law, yet who can comprehend or know anything about the mystery? We give names to things that we do not understand. That is all we can do. But modern scientists think they understand, that there was such a thing as the star-dust, or the nebulous matter, in existence from eternity, and that these simple elements and the law that combines them so mysteriously, were all, in the course of billions of years, developed from that heated star-dust!

From these sixty-three original elements of matter, which God created in the beginning, and which He endowed with certain properties, all the millions of wonderful and beautiful forms, existing in sky, earth and sea, have come. It is just as when we look at the alphabet of language and thought, and say, that, from these twenty-six letters are made all the books in the world, that contain the hoarded wisdom and learning of the ages. When we read the book of Job, or the "Pilgrim's Progress," or "Paradise Lost," we do not imagine that the few simple characters from which these and all other books have been written, are self-existent, or eternal, or that they happened into existence by chance. But we feel perfectly assured, that

these letters were made or invented—and for this very purpose, that books might be composed from them.

In like manner, a house is built. The architect must have the plan in his mind, and must arrange the several materials, as the marble, the brick, the wood, the lime, the slate, the iron, the glass, etc., in their proper places, and in the proportions required, so as to secure architectural beauty and fitness. He must know how to make one material fit or join to another, and how to adapt all the parts together, so that it shall be one building, and the unity of design shall be conspicuous throughout. None but a skilled architect can erect such a building. "Every house is builded by some man, but He who built all things is God." Every stone, every block, every timber in that building of God, is in its proper place.

I do not speculate—I assume nothing, when I say, these two things may be taken for granted: first, there is no process known, by which a new or additional atom of matter can be created; and secondly, that there is no process by which a single atom already in existence, can be annihilated or destroyed. And if so, then every atom must be now in existence that was created at first, and every atom must be still controlled by the laws originally instamped upon it.

What is the necessary inference from this? Why, that the elements remaining the same, and the laws that govern them remaining the same, this material globe must be always and forever the same. It is essentially now what it was in the beginning, when the sixty-three elements were created; and it is essentially now what it will be in the final day, when, as the

Scripture says, "the elements shall melt with fervent heat."

If we could suppose that the solid mass of this globe were put into a crucible, or a furnace large enough for the purpose, and then a degree of heat applied sufficient to melt the whole mass, and convert the whole into a heated gas, separating the elements from one another, and causing them to pass off into vaporous matter—if we should suppose this, I ask, would the elements be destroyed or annihilated? By no means. The sixty-three elements would remain still, though separated, and the weight of them, if they could be weighed, would be precisely that of the entire globe before it had been melted—not a single grain more or less. This is not a speculation. If, then, we should suppose those dissolved elements to be restored to their former cold state as suddenly as they had been heated, what would be the effect? Why, the elements all remaining in existence, and the laws of affinity that govern them remaining unchanged, they would instantly recombine, and the globe would be constituted as it was before. The oxygen and minerals that have an affinity, would unite, and the granite foundations of the earth, would be laid again; the oxygen and nitrogen would reunite to form the atmosphere once more, and the oxygen and hydrogen to form the oceans, and every atom would go to its proper place, and the globe would exist again. And this operation would not require to be prolonged through millions or billions of years. It would not even require days. A single day, as in the morning of creation, would be sufficient, when God by His fiat, imposed on the ele-

ments which He had created, the laws of affinity that were to govern them. Immediately, the firmament appeared, and the oceans, and the solid parts of the globe.

Every one who has studied chemistry, knows how suddenly and rapidly the laws of affinity act. If you should accidentally drop a spark into a magazine of powder, you know there would be an explosion. That explosion is caused simply, by breaking up, as the spark does, the law of affinity which kept the atoms together. Let the action be reversed—let the law of affinity be restored, and the particles would instantly reunite to form gunpowder again.

Now we know—every chemist will assure you of this—that the common atmosphere which we breathe, is composed of oxygen, nitrogen, and a very small portion of carbon, united together by the law of affinity. Can you not suppose, that law of affinity might be suddenly suspended, and those elements might be separated, or go off into other compounds, and the atmosphere or the firmament cease to be? Can you not believe, that He who, by his almighty fiat, constituted the law originally, could just as suddenly suspend its operation, say, for ten minutes, when these elements, oxygen, nitrogen, and carbon would leave their present union, and exist separately or alone, and there would be no atmosphere—not a particle of air on this globe for ten minutes, or during the suspension of that law? And do you know what the consequence would be? All animal life would cease. None of us could live without breath for ten minutes, and we could not breathe without air. There would be the oxygen, and

the nitrogen, and the carbon still in existence. But we could not breathe either of those simple gases alone, and life would become extinct on this globe. Now it must be that He who ordained that law at first, could just as easily suspend it for ten minutes, or break up the union forever, if He saw proper.

Our modern scientists would have us believe that the air, which is so necessary to our existence, was self-originated—or formed by the slow process of evolution, running through a duration of millions of years, without a Creator. Believe them, if you can. Believe them, if you would imperil your immortal souls.

They will not be able, by all their efforts, to legislate God out of existence. In due time, He will assert His existence to their dismay and everlasting confusion. There are more mysteries, than they ever dreamed of, in their philosophy. You observe that block of granite weighing a ton, which has been brought from a distance, to go into the foundation of your house. Do you know what it is? The scientist will tell you, that more than half the weight of that solid block, is pure oxygen gas. It is imprisoned—it is locked up in that block by the hand of Omnipotence. If it were suddenly disengaged, there would probably be something like an explosion, and instead of occupying the space of two or three cubic feet, it would expand, and fill instantly the space of half a cubic mile.

If I hold this book suspended in the empty space, you say that it is my hand by which it is suspended in air. But I say that it is my will. It is just so, this universe is suspended on the will of God. If He should withdraw His upholding power—if He should annul

that mysterious principle or law of affinity, that controls the sixty-three elements of matter, forming all the beautiful and compound bodies on this globe—if He should destroy that principle, we should all drop into non-existence in a moment.

There is the principle of cohesive attraction—that makes the atoms of matter that have a certain affinity, cohere so as to form solid bodies. And if it were not for that law, there could be no large body. I could not raise this book with my hand. The millions of particles of which it is composed, would no more cohere than the particles of dust or sand, and, in fact, it would not be a book.

Faraday—that prince among chemists, and a devout Christian, came to believe that all force is will-force, and that the material universe is not merely dependent on, but, in every part of it, actuated by the will of the Supreme Being. Sir John Herschel said:

"It is but reasonable to regard the force of gravitation, as the direct or the indirect result of a will or consciousness, existing somewhere."

Prof. William Whewell, the great mathematician, said:

"The agency of the Divine Being pervades every portion of the universe, producing all action and passion—all permanence and change!"

Dr. William Carpenter, President of the B. Association for the Advancement of Science, said:

"When science, passing beyond its own limit, assumes to take the place of theology, and set up its

own conception of the order of nature as a sufficient account of its cause, it is invading a province of thought to which it has no claim. To set up these laws as self-acting, and as either excluding or rendering unnecessary the power which alone can give them effect, appears to me, as arrogant as it is unphilosophical."

"*Arrogant*" and "*unphilosophical!*" That is a just rebuke, that ought to come home to every blaspheming materialist.

The names of these philosophers whose words I have quoted, stand among the first in the world of science. It takes but little reflection for any one to understand that the laws of matter could not have come into action, by a slow and evolutionary process, requiring the lapse of infinite ages. It was a chemical process, and the action must have been immediate, and perfect at once. All that was necessary, was the decree of the Almighty, which ordained the laws of chemical affinity, which were permanent, and have remained unchanged, obedient to that decree. If He had not spoken the word ordaining those laws, the star-dust would have been star-dust still, though ages on ages had rolled away.

The humble believer in revelation may comprehend how this must be so. But I would be hopeless of the task of trying to make a materialist believe it. And yet, there is no honest or candid mind, that will not, at once, endorse the sentiments contained in the extract which I here give, as expressing the views of one of the greatest scientists of this or of any age. He says:

"From within the limits of this narrow range of only sixty-three elements, has Omnipotence selected the materials which compose our globe, and the living beings which inhabit it. Out of these all the diversified forms and beings of the world are made. From the dense masses of mountains and rocks amongst inanimate things, to the fleeting atmosphere which surrounds us—from the simpler forms of animal or vegetable life to the most highly organized, however different one from another in aspect or in functions—they have all been created out of these elements in the sixty-three. Nor is this all. By a wonderful power of adaptation which bespeaks Omnipotence, our earth and its inhabitants are not made up of sixty-three bodies equally distributed, but by far the greatest portion of terrestrial matter is composed of the thirteen non-metallic elements; and yet more strange, as may be demonstrated, about two-thirds of the whole material universe, organic and inorganic, are composed of one alone of these non-metallic elements—*Oxygen*. How great then must be the power of adaptation imposed on these elements, by which they are made to appear under so many different forms!

"As the non-metallic elements constitute so large a portion of the material world, entering into such numerous forms, appearing under such protean aspects, ministering to purposes so dissimilar and opposed, it is evident they must be endowed with wonderful adaptive powers. These powers are manifested in different ways; their study constitutes an interesting portion of chemical science, and displays some of the most interesting phenomena. But higher contemplations than those of mere chemical science, are suggested by the investigation of these properties—objects of greater interest present themselves than the deduction of laws, or the perfection of systems. An investigation of the distinctive properties of chemical

elements, unfolds to us the mysterious, yet simple means chosen by the Omnipotent for accomplishing His results, teaching us how elements, seemingly the most unmanageable and disaccordant, are made to watch like ministering angels around us—each performing tranquilly its distinct function—moving through all the varying phases of decomposition, decay, and death—and then, springing into new life, assuming new forms, resting in passive inactivity, or assuming the extreme of violence, according as either may be selected to accomplish the appointed end."

No one is greater, as a scientist, than Faraday, who uttered these words. He sees a wonderful adaptation of the elements of matter to the results to be secured. He sees laws or powers imposed on these elements—not originally inherent in them—such as to bespeak omnipotence.

I have said that the compound substances which constitute the surface of the globe, have undergone, and that they do undergo great changes. This is owing to active agencies in operation, which cause their disintegration, and interfere with the laws of affinity. This is what has perplexed certain men of science. They seem not to understand the causes, or the nature of these changes. Some of them theorize, and speculate very wildly on the subject, while others are candid enough to acknowledge, that the whole matter is involved in impenetrable mystery. Cuvier said:

"It is vain to look for forces now acting on the surface of the globe, powerful enough to produce the revolutions and catastrophes of which it bears the traces."

One of the causes which changed the earth's surface,

was the cataclysm or convulsion in a prehistoric age, when the upheaval of the present continents took place, and sea and land changed places. This great and now admitted fact, will be more definitely and largely insisted on in the next chapter. That accounts for the existence of shells and other marine fossils, and the formation of the beds of sand-stone, lime-stone, and coal, found in different places in the earth's crust. It also accounts for the bowlders and drifts, which the glacial theory was invented to explain, but which it does not and cannot explain.

Another cause, which contributed very much to produce the changed physical aspect of our globe, was the influence of volcanic action which, I may say, has been nearly universal in prehistoric ages. This agency is beginning to be seen and appreciated in our times, in a manner that it never was before. At a late meeting of the B. Association for the Promotion of Science, Sir John Lubbock assumed for the history of man on the earth, a period of two hundred thousand years. But he was promptly checked by no less a man than Prof. Huxley, who, as reported by the London *Times*, said:

"He wished to give anthropologists a necessary caution. The question as to the exact time to be attached to alluvial remains in the Somme Valley, could not be settled satisfactorily. Few persons, except men of science, were aware that there had been enormous changes in the last five hundred years in the North of Europe. The volcanoes of Iceland had been continually active; great floods of lava had been poured forth, and the level of the coast had been most remarkably changed. Similar causes might have pro-

duced enormous changes in the valley of the Somme; and therefore, any arguments based as to time, upon the appearance of the valley, were not to be trusted."

At a meeting of the National Academy in Columbia College in New York, Prof. Scudder, of Harvard, read a paper by Prof. Joseph Leconte, of Oakland, Cal., showing that the higher parts of the country in California, were once covered with lava, and that the river valleys have been worn or cut down through the strata of lava since they were deposited. This proves that after the upheaval of the continent, the volcanoes went into action, and began to do their work. How long this volcanic action continued, is a matter that belongs to prehistoric times.

There is no proposition better established than that in the past ages, the action of volcanoes was far greater than at present, and that nearly the entire surface of the earth has been modified thereby. In the Encyclopædia Britannica, we read:

"Scarcely any part of the globe is without signs of the former action of volcanic fires, and although the loosely constructed cones of eruption have been swept away, and the solid crater foundations broken and wasted, enough remains to attest their existence and activity in every age of the earth's history."

Again, I quote:

"About 400 volcanic mountains are known to exist in various parts of the earth. Humboldt makes the number 407, of which the total number now active is only 225. This does not include volcanoes that may have existed and become extinct thousands of years ago, before historic times began."

Again, the Encyclopædia says:

"It is admitted by all who have speculated on the causes of volcanic action, that proximity to the sea is one of the necessary conditions for its manifestation. That the sea-water finds access to the foci of volcanoes is rendered, at least, probable, by the numerous quantities of vapors always discharged, and by the extraordinary torrents which sometimes accompany them."

And again:

"The map of volcanoes and geological map of the world, in K. Johnston's atlas, exhibits remains of ancient volcanoes deep in the interior of continents, and far removed from present sea-shores. Such are Fisher's Peak in Arkansas, and Ararat in the Old World; the Ural, Altai and Himalaya are accompanied by volcanic ranges, and there are many scattered centres of igneous action in Australia. Wherever their forms are distinct, they seem to beacon the old sea margins of the former world, at various stages of its history, and the signs observed in the Thian Schan may, perhaps, be the last sparks (maintained by salt lakes of the Tartarean steppes) lighted up by the shores of a great inland sea."

Once more, I quote:

"It was suggested by Sir Humphrey Davy, that if the interior of the earth contained large quantities of the unoxydated metalloids, all the phenomena of volcanoes might be occasioned by the penetration of sea-water through deep fissures; and this hypothesis has been entertained, with some modifications, by Dr. Daubeney and other chemists. There is no question that water plays a most important part in volcanic processes, or that elastic vapors supply the principal motive force of upheavals and eruptions also."

These extracts which I have given from the Encyclopædia Britannica, throw much light on the whole subject of volcanic action. I do not call into question any of the facts. But it is on these facts and observations from some of the most eminent investigators, that, as a foundation, aided by my own personal observations, I shall endeavor to construct the true physical theory of the aspect of our globe, so far as that has been changed and modified by volcanic action.

The general principles of volcanic action, as enunciated in the extracts quoted from the Encyclopædia, and abundantly confirmed by other authors, and in other works, may be summed up as follows:

1. The surface of the earth has been modified or changed by volcanoes, in past ages, to an unknown extent.

2. This action has been greater and more general in the past than in our own times.

3. Proximity to seas or coasts, is one of the essential conditions of volcanic action.

4. The interior of continents that are now remote from seas, have been subject to this action in prehistoric times.

Now, let us consider briefly these four important facts in the history of volcanoes. Scientists assert that our globe is millions of years old, and that man has existed on the surface of the earth for two hundred thousand years, at the lowest calculation. But the true theory of volcanic action is utterly irreconcilable with these assumptions. The period of five hundred years is but a point of time, as compared with two hundred thousand years. And yet, Prof. Huxley asserted,

by way of caution to anthropologists, that "enormous changes" have occurred in the north of Europe during the last five hundred years, so that it is impossible to settle, satisfactorily, the time to be attached to any alluvial remains. Now, if this could be truthfully said, in reference to the changes of five hundred years, what might be said of the changes of five thousand years, or, since the general upheaval of the continents, when the volcanoes first went into action?

It is, simply, self-conceited arrogance that leads any to formulate opinions on such matters, and put them forward as scientific statements. The caution suggested by Huxley, and by Prof. Guyot on a similar occasion, was timely.

According to the extracts before given, from the Encyclopædia Britannica, there is scarcely any part of the globe that is without signs of former volcanic action. An observant traveler on any part of our North American continent, must notice these signs. The site on which St. Louis is built, was the scene of volcanic desolations in some prehistoric age, probably just after the upheaval of the continent. Along the Ozark ranges in Arkansas, the remains of ancient volcanoes are everywhere visible. There are numerous elevations and depressions, which the nature of the surrounding strata show to have been caused by volcanoes. They all, however, took place in prehistoric times. The latest sign of such action was that which occurred in 1811, in the vicinity of New Madrid, Mo. There was no outburst of a volcano, it is true—no crater formed, nor lava ejected. But there are inhabitants still living in the neighborhood, who say that a fissure

was made in the earth, and that a portion of the country was sunk many feet below its former level, which now forms a lake. They call it "*the sunk land.*" There are those who testify also, that the Mississippi, at the same time and place, was terribly agitated, and for some minutes flowed up stream. This is perfectly credible, and just what must have happened, on the supposition that a portion of the river-bed was sunk below its former level. The water, both above and below, would flow to the sunken part, till the level of the water surface was restored.

The rapidity and extent of volcanic action, in changing the earth's surface, cannot be so well conceived or explained, as by giving a few facts, by way of illustration. About a century ago, a volcano broke forth from the sea, in the vicinity of Iceland, which, in a short time, formed an island of solid lava, 500 square miles in extent. Another eruption poured a stream of lava ninety miles long, from seven to twelve wide —which, in its course, filled a chasm 650 feet deep. A mountain in Japan was formed, 11,000 feet in height, by a single eruption. In the Hawaiian archipelago, a single stream of lava three to nine miles in width, flowed a distance of seventy miles, filling the sea where it was 800 feet in depth.

These are recent events. But they serve to show the extent, and the rapidity of the changes effected by volcanoes in the last 4,500 years, when they were brought into action, at the epoch when the mountain upheavals took place, as shown by several geologists, and especially by the great French geologist, Elie Beaumont. He states that, when the Andes range

of mountains were elevated, 270 of the principal volcanoes now active, burst forth simultaneously, or at the same time. And he adds:

"The agitation of the waters of the ocean, caused by this convulsion"—notice, he says, it was a convulsion—"probably, occasioned that transient and general deluge, which is noticed in the traditions of so many nations."

Now we are to bear in mind that Beaumont was not a Christian; but he was a geologist. And he is endorsed by all the most eminent geologists of our day. Agassiz said of him: "Next to Von Buch, no man has done more for geology than Beaumont, the French geologist."

Therefore, geology teaches that the volcanoes went into action simultaneously, when the mountains were upheaved, at the date of the Noachic deluge, less than 5,000 years ago. We see what a satisfactory account this is, as to the general prevalence of volcanoes in the interior of our continents, at an early age, or just after the epoch of the flood. When the earth was convulsed, and its granite foundations broken, as they were at that time, of course, the water and the air would rush into the great cracks and fissures, that were then made, and ignite the unoxydated metalloids, as Sir Humphrey Davy suggested. And these subterranean fires would burn till the fuel was exhausted, or till there was nothing more to keep the flames alive. The most of these fires have already burned out, and the rest will burn out in the course of time.

Let no one hastily conclude that I have been giving

vent to my own opinions and vain speculations. I am stating the facts of geology, as those facts have been brought to light by the most eminent geologists. Even Huxley said in his New York lectures:

"It is perfectly certain that at a comparatively recent period of the world's history, that epoch which is written on the chart as the cretaceous epoch—it is perfectly certain that at that time, none of the great physical features which at present mark the surface of the globe existed. It is certain that the Rocky mountains were not. It is certain that the Himalaya mountains were not. It is certain that the Alps and the Pyrenees had no existence. The evidence of the simplest possible character, is simply this: we find raised up on the crags of these mountains, elevated by the forces of upheaval which have given rise to them, masses of cretaceous rock which formed the bottom of the sea before those mountains existed."

This is what Huxley said. The sum of it is this: the cretaceous rock was formed at the bottom of the antediluvian seas; as they tell us that cretaceous rock is now forming at the bottom of the Atlantic ocean. And the cretaceous rock marks the latest geological period—the period that preceded the advent of man on the stage of action. And then the mountain upheavals took place, and this must have been at the date of the flood, as Beaumont has shown.

Thus we see how it is that God has been pleased to make use of these materialists, to corroborate and confirm the truth of every word of the Mosaic record. Our modern physicists have stumbled on the theory of evolution, as a solution of the problem of the

physical aspect of the globe. And evolution is progressive, requiring the lapse of æons upon æons, and ages on ages, for the accomplishment of the various changes which they have noticed, in the geological structure of the earth. And it has become a habit with some of them, to talk of millions, and even billions of years, as if they really had some clear conception of the thing, or the idea which they attempt to set forth in their grandiloquent phrases.

One of them had a calculation, that a period of 150,000 years must have elapsed while the coral insects were engaged in rearing the coral reefs off the coast of Florida. But another scientist, equally worthy of credit, comes on the stage, and says, that corals build only where limestone, and comparatively shoal water are found; also, that in the Indian ocean, reefs have been built recently, twenty-seven feet in a single year —and this would make 27,000 feet in a thousand years. And it is on such evidence, that we are asked to believe in the immense antiquity of our world.

The truth is, sceptical scientists exhibit, in every step of their reasonings, an unaccountable ignorance of the secondary causes, or the laws by which the Creator works in the fulfilment of His designs. They never study the Bible. But Moses wrote these significant words: "God created great whales and every living creature that moveth, which the waters brought forth abundantly, after their kind. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas." They don't understand it; and it is not certain that any of us fully comprehend the import of these words. But, I think, the meaning of them will, ere long, be made manifest.

The microscope shows that almost every drop in the ocean has its myriads of inhabitants. They build continents and islands. Marine animalculæ, having silicious shells wonderfully and beautifully wrought, though invisible to the naked eye, of which it would take more than a million to make a cubic inch, exist and move rapidly through the watery drop, which forms their ocean. And there are other species having silicious shells, of which it would take more than ten millions to fill a cubic inch of space. Yet, it was thought, before the discovery of the microscope, that there was scarcely any life in the deep, deep sea. But where soundings were made for the Atlantic cable, infusorial remains were discovered, which proved, on examination, to have been forming a deposit like the blue clay and chalk of England. A late writer says, significantly:

"In sounding for the French cable, at the depth of 2,435 feet, chalk and mud was found; the water at great depth contained an excess of carbonic acid; and dissolved organic matter extended to the greatest depth; and all the marine invertebrate animals were represented there—a dentalium, a crustacean, annelids and zephyrea, crinoids, echinoderm, hydroid zoöphytes and foraminifera, with abundance of vitreous sponges."

Yes, countless myriads of such insignificant but wonderful architects work for God, and do His bidding. But the materialist does not understand the Mosaic record. In the antediluvian seas, these builders constructed the shell limestones from which we build our houses to-day. This is the ordinary method by which the Omnipotent works out His purposes. When He

would punish a nation for their wickedness, He often sends the army worm, or the swarms of locusts and grasshoppers, which in a night, destroy the labors of the year; as in old time, when He showed His power unto the proud monarch of Egypt.

So, when He filled the seas with these myriads of insignificant creatures, and commanded them to multiply, and fill the waters in the seas, He looked forward to the time, when He would have to destroy the old world, because of their wickedness, and these little workers wrought through the antediluvian ages, silently, but effectually in the depths of the ocean, to build another continent as a habitation for man, and to prepare a new world for the generations, who were to live in the after ages. "Great and marvellous are thy works, O God."

Any scientist, I think, would admit, that, but for the living and dying process that went on for centuries in the seas, and the decay of animal and vegetable matter, to which this process gave rise, there would have been no soils nor alluviums capable of sustaining vegetation on our present habitable earth. They have testified as we have before seen, that these continents on which we are living, were formerly ocean beds upheaved at a recent geological date. If they had been only bare granite rock, when upheaved, they could never have become the abodes of life and activity, as they now are. Therefore, He who seeth the end from the beginning, saw fit to fill the ocean with myriads of living creatures, whose debris paved the ocean-beds for near two thousand years, which, decaying and mingling with the detritus of the primitive rocks, and

then carried by ocean currents around the globe, constitute the soils on which all our vegetation depends.

Having thus, aided by the light which science lends, presented a view of the physical structure of the globe, with the causes which have, mainly, contributed to bring about its present physical aspect, I will state several inferences and conclude.

I. In the first place, then, it is most manifest that matter cannot be eternal. It is one of the assumptions of materialists that matter is uncreated, self-existent, and eternal. It is, therefore, their deity—their god, as they know no other. But if, as we have seen, there are sixty-three kinds of matter, or simple elements, each of them having their affinities, by which they combine and unite together, forming various compound substances, as air, water, granite rock, etc., then, if they existed from eternity, and possessed these properties from eternity, there must have been air, water, granite, etc., from eternity, and this globe must have existed from eternity as it now is. But this is a proposition which, I do not think, that even a modern scientist would be willing to accept.

II. The globe, notwithstanding all the changes through which it has passed, has not been diminished nor increased in size or bulk. The indestructibility of matter is an axiom in physics. And I may add, that, an atom of matter is just as uncreateable, as it is indestructible—that is to say, a new particle of matter can no more be brought into existence, than an atom already in existence can be destroyed, without the power of Him who created it at the first. Therefore, this globe retains the size and weight, imparted to it

in the morn of creation. It has lost nothing—it has gained nothing. There are constant changes going on. Old affinities may be broken up, but new ones will be formed. Every element, and even every atom has its special mission, and their missions they will perform. The particle of moisture that glistens, in the early morn, as a dewdrop on some beautiful flower, may once have trembled as a tear in some weeping eye, or sparkled in the sunlight on the crest of an ocean wave, or been crystallized into a beautiful snow-flake lighting down on some alpine summit, or, it may be, passed into the life-current that has beat at some breaking heart. I say that all the elements are obedient to the will of God, and to the mission which He has assigned them in the economy of the universe. How admirable, how glorious is this economy! There is a constant equilibrium maintained. You see the ocean is always sending up its watery vapors. But the ocean is always full. The vapors go up in clouds, and descend in rain, and are poured into the ocean again. It is just so with the atmosphere. It goes from the south to the north, and from the north to the south, but it is never exhausted. Not a particle is ever wasted. It circulates, and circulates, and heaves the lungs of man and beast the world over, but it never tires of its mission, and not a particle is ever wasted. It is just so with the electric current. It travels faster and travels farther than the water or the air, because it has a higher mission to perform. It is the most active agency known to man. Without it, there could be no life, and no system of vegetation. It comes from the sun. For scientists say, that the sun is the source of

all electricity. And, of course, it must go back to the sun. For, like the water and the air, it is always circulating. It must return to the sun, as, if it did not, the earth, and the ocean, and every thing, would soon become surcharged with the electric matter, and in time, the sun himself would lose all his energy. There is a mutual attraction between the earth and the sun. And, doubtless, this electric matter is the medium of this mutual attraction. It is forever circulating, though we know but little about it. We know not how the vital current in our mortal frames circulates one way, from the heart through the arteries, to nourish the whole body, and returns another way to the heart, through the veinous system. But we know the fact. There is a constant circulation kept up. There is adaptation visible everywhere. I repeat it, this is the economy of the universe, and nothing is ever wasted or lost.

III. In the third place, I would say, that, in view of the facts before us, the attempt at exact calculations, as to the immense age of this world, and the time of man's existence upon it, must seem like the vagaries of a wandering intellect. If the sea and land changed places at the epoch of the upheaval, and that is a fact, not a mere speculation; if, since that epoch, man's habitation has been on the new continents formed for him in the ocean depths; and, if, with all their attainments, the knowledge of this greatest and most stupendous fact in the history of the earth, has been hidden from them till within the last quarter of a century, then, I ask what confidence can be placed in their crude speculations? Further, if the whole surface of the earth has been exposed to the action of volcanoes

to an unknown extent, which is a well-attested fact; moreover, if the matter composing the solid and fluid portions of the earth have been, and are arranged and combined by certain known chemical laws, which are not progressive, but immediate in their operation, which is a scientific fact that every chemist will attest; and lastly, if, as we know was the case, life and death reigned in the seas, in countless forms, for two thousand years, or during the antediluvian age, then, we can safely determine, that the period of *six thousand years* is sufficient to account for the phenomena, which the surface of the earth, now, everywhere presents.

The billions of years, and the æons upon æons, of which they speak so fluently in all their discourses, may serve for entertainment to the deceived crowds who listen to them. But there are no data—not a solitary fact in all the arcana of nature, to serve as a foundation for such calculations. When Richard A. Proctor declared, as he did in one of his lectures in New York, that, "we have 450,000,000 years since the earth was a nebulous mass, and, in round numbers, may declare 500,000,000 years the age of our planet," he certainly knew that it was a mere guess with him whether the earth had ever been a *nebulous mass;* and if he knew anything of the chemical action and affinities of all matter, he must have known that it never could have been a nebulous mass at all. But one thing he did certainly know; and that is, that there are always those in the world, who, like the Athenians of old, are desirous to hear something new, and who will pay their money to those who excel in the faculty of saying strange and marvellous things.

IV. Finally, I have to say, that, the true theory of the physical aspect of the globe, as understood both by revelation and scientific observation, is calculated deeply to impress reverential minds with a sense, both of the wisdom and the power of God. "He spake, and it was done; He commanded, and it stood fast." "When He uttereth His voice, there is a multitude of waters in the heavens, and He causeth the vapors to ascend from the ends of the earth. He maketh the lightnings with rain, and bringeth forth the wind out of His treasures. He is the former of all things; the *Lord of Hosts* is His name."

The two volumes of nature and revelation are complete; and the one confirms and proves the other. There is no conflict between them. The characters inscribed on the pages of the book of nature, are as real, as those written on the pages of Revelation. The Divine Author originated the characters, and then made the book. He created the matter—the several kinds of matter—just the number and the kinds of matter necessary for the work He was about to make. He gave to every atom of matter, the law by which it would assimilate or combine with other atoms, to form air, water, rock, diamonds, flowers, coral, and all the countless and beautiful forms of things, that now exist. He made the whole alphabet of nature's book; and unless He had given to every letter in that alphabet, its own particular character or property, the star-dust would have been star-dust, no matter how the ages had rolled.

Let the inflated scientist exalt himself on the pinnacles of the sciences, and speculate concerning the

cooling and contracting mass of the sun's body, will that glorious luminary move either slower or faster on his axis, as, on their theory, he ought to do? Not one jot or tittle. No more can he, by speculating about matter, cause a single atom to return to its original state, or to occupy any other position in the material universe, than that which the Creator has assigned to it. Every atom which God originally made, is obedient to the laws which He inscribed thereon. If any thing in the universe is out of its place, it is man. Man alone was endowed with a free will, and man does as he pleases; and, therefore, man has got out of his proper place.

CHAPTER IV.

The Universal Deluge; and How the Surface of the Globe was Changed.

There was a universal deluge—Three arguments—1st, the Bible—"I will destroy them with the earth"—"All the fountains of the great deep were broken up"—"Overflown with a flood"—"Overflowed with water, perished"—The sea changed its place—2d, Universal Tradition—The Chaldaic—The Chinese—Man must have lived before the flood—Necessary inference of Humboldt—3d, Facts of Geology—Philosophic argument, not water enough—Natural causes did not produce the change—Words of Cuvier—Of Agassiz—Only alternative, a supernatural cause—Testimony of Dr. Dawson—Of Prof. Marsh, of Yale—Of Prof. Owen, of London—The upheavals on opposite sides of the globe, simultaneous—Occurred at the date of the flood—Age of the great rivers—The Mississippi—The Nile—The Niagara—A universal fact—Another curious fact—Wonderful incident mentioned by Darwin—Two objections considered—Size of the ark—That only a small part of the earth was inhabited—What an old man said—Pitcairn's island—A mathematical calculation by Euler—Three important reasons.

THE proposition which I undertake, in this chapter, to prove, is that there was a Universal Deluge, caused in a miraculous manner, by the sea changing its place just about the date, or the epoch recorded by Moses. There are three separate and independent arguments, on which I rest this conclusion—the argument from the Scriptures, the argument from universal tradition, and lastly the argument which, we shall see, is furnished by the undoubted facts of geological science. And these arguments, each of which, singly and alone, I think to be absolutely conclusive, when

taken together, lay a foundation for belief which is irresistible.

I. My first argument in order, is founded on the evidence furnished by the Bible. I place this first in the order of arrangement, not because it is more convincing than either of the other branches of evidence, but simply because it is, or, at least, it ought to be of the highest authority with all classes. I do not think we ought to entertain any important belief on any subject, which is not countenanced and supported, directly or indirectly, by the Bible. If that rule were adhered to, there would not be much danger of falling into fatal and delusive heresies in theology or science. The doctrine of the universality of the flood, and its causation by the upheaval of the present continents from the ocean depths, was suggested to my mind by the study of the Scriptures, long before geologists had any thing to say on the subject, and even before geology was taught as a science.

1. My first Bible proof is the passage in Gen. vi. 13. "And God said unto Noah, the end of all flesh is come before me; for the earth is filled with violence through them; and behold, I will destroy them *with the earth.*" What God here complains of, is that the earth had been polluted—that the earth had been filled with violence through or by them. And then He says, that He "will destroy them with the earth;" meaning that He would destroy them and the earth—that He would destroy them who had polluted the earth, by thus filling it with violence—and that He would destroy, with them, that earth itself, which had been thus filled with violence, and stained with blood. This is clearly

the import of the words. And therefore, when their lifeless forms sank beneath the waters of the flood, that land which they had saturated with fraternal blood, sank with them, and neither they nor that land have ever emerged from that watery grave.

2. My next Bible proof is in Gen. vii. 11, which reads: "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Here the expression—"the great deep"—must signify, *the ocean.* And by the phrase, "the fountains of the great deep were broken up," we are to understand, that the ocean beds were broken up, or heaved up; for that is what happened on that day.

Geologists tell us that all these continents on which we are now living, were once ocean beds, and that in some prehistoric age, they were suddenly upheaved by some great convulsion. But they ignore the account of Moses, who explains all the circumstances, and also explains when the mighty convulsion occurred.

3. My third Scriptural proof is in the book of Job; concerning which, it is the expressed opinion of some, that Moses is the author. But this is not certainly known. But whether he was or was not the author, it was written at an early date in the world's history, and certainly by one who was inspired. The passage in Job to which I refer is in the 22d. chapter: "Is not God in the highest heaven? And behold the height of the stars, how high they are! And thou sayest, how doth God know? Can He judge through the dark clouds? Thick clouds are a covering to Him,

that He seeth not, and He walketh through the circuit of heaven. Hast thou marked the old way, which wicked men have trodden, which were cut down out of time, whose foundation was overflown with a flood, which said unto God depart from us; and what can the Almighty do for them?"

This passage contains, manifestly, a reference to the antediluvian earth—"hast thou marked the old way?" —hast thou seen, or known, or observed "the old way—the old places or habitations, where wicked men have trodden, which were cut down out of time, whose foundation was overflown with a flood?" This is truly a wonderful record. But as this is one of the very oldest writings in the world, it is not surprising that it should contain a direct allusion to that ancient overflow, an event which must then have been fresh in the traditions of all.

The inspired writer is speaking of man's ignorance as compared with God's Omniscience, and he means to say that no human eye had ever marked or observed the places or habitations which wicked men had trodden, which had been overflowed by the flood—that they had been sunk out of sight forever. Their foundation—the old way, where they had walked, had been overflowed. It is beneath the waves of the deep, and thou canst not mark it. Their dwelling-place has not been discovered. Not a fossil bone of those wicked men that lived before the flood has ever been discovered, by the most diligent researches of palæontologists, because they are covered beneath the waves of the sea. And they will not be discovered till the sea shall give up its dead at the sound of Gabriel's trump.

4. The last proof from the Bible to show the perpetual destruction of the ancient earth, is that remarkable passage in the last chapter of the 2d. Epistle of Peter: "For this they willingly are ignorant of, that by the word of God, the heavens were of old, and the earth standing out of the water, and in the water, whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men." This passage is conclusive. Peter says, "the world which then was, being overflowed with water, perished." The word "*perished*," cannot mean a temporary washing with water, but existing still, after having been *washed*. The word means *to die—to expire—to cease from being—to be destroyed*. In every passage in the Bible where the word occurs, we find this to be the meaning. Thus, in John iii. 16, it is said, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish,"—or die eternally—"but might have everlasting life." Again we read—"And when they"—the devils—"were cast out, they went into the herd of swine, and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters." That was not a temporary immersion, but a permanent destruction. They were drowned in the depths of the sea, and never came to life again.

Again, Jesus said: "No man putteth new wine into old bottles, else the bottles perish, and the wine be spilled," etc., where the meaning is, that the bottles

burst—are destroyed—and become useless forever. It is not necessary to multiply passages. I will cite but one other text. Jesus said, Mat. v. 29: "And if thy right eye offend thee, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." If the right eye should be plucked out and cast away, of course, that would be a total loss—a perpetual destruction of the eye. And that is the only meaning that belongs to the word "*perished*," as used in the Scriptures.

Therefore, when Peter says of the old world—or the world which was then inhabited, that, being overflowed with water, it perished, he means that it sunk to rise no more—he means that it was to be inhabited no more forever—that it was destroyed and blotted out because of the pollution of sin. If water could take away the guilt of sin, that drowned world might have emerged again from the waves, and been inhabited once more, a regenerated and purified earth. But that could not be. God had said that the earth was corrupt before Him. It was abominable in His sight, because filled with violence, and He resolved to destroy them and the earth together. This is the teaching of the Scriptures.

We are living, to-day, on the earth originally created "in the water," or under the water—the ancient sea-bottom, which had not been polluted or corrupted by sin. There is not a geologist who will not tell us that all these lands where we live, were once ocean-beds. Therefore, as Cuvier said, the sea and land have changed places. The corrupt antediluvian earth was not only destroyed, but destroyed forever.

II. I come now to my second argument, founded on universal tradition. But there is no necessity that I shall dwell on this branch of the evidence. I must, however, state the argument, as it is so entirely corroborative of the Bible argument.

There is not a tribe or a nation of people known on the face of the earth, which has not preserved some tradition of the universal deluge, that happened in some past age of the earth's history. There is such a tradition among the Chinese; among the Hindoos; among the Persians; among the Chaldeans; among the Egyptians; among the Greeks; among the Mexicans; and among the several tribes of American Indians. I shall here reproduce only two of these traditions as they have come down to us, merely as specimens of the rest. The Chaldaic or Babylonish tradition as recorded by Berosus, their oldest historian, reads thus:

"Xisuthrus was warned by Saturn in a dream, that all mankind would be destroyed shortly by a deluge of rain. He was bidden to bury in the city of *Siphara* or Sepharvaim, such written documents as existed, and then to build a huge vessel or ark, in length five furlongs and two furlongs in width, wherein was to be placed good store of provisions, together with winged fowl and four-footed beasts of the earth, and in which he was himself to embark, with his wife and children, and close friends. Xisuthrus did accordingly, and the flood came at the appointed time. The ark drifted towards Armenia, and Xisuthrus on the third day after the rain abated, sent out from the ark a bird, which, after flying for a while over the illimitable sea of waters, and finding neither food, nor a spot on

which it could settle, returned to him. Some days later Xisuthrus sent out another bird, which likewise returned, but with feet covered with mud. Sent out a third time, the bird returned no more, and Xisuthrus knew that the earth had reappeared. So he removed some of the covering of the ark, and looked, and behold, the vessel had grounded upon a high mountain, and remained fixed."

This is the Chaldaic tradition. The Chinese reads as follows:

"There was a first heaven—an age of innocence, when the whole creation enjoyed a state of perfect happiness; when every thing was beautiful, every thing was good; all things were perfect in their kind; whereto succeeded a second heaven, introduced by a great convulsion. The pillars of heaven were broken; the earth shook to its foundations; the heavens sunk lower towards the north; the sun, the moon and the stars changed their motions—the earth fell to pieces, and the waters inclosed within its bosom, burst forth with violence, and overflowed it. Man having rebelled against heaven, the system of the universe was totally disordered. The sun was eclipsed, the planets altered their courses, and the grand harmony of nature was disturbed."

I have produced these, merely as specimens of the traditions which are held by all tribes and nations of people, to be found on the face of the earth. If any would like to know more about them, they will find them collected in Hugh Miller's work, "Testimony of the Rocks," and also in Humboldt's "Cosmos." From these traditions, these four logical conclusions are derived, viz.:

1. That this whole earth, at some period in the past, has been overflowed with water. In this respect, the evidence from tradition agrees with the testimony of the Scriptures, and that of geology. The three witnesses agree.

2. That this universal overflow occurred at a period, however remote it may be in the past, since the history of man began. It is here that the testimony of tradition comes in direct conflict with geology. They tell us of vast geological periods, when there was no land—nothing but a watery world, with such animals and plants as could exist only in water—and that during those long ages, there was no man, and no land animals on this earth. Yet the evidence of tradition shows that there was certainly one family which survived that universal deluge, having been preserved in a vessel, thus proving that the human race had existed on the earth, before the prevalence of that flood.

3. A third conclusion is, that the present races of mankind must have descended from one pair, or from a single family as Humboldt argued.

4. The fourth and last conclusion is, that the truth of the Mosaic Record is established. These traditionary accounts exist independently of one another, and in distant and remote countries. Thus, Moses did not obtain his account from the Hindoos, from the Chinese, or from the Mexicans—nor could they have obtained their traditions from Moses. But every separate nation has had its own tradition of the deluge, independently of all other accounts. And yet, though these traditionary accounts differ widely in

their minute details, they agree substantially as to all the material facts of the flood, as they have been given by Moses. For example, they agree as to the main fact itself, that there was a universal deluge—that it was brought upon the earth because of the wickedness of its inhabitants—that it was caused by immense rains, and also by a convulsion of the earth—by its falling into pieces, as one expresses it—by the sea overwhelming its shores, and deluging the earth as another has it. They agree that there was one family saved in the ark—of course, they differ as to the dimensions of the ark, and other minute details—but whenever they mention the number of persons saved in the ark, as several of them do, they agree with Moses as to the number eight. One of these traditions even mentions the crime of Ham against his father, after the flood, which brought on him the curse, almost exactly as Moses has related it. Most of these traditions agree as to the incident of the bird being sent forth from the ark three times, to ascertain when the waters had abated. Several of them mention the fact that the ark finally rested on a mountain in Armenia—Moses says, on Mount Ararat, which we know to be a mountain in Armenia.

Now there is not the slightest probability in the world that any individual living in any of these ancient nations, had ever seen the Mosaic Record of the flood, or even had any knowledge of the existence of such a man as Moses. These nations existed in the four quarters of the earth; and not only did they not know any thing of the Mosaic Record, but they scarcely could have known of the existence of one another.

And yet, all these nations and tribes, independent and separated from one another by time, space and language, have preserved one common tradition—but only one, as we know of no other that has come down to all nations from the beginning—one common tradition concerning a universal deluge—agreeing exactly as to every material fact, with the account that Moses wrote in his Genesis. Now, here is a concurrence of testimony—the consent of universal mankind, that could not have happened on any other supposition except that Moses was right, and that the flood occurred, substantially, as he has described it. If belief comes necessarily from a sufficiency of proof, then, I say, here is a case where disbelief is impossible. If there is a historical fact in the history of the world that is susceptible of demonstration, it is this.

III. I come now to the third branch of the argument—the evidence furnished by the facts of geology. This is the most interesting branch, not because the evidence is intrinsically, or in its nature, the most interesting and convincing, but it gives the opportunity to meet the opponents of the Bible, and to overcome and silence them with the weapons of their own choice. We shall see that the facts of geology are in exact accord with the Mosaic Record, and the traditions of all nations.

Sceptical philosophers have always been in the habit of denying, on philosophical grounds, the Scriptural account of a universal deluge. And I may add that not a few divines, of the easy faith which makes the Bible always teach what they want it to teach, have been

led away by the same philosophy, which teaches that there is not water enough on the globe, to produce a universal deluge. The argument formulated by Mr. Jefferson, was logically and correctly stated thus: if all the water or moisture in the atmosphere that surrounds the entire globe, were to descend, at one time in the form of rain, the effect would be to raise the ocean only fifty-two feet above the present level. And of course that elevation of the waters would not make a universal deluge, nor cover "all the high hills under heaven" as Moses says. And this sceptical argument was supposed to be a complete refutation of Moses.

But now, when geology comes in to sustain the biblical theory that not the rain, but the ocean mainly furnished the water for the universal overflow, that objection of the philosophers is annihilated.

We are forced to the conclusion by the admissions of geologists, and by the indications found everywhere in the earth's crust, that the lands on which we dwell, were once ocean-beds, and that at some prehistoric date, not farther back than five or six thousand years ago, they were simultaneously upheaved from the ocean depths, and never again submerged. If this great fact is susceptible of absolute demonstration, it will follow that when the upheaval took place, the waters thus suddenly elevated, flowed over the former lands which were not thus elevated, covering the whole earth, till new beds were sunk to receive the retiring waters. Water will find its level. The law of gravitation compels it. And as the waters did not flow back on their former beds, the old continents must have been permanently submerged to form new ocean

beds, as there is undoubtedly the same quantity of water in existence now as in the beginning.

But it is not pretended that there are any natural causes in existence that could produce that revolution, changing the entire aspect of the globe, suddenly causing the sea and land to change places. How often, and in what varied phraseology have our best scientists admitted their inability to explain the mystery, and affirmed that no natural causes now in operation, are adequate to effect or to bring about the changes that have taken place on the earth's surface. Cuvier says:

"It is vain to look for forces now acting on the surface of the globe, powerful enough to produce the revolutions and catastrophes of which it bears the traces."

Agassiz, if possible, makes use of still more emphatic language, saying:

"Causes now operating are not sufficient to produce all the geological phenomena of past ages. These will explain a variety of phenomena, but are not sufficient and adequate to account for the present aspect of the globe."

Can we believe these scientists? If we cannot credit Cuvier and Agassiz, there are no scientists, living or dead, whom we can trust. And they affirm, in unqualified terms, that the laws of nature do not account for the present aspect of our globe. And if not, then the only alternative is to suppose a supernatural cause; that is, a miracle. I know of no intermediate position between natural causes, and super-

natural. Principal Dawson, of Montreal College, speaking of this mystery said:

"So great changes of the level of sea and land on the northern hemisphere occurred, that our continents were at one time submerged several thousand feet, and at another time, were higher and broader than they are at present. Yet geology and astronomy concur in assuring us, that the poles of the earth have remained unchanged, and neither has yet given us satisfactory causes for all the changes and phenomena observed."

Prof. Marsh, of Yale College, a distinguished scientist, says: "A brief glance at the Rocky mountain region, shows that it was once covered by the sea." And again, he says: "During the cretaceous period, or the period of the chalk mixture the Rocky mountains, as we know them, did not exist, and the sea swept from the Gulf of Mexico to the Arctic regions, save some islands which possibly indicated the line of the future mountains." And he adds: "In this warm and tropical sea, reptiles and fishes abounded, all widely different from those now living."

Here, we are told that this vast continent of America, was a sea from the Gulf of Mexico to the Arctic. All the facts of geology establish this conclusion. No intelligent person would deny this. The same is true in regard to all the continents which are now inhabited. They were formerly seas. Respecting the Asiatic continent, Prof. Owen, of London, says:

"The fossils of giraffes and hippopotamuses, in newer tertiary deposits high up the Himalayas, signifi-

cantly point to the geologically recent elevation of that grand mountain chain, and therewith probably to the movement resulting in the present configuration of the Southern Asiatic land."

Now if this elevation of the Asiatic continent from the ocean depths, took place at the same time with the elevation of the American continent, and according to the statements of the authors just quoted, the elevations must have occurred at the same time, then there is no avoiding the conclusion that the waters must now occupy the Atlantic and Pacific regions, that formerly covered these continents. It is certain that as the waters did not flow back on these continents, new ocean beds must have been formed to receive them.

Moreover, if these upheavals on opposite sides of the globe were simultaneous, it is easy to understand that the overflow must have been universal.

Again, science shows that the period when these upheavals took place, synchronizes with the Mosaic period. Cuvier says that it was not over five or six thousand years ago. Prof. Richard Owen says that it was a recent geological date. But a scientific and thorough investigation to ascertain the age of our great rivers, shows that the date when the ocean waves retired from these present continents, and subsided into the present great basins of the Atlantic, the Pacific and the Indian Oceans, must have been just about the date of the Noachic deluge. I give here the results of one of these explorations in respect to our great river—the Mississippi—"the father of waters." The river must certainly be as old as the continent of America. The Mississippi has been in existence as

long, certainly, as the grand continent on which we dwell. And if we can ascertain by a scientific method, how long the Mississippi has been pouring into the Gulf, we shall have ascertained the age of the continent.

From the quantity of deposits at the mouth of the river, certain scientists had given out that the Mississippi must have been rolling its mighty flood into the sea for more than a hundred thousand years, and that, therefore, the Bible chronology was proved to be false. But these scientists had no correct data, from which to draw their conclusion.

A few years ago, the U. S. Government caused an accurate survey to be made at the mouth of the Mississippi, with a view to ascertain the amount of alluvial deposits, and thus to determine, approximately, the age of the river. This was done at the expense of the Government, by a competent corps of engineers, who spent many months in the work. Their report makes quite a large volume, which is now in the archives of Congress. They conclude their report in these pregnant words, which I have exactly copied, as follows:

"The present rate of the progress of the mouth, may be obtained by a comparison of the progress of all the mouths of the river, as shown by the maps of Capt. Talcott, U. S. Engineers, 1838, and of the Coast Survey in 1851, the only maps that admit of such a comparison. They give two hundred and sixty-two (262) feet for the yearly mean advance of all the passes. The mean advance of all the passes represents correctly the advance of the river, because in the changes that take place, each pass in succession, may become the main or chief pass. Adopting this

rate of progress per annum, 4,400 years have elapsed since the river began to advance into the Gulf."

That is within one hundred years and a fraction, of the period that has elapsed since the Noachic deluge. In this complete harmony between science and the Bible, I feel that, as Christians, we ought to give praise. The literal truth of Genesis is vindicated in spite of all their philosophical objections.

If the Mississippi is not more than 4,400 years old, it must have begun the work of excavating its mighty channel, just after the epoch, when the geologists tell us that America was a vast tropical sea, and was suddenly upheaved from the ocean—an event that occurred, as science shows, just about the time when Moses says that the fountains of the great deep were broken up, and the whole earth was covered with water.

I could give any amount of evidence of a similar nature, to prove that the continents now inhabited were all formerly ocean beds, that were upheaved about the date of the universal flood. The scientists who accompanied Buonaparte in his expedition to Egypt in 1800, by careful experiments to ascertain the thickness of the Nile deposits, found the age of that river to be a little over 5,000 years, a result, differing not very materially from that of the scientists who measured the deposits of our Mississippi. The most accurate estimate makes the age of the Niagara about 4,500 years. These estimates bring us near the epoch, or the date when the great continental upheavals took place.

There is one universal fact, known to every one, to which I must just allude, and that is, that wherever we dig into, or go down below the surface of the earth, we find only the remains or productions of the sea, as gravel, sea shells, fossils of fish, marine rock formations, etc., furnishing undoubted proof, that they were formed, or that they existed in the sea in a former age. And we are just as sure that these continents were once oceans, as that they are now dry land. I say that we absolutely know this, and it is not merely a theory or a speculation. It is admitted and asserted by scientists, and even by sceptics, whose aim is to overthrow the Mosaic account. It is thus that God maketh the wrath of man to praise Him.

I will here just advert to another curious fact. Of course, the beds of our present oceans—the Atlantic, the Pacific and the Indian Oceans—cannot be explored to any great extent to discover antediluvian relics. They are too deeply buried under water. But I will mention a circumstance or two, that may throw a little light on this question. Hugh Miller, in his "Testimony of the Rocks," says:

"From one limited tract of sea-bottom, on the Norfolk coast, the fishermen engaged in dredging oysters, brought ashore, in the course of thirteen years, 2,000 elephants' grinders, besides great tusks, and portions of skeletons."

Just think of 2,000 elephants' grinders, besides great tusks and other portions of skeletons, being found in one limited tract of sea-bottom in so short a time, where they were fishing for oysters! How did they

get down there on that sea-bottom, and when? Will the scientist explain this enigma? Elephants are not marine animals. And we know that they have not been natives of that region or latitude, since the historic times began. The only solution that has even the appearance of plausibility is, that they lived and flourished there, when the Atlantic was a beautiful tropical land instead of an ocean. And when the submergence took place at the epoch of the deluge, they were overwhelmed at the same time, when, as Moses says, "every living substance was destroyed, which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark." If it were possible to explore the beds of the ocean, doubtless many similar remains might be found.

Confirmatory evidence of the same nature is furnished by Humboldt. But I will just state a circumstance, mentioned by Charles Darwin, a leading Darwinite of our day. He says, that the remains of immense walls, with stones in them—some of them twenty feet in length, have been discovered in the remote Pacific Ocean. But he accounts for their submergence by igneous or volcanic excavation. But I think it far more probable that they were portions of the walls of antediluvian cities, that were submerged about 4,400 years ago, when the earth itself was sunk—when as Cuvier says, "the sea changed its place."

I attach no great significance to this incident mentioned by Mr. Darwin, but I would say, that, as to

the great fact itself, that the antediluvian earth was permanently submerged, I see not how it is possible to doubt it. Even if the Bible were altogether silent, geology has demonstrated it. Yea, God maketh the wrath of man to praise Him. They have endeavored to array science against the Bible. But at last, as the handmaid of religion, science has turned against them. Whenever it shall be found, that either science or the Bible is mistaken, we may rest assured that the mistake will be found on the part of science. But I do not think that this contingency can ever happen, as there can be no real conflict between them.

Before concluding this chapter, I must occupy a brief space in noticing two of the objections most commonly urged against the Bible doctrine of a universal deluge. The doctrine is received by none except those who are willing to take their creed or their faith exclusively and implicitly from God's word. But the doctrine is rejected, invariably by those who prefer to follow their own reason, or the dictates of a false philosophy. And as they cannot accept the theory, that there ever was a universal flood, they have to frame some plausible reason or reasons for rejecting this universal tradition, handed down to us by all nations, Jews, Christians and Pagans.

The two most common, and, indeed, the only plausible objections are, first, that the ark must have been too contracted to contain all the animals that were saved in it, and the food necessary to keep them for more than a year; and secondly, that there was no necessity for a universal flood, seeing that only a small portion of the earth's surface could have been

inhabited at so early a period in the earth's history. I will pay attention to each of these objections, in the order I have stated them.

1. As to the size of the ark, I would premise that, of course, we can never be certain of its exact dimensions. The smallest cubit measure given by Moses, would make the ark to have contained 16,000 tons. A larger measure which we might take as the basis of our calculations, would give a capacity of 24,000 tons. But if we take the smaller measure, and say, that the ark had a capacity of 16,000 tons, then we shall see, that it could have contained all that were in it, with thousands of tonnage to spare.

One scientist who makes a large and liberal estimate —and I think it is too large by one-half—says, that there must have been 8,566 species of animals—birds and land animals in the ark; to which, he says, we must add 550,000 species of insects; and then, he asks, is it credible that the ark could have accommodated this number of animals and insects, and the food necessary to keep them for more than a year?

He is answered by another, who had made the estimate, saying, that the weight of all the animals, even if these were as many as the first writer contends for, would not have been over 500 tons. And allowing twenty times their weight for food, which would be a very liberal allowance, that would be 10,000 tons more, so that there still would have been room for over 5,000 tons more than would have been in the ark.

But I remarked that I did not suppose there could have been over half that number of animals in the ark. Some scientists, it is well known, are in the

habit of mistaking *varieties* of animals and plants for species. A few years ago, there were some who said, that, there are as many as seven, eight, and some even said twenty, and others, as many as sixty different races of human beings on the earth; while Humboldt, Cuvier, and others, including even Huxley and Darwin, now make them a single species. They have made the same mistake with reference to every other animal and plant, that lives or grows.

There are no less than 300 varieties of the humming-bird, which all came from one single species. It is ascertained that there are twenty to sixty varieties of the common Irish potato, which was only discovered two or three hundred years ago as a wild root in South America. All the varieties of our rich and juicy apple, may be grown from the worthless sour apple, that is often found growing wild in the woods. All the varieties of the delicious strawberry, are cultivated from the common strawberry that grows wild in the cold regions of Canada, in the prairies of Texas, and in the broad and distant prairies of the far West—and grows without any culture, except what is given by the hand which originally made and planted it for ungrateful man.

There is such a thing as differentiation. We must admit that. And under the operation of this principle of differentiation, there is no animal, plant, or insect, that may not be varied, or produced in varieties, according to differences in the soil, the air, the water, the food, the culture, the habits of living, and other conditions or circumstances under which they are produced. On this point, Humboldt says:

"Families of animals and plants, writes one of the greatest anatomists of the day, Johannes Muller, in his noble and comprehensive work, undergo within certain limitations, peculiar to the different races and species, various modifications, in their distribution over the surface of the earth, propagating these varieties as organic types of species. The present races of animals and plants have been produced, by the combined action of many internal as well as external conditions, the nature of which cannot be, in all cases defined, the most striking varieties being found in those families which are capable of the greatest distribution over the surface of the earth."

This seems to be the law of differentiation, which produces varieties from one species. But let the causes or the conditions on which differentiation depends, be removed, and gradually the varieties will always go back to the one type, or the one species.

I think now, it would be perfectly safe to say, from these known conditions in the propagation of variety, without the multiplication of species, that the number of animals in the ark might be put down, certainly, at one-half the number usually estimated.

And as for the 550,000 insects, even if there were so many, nine-tenths of them, or even ninety-nine-hundredths, might have been kept in a state of somnolency, in the hollows and bark of trees floated on the waters, and landed safely on some shore, after the waters abated. There is nothing impossible with God. We know that thousands of species of insects, are kept in a dormant state, six months every year, by Him who watches the falling of a sparrow to the ground.

2. The other objection to the idea of a universal flood, viz.: that it was not necessary, as but a small portion of the earth could have been peopled in that early age, implies, I must say, a great degree of ignorance of the law that governs the increase of population, and, therefore, rests on no better foundation than that "the wish is father of the thought." Hugh Miller and others have appeared to attach considerable importance to this argument, if it may be called such. He supposed that the world's population, at the epoch of the flood, could have covered only a small part of Asia, viz., that part around or adjacent to the Caspian Sea, which he had ascertained to be lower than the general level of the land, and even lower than the level of the sea, which might, therefore, have been inundated at an early date by natural causes, and without supposing a miracle. This region, he supposes to have been the habitable portion of the globe in that age, and to have been peopled by a few hundred thousand, or, at the most, several million inhabitants. And from his own beautiful fancy sketch, he drew the conclusion, doubtless, very satisfactory to his own mind, that there was no necessity for a universal flood, and that it would argue folly in the Almighty to drown the continents of Europe, Africa and America, for the wickedness of the inhabitants, at a time when they were without inhabitants. That seems plausible enough. But let us look at it.

There is an old man now living in South Carolina, at the age of 91, who counts his own descendants now living, to the number of 536. It is known that Pitcairn's island was peopled by a remnant of mutineers

from the English ship Bounty, in 1790—only 28 souls in all. And yet, though eleven of that number perished the first year by mutual violence, in 1862, only 72 years after, the population had increased to the number of 296 souls, showing that they had doubled every 25 years.

The celebrated Euler, known to have been one of the greatest mathematicians of Germany, calculated that a single human pair would, under favorable circumstances, increase to the number of 3,000,000 in 300 years. The Jews, in Egypt, doubled in number every thirty years. The Africans, in this country, since the abolition of the slave trade in 1810, have doubled every thirty years. Yet, Mr. Miller, to make out his plausible fancy sketch, supposes that a human pair, under the most favorable circumstances, could only have increased in 1656 years, to the number of a few hundred thousand. If they had doubled every fifty years, the earth would have contained four thousand million inhabitants, or more than three times its present population. If they had multiplied as rapidly as the Jews in Egypt, or the Africans in America, there would have been no room for the population the earth would have contained at the era of the deluge.

That the primitive population of the earth were in the most favorable circumstances for increasing in numbers, is evident from these several considerations, viz.: 1. The bodies of Adam and Eve and their immediate posterity had not yet become degenerate, in consequence of which half the children died in infancy from hereditary diseases, as is now the case. 2. In the infancy of the earth, as it had come fresh from the

hand of the Creator, it was free from malarial and other causes of epidemic diseases. 3. They were nourished exclusively by the fruits of the earth, and vegetable food, as animal food was not allowed till after the flood. And those fruits and vegetables grew and ripened, almost without labor, in the purest atmosphere, and in soils then perfect. Consequently, there were no natural causes of disease and death, except excess, intemperance and mutual violence. And this explains why the inhabitants lived to an age that now seems almost incredible. Consequently, they were in a condition for multiplying very rapidly.

The objections which I have now considered, and all similar objections to the Bible, have their secret origin in a sceptical frame of mind. I would not expect any man to believe that Jesus arose from the dead—or to believe that the children of Israel passed through the sea dryshod, or to believe any other miracle recorded in the Bible, who would deny the universality of the deluge, on the ground that it implies a miracle. But miracle or no miracle, I believe it—first, because it is taught in the Bible; secondly, because it is confirmed by tradition; and thirdly, because the facts of geology demonstrate it. We cannot believe without evidence, and we cannot disbelieve against evidence; and if there is any fact in science or Revelation, that we are bound to receive on evidence, it is the great and universal fact, that, at a recent date, the ocean waves covered all these continents on which we now dwell.

CHAPTER V.

The Days of Creation; or Hugh Miller's Theory of Vast Periods Shown to be in Conflict With Revelation, and the Laws of Nature.

How scientists have been led into grave errors—Grandiloquent extract from Tyndall—Bishop Butler—The change in Hugh Miller's views—A damaging book—Pride of intellect—Miller's new names—The carboniferous age—Vegetation during vast ages before the existence of the sun—Animals and plants cotemporary—A geological fact, Dr. Buckland—The Sabbath not a natural day—Extract from Miller—From Dr. Dawson, a follower of Miller—The law of Moses—Visible signs of the change in Scotland and America—Gravitation a law of matter—Utterly subverted by the theory of vast periods—Formation of the earth's surface—Self-contradictory arguments—Miller's "placoids and ganoids"—What a shrewd writer says—Rapidity with which herrings multiply—The Niagara Falls—A "probable conjecture"—Prof. Huxley's qualms—Extract from Prof. Christlieb—The fauna and flora all of a marine nature—Logic of modern scientists—All modern science speculative—Extract from the "Anthropological Review"—A closing word.

THE fossil remains that are found in the different strata of the earth's crust, have led certain professed scientists into several grave and fundamental errors, as:

1. That the age of this world must be immensely greater than that which has been assigned to it in the Mosaic cosmogony;

2. That all life began in the sea, taking, first, the lowest vegetable form, from which the higher forms both of vegetable and animal life were successively evolved in the course of unknown ages;

3. That the earth itself has passed through great

and successive changes and epochs, as the carboniferous age, the glacial period, etc.

Now I shall have no difficulty in showing from scientific facts, that these speculations about vast geological ages, nebulous matter, the fiction of evolution, a glacial theory, etc., are so utterly destitute of any foundation in science or truth, that the day is coming, and it is not very far away, when these terms will be remembered as synonymes of the word, *folly*.

We have one of these so-called scientists—Prof. Jno. Tyndall, in one of his lectures, giving utterance to his views, in the following bombastic strain:

"Bishop Butler accepted with unwavering trust the chronology of the Old Testament, describing it as confirmed by the natural history of the world, collected from common historians, from the state of the earth, and from inventions in arts and the sciences. These words mark progress; they must seem somewhat hoary to the Bishop's successors of to-day. It is hardly necessary to inform you, that since his time, the domain of the naturalist has been immensely extended, the whole science of geology, in its revelations as to the life of the ancient earth having been created. The rigidity of old conceptions has been relaxed, the public mind being rendered gradually tolerant of the idea, that not for six thousand, nor for sixty thousand, nor for six thousand thousand, but for æons embracing untold millions of years, this earth has been the theatre of life and death.

"The riddle of the rocks has been read by the geologist and by the palæontologist, from subcambrian depths to the deposits thickening over the sea-bottoms of to-day. And upon the leaves of that stone-book are, as you know, stamped the characters, plainer than those formed by the ink of history, which carry the

mind back into the abysses of past time, compared with which the periods which satisfied Bishop Butler, cease to have a visual angle."

This may be eloquence. But eloquence is not science. Bishop Butler wrote "The Analogy." And his name is embalmed in the memory of the whole church, and so it will be long after that of Prof. Jno. Tyndall shall have passed into oblivion. In the passage quoted, he really seems to put on airs at the supposed discovery that Moses is wrong, and that the Bible must be put aside as untrue.

I. I am, first, to show that the theory of vast geological ages conflicts with the Mosaic Record.

Hugh Miller rendered an important service to the cause of truth, when he wrote "Footprints of the Creator." But afterward, he changed his views, and in part, at least, went over to the side of the enemies of truth. In his last complete work, "The Testimony of the Rocks," he announced the change in his views, in these words:

"I have been compelled to hold that the days of creation are not natural but prophetic days, and stretched far back into the bygone eternity."

No book has been written in this 19th century, in my judgment, so damaging to Christianity, as that book, "The Testimony of the Rocks." Many leading men in the church, in Scotland, England, and America, have had their judgments warped, and turned aside from the simple truth of the Mosaic Record, solely by the subtlety of the reasoning and the brilliancy of the style which we find in the "Testimony of the Rocks."

By many it has been received almost as an oracle, as if a new revelation had been made from heaven. Scores, nay, I may say, hundreds of theologians and students have lost faith in Moses as a writer of the natural history of our earth.

The summer before last, when I was in Canada, a clergyman of the English Church came down from the pulpit, saying that he could not believe Genesis and geology, and, therefore, he must give up Genesis. And he resigned his position as a minister of the church. That was the mistake of his life. He was consistent certainly, but dreadfully mistaken. Alas! how many who were men of learning and genius, and considered as lights in the church, have been carried down into this maelstrom of moral and spiritual desolation! I have in my mind, now, one who was one of the greatest preachers of this or any age, and whose father before him was a great preacher, who following these meteoric lights of "science falsely so called," as Paul says, is now a complete moral wreck.

It is pride of intellect that is at the bottom of this moral ruin. If a man is determined to believe only what he can demonstrate, we must say, there is no piety—no religion in that. Religious faith or trust is a higher—nobler principle than positive knowledge. There is nothing moral or meritorious in a man's believing that the three angles of a triangle are equal to two right angles. He knows it is so, and he cannot help believing it. But a sincere, child-like faith, which takes God at His word, believing, sometimes against appearances and what seem to be the dictates of reason, just because it is God's word—that is an act of the

soul that has the essence of true piety in it—a trust in the integrity of the Divine Word, that a mere rationalist cannot possess. The rationalist does not take God's word, but he takes the dim light of his own darkened reason, as his standard and guide in all things.

If a child should treat father or mother as these scientists treat God, refusing to believe any thing they command or say, till it can first understand the reason, we should regard it as an act of disobedience and depravity deserving of censure and punishment. And why should rationalists treat the Supreme Father, with less reverence or respect than is due from a child to its natural parent? There is certainly nothing that is more irrational in the creed or the philosophy of these rationalists, than the axiom which they have adopted not to believe any thing which they cannot comprehend. But this will illustrate the truth of a Scripture saying, "professing themselves to be wise, they became fools."

The theory originated by Hugh Miller and first published only twenty-two years ago, is one that clearly contradicts the Mosaic account of creation, and subverts the institution of the holy Sabbath as a part of the moral law, and thereby undermines the decalogue itself.

Now, let us see how this theory conflicts with the first chapter of Genesis. In that chapter, the creative days, each having a "morning" and an "evening," signifying that they are of equal length, are named "the First Day"—"the Second Day"—"the Third Day," etc. Mr. Miller invented and substituted for these,

new geological names. Thus, he names the first day of creation, "the Azoic period"—the second day he names, "the Silurian period"—the third day, "the Carboniferous age," etc. And he gives us to understand that each of these periods, instead of being a natural day of twenty-four hours, "extends over, mayhap, millenniums of centuries."

On the third day, according to Moses, the organization of the vegetable kingdom took place. Mr. Miller calls this the carboniferous age, because it was the age of plants. His words are: "it was emphatically the age of plants—of herbs yielding seeds after their kinds. In no age did the world ever witness such a flora." And, of course, the carboniferous age came and passed away, extending, as he says, through millenniums of centuries—it came and passed, and the plants, the trees, the flowers had grown and flourished during all the centuries, more luxuriantly than during the ages that have succeeded—and all before the sun, moon, and stars had been ordained. For, Moses informs us, unfortunately for the theory of vast periods, that the ordinance of God in respect to these celestial bodies, took place on the fourth day. Now the question is, how the trees, flowers and plants flourished so luxuriantly for millions of years, before the ordination of the celestial orbs. All the vegetation on this globe would die, if the sun were blotted out, or should cease to shine even for one year.

If this is not a contradiction between Genesis and geology, as geology is now taught, then I do not know what might be called a contradiction. But I proceed to point out a second contradiction, just as obvious and glaring as the one now noticed.

Mr. Miller tells us, in his "Testimony of the Rocks," and other geologists agree with him in the statement, that there were various animals in existence on the third day, contemporary with the plants, as mollusks, fishes and coral insects. Yet Moses informs us, that not till the fifth day were any living creatures formed —chiliads of centuries after the plants had been created. How then is it possible to believe that the plants and animals were contemporary on the third day? Or how could the fossils of these animals have existed for thousands of ages before Moses says they were created?

There would be no contradiction here, on the supposition that the days of creation were natural days of twenty-four hours. But when they make the days each to represent millions of years, then it is a contradiction to say that the animals created on the fifth day, millions of years after, were contemporary with the plants, which were created only on the third day.

The geological fact is, that the fossils of plants and animals are found in the same strata, showing that they existed in the same period, or on the same day. Mr. Miller is certainly very candid in making the admission, as it so pointedly contradicts his theory. As to the fact that animals and plants did exist, cotemporaneously, or in the same age, I will quote a few words from Dr. Buckland, who wrote one of the Bridgewater treatises. He says:

"It appears that the most ancient marine animals occur in the same divisions of the lowest transition strata, with the earliest remains of vegetables; so that the evidence of organic remains, so far as it goes,

shows the origin of these extinct species of plants and animals to have been contemporaneous."

I could give the greatest amount of testimony, similar to the above. I could quote a passage from Hugh Miller himself, quite as explicit as that just quoted from Buckland. But there is certainly no necessity for this. If they were contemporary—if their remains are found in the same strata—and if they existed in the same period, how is it possible to believe that the creation of the plants preceded that of the animals by thousands of millions of years? I say this is a contradiction, and every one must see that this is a contradiction.

I come now, to the most serious objection of all, to this theory of the vast geological ages. It requires us to believe that the seventh day, or the Sabbath, must be, likewise, a vast period, not a natural day of twenty-four hours, as Moses taught us to believe. If that theory can be established, our weekly Sabbath is blotted out. I say, that is the most serious objection.

Mr. Miller did not, himself, fail to see the inference that would be drawn from his theory. But instead of protesting against it as an unfair and illogical inference, he accepts and defends it as the true interpretation of Moses. He says:

"God, the Creator, wrought during six periods, and, as we have no evidence that He recommenced His work of creation—as on the contrary, man seems to be the last formed of His creatures, God may be resting still. The presumption is strong that His Sabbath is an extended period—not a natural day—and

that the work of redemption is His Sabbath day's work."

Here is the theory carried out in its bearing on the fourth commandment in the Decalogue. And here we are told that the Sabbath is *not a natural day* of twenty-four hours, but an *extended period*. And we are further informed that God did not rest—or that He is not rested, as Moses puts it in the past tense—but that He is now resting—"*resting still*." And yet not resting—as he further says, that the work of redemption is His Sabbath day's work. *Resting still*, and yet working! and doing a greater work on His Sabbath than He did during the six creative days, since the work of redemption transcends the work of creation by almost infinite degrees!

This specimen of Mr. Miller's mode of reasoning shows in a striking light, how far even a good man can go when he has a favorite theory to maintain. In this, Mr. Miller has found some followers. For example, we have Principal Dawson, of Canada, who has certainly adopted many of Miller's views, saying to the young men of Union Theological Seminary, in his series of lectures on science:

"The seventh day is not said to have a morning and evening; nor is God said to have resumed His work on the eighth day. Hence the seventh day is the period of man in which we live. Our Saviour sustains this view of God's Sabbath in His remarkable expression, "My Father worketh hitherto, and I work."

Here, we see that Dr. Dawson, following the example of Miller, makes God's Sabbath a working day

instead of a day of rest. And God's Sabbath, he says, is "the period of man"—the period in which we now live—an extended period, not yet ended, but only begun, though nearly six thousand years of this period have already passed away! This is their view of the Sabbath! And this is the kind of theology taught the young men who are in a course of training for the holy ministry, destined to become teachers and expounders of God's Word!

But let us see what Moses understood by the Sabbath, whether a natural day or a vast period—and what he taught the children of Israel, from the fiery Mount Sinai, in his lifetime.

"Six days shalt thou labor, and do all thy work." This is what God said to Moses; and this is what Moses said to the people. These six working days are natural days of twenty-four hours—there can be no question about that. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Now this seventh day follows, in succession, the six working days, which, it is admitted, are natural days—this seventh day is called "the Sabbath of the Lord thy God"—is this Sabbath a natural day, as the other six, or is it a long day—a vast period? By what rule of grammar, or by what rule of Biblical interpretation, can we make the six periods set apart for work, natural days, and the period set apart for rest, that follows the working days, a vast period? How can this be done? To attempt to do this, would be a clear violation of every rule of logic, and grammar, and of Biblical interpretation.

The Sabbath which God, by his own finger, wrote

upon the two tables of the law, is clearly a natural day of twenty-four hours. It can be made nothing else, without changing the law—the decalogue itself. With this fiery law flashing in his face, that was issued from Sinai while in a flame of fire, Mr. Miller issues his edict to the Christian world, saying, "the presumption is strong, that His Sabbath is an extended period—not a natural day." He gives it out as the verdict of science. Is it true? If it is true, the Christian world should adopt this view. And if they adopt it, what would become of our weekly Sabbath? Is it possible that they could believe that God's Sabbath is an extended period, and also that God's Sabbath is a natural day of twenty-four hours? They cannot believe both parts of this proposition, unless it can be shown that God has two Sabbaths, a long and a short one. But this, it is not presumed, any one would undertake to prove from the Scriptures. Man's day of rest, that follows the six working days—all natural days—is called "the Sabbath of the Lord thy God." This is God's Sabbath. It is a natural day of twenty-four hours. And there is no word in the Bible, from Genesis to Revelation, to show that God has two Sabbaths—or that God's Sabbath is "an extended period."

But if the world could be made to believe this mere dictum of Mr. Miller, they would be only too glad, and the consequence would be, that our weekly Sabbath would gradually, it may be, but surely go into disuse. The decalogue would begin to lose in the popular conscience, its binding authority as the Divine code of morals, and who could estimate the disastrous

results to the cause of religion and morals, throughout the world?

Scarcely more than twenty years have elapsed, since Mr. Miller announced the change in his views, and who has not marked the increased and increasing desecration of God's day, in our country especially, and in Scotland? The land of John Knox, and of orthodoxy itself, which for three centuries, has produced so many philosophers, and theologians, and able defenders of the faith—that land—that home of the orthodox faith is beginning already to show signs of an abundant crop from the seeds planted by Miller. They have professors in their universities quoted with approbation by such sceptical writers as John Tyndall. Movements have been made to have the convenience of street cars in operation in their cities on the Sabbath.

This attempt to tamper with the decalogue, was a hazardous undertaking. Dr. Thomas Chalmers had, before Miller's time, made an attempt to bring about a reconciliation between Genesis and geology, but he had failed. Dr. Pye Smith had made a similar attempt, but with no better success. Neither of them, however, had ventured to suggest a radical change or amendment in the decalogue. It seemed that there was no one great enough, or bold enough, to undertake what the great giant of Scotland, as Dr. Chalmers was then regarded, had failed to accomplish. At last, Hugh Miller offers himself, and undertakes to reconcile Genesis and geology. He reconciled them in his way, by laying unholy hands on the ark of the covenant.

The mistake of Mr. Miller consisted in his believing a state of antagonism to exist between science and religion; and his sole aim, in itself very right and proper, was to remove that apparent conflict. But in supposing that his science was all right, he erred in attempting to force the Bible into conformity with his notions of science, instead of bringing his views of science into harmony with the Bible. He did not seem to think that he was just as likely to misinterpret "the Testimony of the Rocks," as Moses was to misinterpret the words written on the two tables of stone.

The truth is, there is not, and there never can be any real conflict between science and religion, since He who is the author of Revelation, is also the author of nature, and God cannot contradict Himself.

II. I am now, in the second place, to show you, that the theory of vast geological ages, is in conflict with the laws of nature, as well as the written law of Revelation, and is, therefore, absurd and unscientific, and to be rejected by all who lay any claim to science.

If there is any one principle in physical science, on which we find a general agreement among all classes, it is that gravitation is a law of matter, that pervades alike every atom of matter in existence. But the theory of vast ages, as it can be demonstrated, sets at defiance the law of gravity. That theory requires us to believe that our earth, and the sun, and Jupiter, and Saturn have been revolving on their axes, not for 6,000 years only, but for periods that can be measured only by millions or billions of years.

These globes, they assure us, are all composed of the same material, whether suns, moons, or planets—

they are all formed of the same original matter—the nebulous matter. And they were all revolving on their axes—and there was a date, whether far back or more recent, when they began to revolve on their axes. Now if the globes revolved ages on ages ago, when they were in a nebulous state, and when they were in an incandescent, red-hot, melted state, then, I lay down this proposition as one that every scientist would endorse, that the particles of matter, when they were in a fluid state, and floating about freely, would arrange themselves, according to their specific gravity. This is the way that the law of gravitation acts. We know that the lighter particles of atmosphere, go up till they come to a region where all the particles have the same lightness; and that the heavier air settles down nearer the surface, where all the particles of air are of the same density, or the same specific gravity. Every atom of matter in the universe of God, is equally bound by the same law. It is in this way that the drops of water in the ocean, always take the places that belong to them, either near the surface, or farther down towards the bottom, according to their weight or gravity.

Now this earth revolved on its axis for countless ages, when it was in a liquid or fluid state, and when all the atoms could arrange themselves nearer to or farther from the centre, according to their weight. Now, as the globe cooled and contracted, solidification would begin to take place; as they tell us, at the surface, where all the lightest matter would be arranged. Then, according to this law, we should have a series of concentric rings, like the concentric

rings of a tree, all the particles of matter, having the least specific gravity being in the outer ring, with inner rings formed of matter, increasing in density in the direction of the earth's centre. But we find that the earth's solid crust is not made up of a series of concentric rings—not even a single ring.

On the contrary, there is a total departure from this great law of gravitation. There is no concentric ring formed as the matter became solid, and the atoms are not arranged at equal distances from the centre, according to their specific gravity—a condition absolutely required by the nebular theory.

We are in possession of another great cosmical fact, found in the present structure of this globe, which shows the contrariety that exists between the theory of vast ages, and the law of gravity. If the earth revolved on its axis, for so many ages, when in a fluid state, the law of gravity would have compelled it to assume the form of a perfect sphere, with the exception of a slight flattening at the poles in consequence of the centrifugal force at the equator, as we know, is the case. But is the earth a perfect sphere, with the exception named?

It was ascertained by Humboldt, that Europe lies 671 feet above the ocean; that Asia is 1,132 feet above that level; North America 748 feet, and South America 1,151 feet above that level. According to this estimate the earth is not a sphere. The atoms of matter have not been arranged all equally distant from the centre according to their specific gravity. North America and Asia, lying on opposite sides of the globe, show a variation of nearly 400 feet in their

respective distances from the centre of gravity. Of course, they would say, this is a slight variation, when we consider that the distance to that centre is 4,000 miles. Nevertheless, it is a variation, and the law of gravitation, working without any disturbing cause, admits of no variation.

The liquid or watery surface of the globe at the equator, is not 400 feet farther from the centre in the Eastern hemisphere, than it is in the Western. Why then should the solid land be more elevated in one hemisphere than in the opposite one? We assume that the watery particles of matter on the Asiatic side of the globe, are just as far from the centre of gravity as they are on the North American side. Then why are not the solid particles of matter, composing the earth's surface on the Asiatic side of the globe, just as far distant from the centre of gravity, as they are on the North American side? It is true that the solid state of the matter would prevent the particles from now adjusting themselves in their right positions at equal distances from the centre, according to their weight. But this adjustment was made when the matter was in a state of fusion, as they say the whole earth was for indefinite ages, and the solidification took place after the particles had all been arranged by gravity in their proper places, while in a fluid state. And, certainly, the surface could not have been changed, after the matter became solid, without some counteracting or disturbing cause.

These objections to the theory of vast ages, founded on the action of gravity, are scientific objections. They are not hypotheses nor speculations of my own,

but they are scientific facts which can never be met, till the law of gravitation itself shall be overthrown.

I want to remark, now, that nearly every fact, and every argument which they bring forward in support of the theory of vast geological ages, is of such a nature as to refute or answer itself. I will give a specimen or two of these facts or arguments.

Thus, in regard to the antiquity of certain kinds of fishes in the seas, Hugh Miller has these words:

"The earliest fishes seem to have been placoids. The Silurian system has not yet afforded a trace of any other vertebral animal. With the old red sandstone the ganoids were ushered upon the scene in amazing abundance, and, for untold ages, comprising, mayhap, millions of years, the entire ichthyic class consisted, so far as is yet known, of but these two classes."

A shrewd writer criticises this paragraph in Miller's work, by saying, "it shows a singular misapplication of terms; a total ignoring of the ways and habits of the finny tribes; a repudiation of the laws of nature; and an unwarrantable conclusion from the ascertained facts." Now that is a very sharp criticism of Mr. Miller, yet I must say, it is just and true to the letter. I don't know where we could find another passage of equal length, containing a greater amount of inconsistent and contradictory statements.

In the first place, I will point out wherein he contradicts Moses as well as contradicts himself, in the paragraph quoted We perceive that he has placoid fishes in the Silurian age. The Silurian age, as we have seen, is the name Miller has given to the second day of creation. But, according to Moses, the finny tribes

were brought into existence on the fifth day, which is Mr. Miller's Oolitic age. There were no fishes of any kind on the second day, or in the Silurian age—not till the fifth day, according to the Mosaic account. But Mr. Miller, professing to believe Moses, has placoids on the second day.

But the object I had in view by quoting the paragraph, was merely to show that the statement he has made is self-contradictory, and, therefore, refutes itself. Just think of the assertion that, "for untold ages," comprising, mayhap, millions of years, there were but two classes of fishes in existence—placoids and ganoids—or, the armor-covered tribes, as the shark, the sturgeon, the alligator, etc.—did he mean to affirm that, after God had created these, He permitted millions of years to elapse before He created the various other classes—as the great whale, the salmon, the bass, the perch, the cod, the turbot, etc.? It seems to me that the only comment or remark called for by the singular statement of Mr. Miller is, simply to suggest that if the placoids and ganoids had been sole occupants of the seas as long as he supposed, there would have been no room or space for the other classes afterward, even if they had been ushered upon the scene. For some of the marine tribes have the habit, as is well known, of multiplying very rapidly. A naturalist, for example, has calculated that a single pair of herrings, which belong to the ganoid class, will multiply sufficiently in 6,000 years, to form a solid bulk or mass equal to the size of the earth itself. But what is the term of 6,000 years, as compared with Miller's period of "millions of years?" Who will say that such facts and arguments do not refute themselves?

Another specimen which I give, of the facts and arguments which they adduce to overthrow the Mosaic cosmogony, and establish the theory of vast ages, but which I think refute themselves, is taken from that wonder of nature—the Niagara Falls. They admit that the cataract recedes, at least, a foot every year, and that it has taken 30,000 years to wear its channel seven miles, from Queenstown to the present site of the Falls. That is a refutation of the Mosaic record, as they suppose—and they have used it much for that purpose. But does it prove the theory of vast geological ages? What is the brief term of 30,000 years to their vast ages? to their long "æons embracing untold millions of years?" If they could establish the calculation that the cataract has been receding only for the brief period of 30,000 years, it would be a perfect refutation of the theory of vast ages, as I think I can demonstrate. Suppose, for a moment, that the Niagara had been wearing its channel from Queenstown for only one million years—and they would say that is a very short geological age—where do you suppose the site of the Falls would have been at the present time? Would it take even the tenth part of a million years, at the present rate of recession to get up to the lake and drain all its waters? Don't you see that if the theory were true, the Falls of Niagara would have ceased their roar vast ages ago?

But now, while speaking of Niagara, I want to say in regard to that calculation of 30,000 years, that they have made a great mistake. I will explain how they got the calculation, and how the mistake occurred. The geologist who made the calculation first, said:

"As this part of the country was a wilderness till near the end of the last century, we can obtain no accurate data for estimating the exact rate at which the cataract has been receding. Mr. Bakewell, son of the eminent geologist of that name, made the first attempt to calculate, from the *observations of one who had lived forty years* at the Falls, and who had been the first settler there, that, in that time, the cataract had gone back about a yard annually.

"But after the most careful inquiries which I was able to make, during my visit to the spot in 1842, I came to the conclusion that, the average of one foot a year, would be a much more probable *conjecture*."

A *conjecture*, then, is preferred as the basis of a scientific calculation, to the observations of one who had lived forty years at the Falls. There is a difference between "a yard annually," and a "foot a year." In the age of Niagara, it would be just the difference between 30,000 and 10,000 years. If the geologist had made his estimate on the observations of the old settler, who had lived forty years in the vicinity, that the Falls had receded a yard annually in that time, he would have announced 10,000 instead of 30,000 years, as the age of the cataract. But he preferred a probable conjecture, and that would give 30,000 years. And during the last thirty years, certain geologists have been repeating this unfair and unscientific calculation as an argument against the Mosaic record as to the age of the world. Prof. Huxley did not disdain to repeat it in his last lecturing tour in this country. On one occasion he asserted—I think it was in Buffalo—that the cataract had been 30,000 years wearing its channel. But when he got down as far as Nashville,

Tenn., he qualified the statement by making the period a little more than 10,000 years, showing that even he was not entirely destitute of any qualms of conscience, and that he believed 30,000 years was too strong a statement.

But I desire particularly to call attention to another obvious and important mistake in this calculation as to the age of Niagara. The calculation is a simple question in the rule of inverse proportion, which any schoolboy would be competent to work out. It is known that the water is now pouring over a precipice, in two thin sheets, divided by an island—the broader sheet being 1;760 feet, and the narrower one 600 feet in width—giving a total width of 2,360 feet; while below, the channel is only from 600 to 1,200 feet in width, the mean of which is 900 feet. By the rule of inverse proportion, if a thin sheet of water, spreading over a wide channel of 2,360 feet, wears "*one yard annually*," according to the observations of the old French settler, the same stream or current, when compressed into a narrow channel of 900 feet, would wear proportionately faster, and would give two yards and two-thirds of a yard per annum as the rate of recession. This would give us the period of 4,500 years, during which the Niagara has been thundering on its way from Queenstown up to the present site, which fixes the date of the beginning at the epoch of the deluge, and corresponds almost exactly with the estimate of the U. S. Engineers, as shown in the preceding chapter as to the age of the Mississippi.

I must say that it affords me no small degree of satisfaction to know that the God of the Bible has left

on the surface of this globe such monuments as the Niagara Falls and the Mississippi river, to attest the truth of His written Word. As long as the one shall continue to roll down its mighty flood into the Gulf, and the other to utter its voice above the clouds, God will not be without witnesses on this continent.

I think that, now, we ought to feel prepared for the admission that the Mosaic period was quite sufficient for the changes and the varied phenomena found in the geological structure of the globe. It will be apposite here, for me to quote from the lecture of Prof. Christlieb, of Bon University, before the Evangelical Alliance in New York, a few sentences, in which he declared that scientists are beginning to beat a retreat. His words are:

"Sober investigators are, on the ground of careful observation, beating a retreat, and now, instead of the favorite million of years, formerly held up to the astonished public, are computing much more moderate periods. The ages or eras of the mammoth, the cave bear, and the reindeer, which scientists, especially Frenchmen, have been trying to separate by thousands of years, are now, by thorough investigators like Fraas, placed quite close together. And now, scientists are beginning to abandon the idea of the stone, bronze and iron ages being successive periods, so that we may confidently assert that some of these remains extend back no more than a few centuries beyond Cæsar, and hence, are not even older than historical times. And so, after all, the 6,000 years of the Bible, are not so utterly insufficient to accommodate all the remains of ancient civilization. But in what haste were scientists at the time to spread these now exploded notions in all kinds of popular public journals."

I have but one remark more to make, and that has respect to the fauna and flora, or, in simpler words, the fossils of animals and plants found in the stratified rocks on all the continents. The discovery of these fossils gave rise to the new science of geology, which was not a science, and was not taught in any school or college fifty years ago, when the writer was a student. And whether he gained or lost by that, he can sincerely say, that, he congratulates himself that it was not taught then.

But what I intended to remark concerning the fauna and flora, is, that we could never have known any thing of them, but for the upheaval of these continents on which we are now living. These fossils afford undoubted proof that previous to the upheaval, the ocean waves flowed, perhaps to the depth of thousands of feet over the places, where we now dwell, and that monsters of the great deep sported and swam in the waters here, where there is now such a beautiful terra firma, inhabited only by terrestrial beings instead of sea-monsters.

Another remark I would make concerning the fauna and flora is that they are all of a marine nature—that is, all plants and animals that lived or grew only in the water. No terrestrial animals or plants are found as fossils in the rocks. It is something strange that geologists have so little to say about this very significant fact, the lesson of which seems to be utterly ignored by them. The only inference they have been able to draw from it, is, that in the very remote past, there was an age of fishes—an age when nothing but fishes and other marine animals existed, which con-

tained in themselves the germs from which we and all other things living on the land, have since come into existence by evolution. This is their logic. They find these marine fossils in the stratified rocks below us, and we are living upon the earth superposed or lying directly above those rocks, and they say that is proof that we, and all the land animals and land plants, have been developed from those animals and plants of the sea, whose fossil remains are found in the rocks. I say this is their logic. They entirely ignored the possibility, that, when these continents were seas filled with marine animals, that lived and died, and left their remains in the rocks, the present oceans—the Atlantic, and the Pacific—were the continents, and that when they were submerged, or became oceans, all the land animals and plants must have been submerged with them.

If sea and land changed places no longer than 5,000 years ago—and this must henceforth be the acknowledged and great central fact of geology, this will explain, in a satisfactory manner, the absence of terrestrial, and the presence only of marine fossils in our stratified rocks. Yet no force of logic could make this conclusion evident to their minds, and they preferred to believe that we have all been developed from the fishy tribes; and that, as one of them said, the forefins of a fish were the roots or the germs from which have been developed in the course of long ages, these hands of mine—yes, from the fins of a fish! How true is the Scripture which saith: "professing themselves to be wise, they became fools."

As it appears to us now, these scientists seem to have been living in some dream-land. Many of them, may live to see the day, when they will regret their attempts to palm off the brilliant conceits of their fancy as science. A writer in the "Anthropological Review," says:

"It may almost be asserted, that, every scientific opinion is speculative. It may be safely said, that, there is no opinion current among scientific men—not even of those opinions whose claim to the title '*principle*,' appears most unquestionable—that is not, essentially, *provisional*, liable to modification, or even to revolution, under the pressure of increased knowledge."

The "Anthropological Review" is one of the leading scientific journals of the day, and here it is said, that every scientific opinion is speculative—and that there is no opinion current among men of science, that is not liable to be modified, or revolutionized, when further light shall dawn. Then, how can we trust them? Or why should we call their speculations science?

I have not adduced, in this chapter, a tithe of the evidence which exists, to show that the theory of vast ages is contrary both to revelation and the laws of nature. But the specimens which have been presented will, perhaps, suffice to carry conviction to every candid and inquiring mind.

I close with a single word—their mistake, as to the long ages—the untold millions of years of which they speak so fluently, grew out of their ignorance of the time when—and the manner how the sea and land

changed places only about 5,000 years ago. They knew nothing about this—and therefore, they have blundered, erred, fallen!

A SUPPLEMENT.

As there are those who make the phrase, "In the beginning," which occurs in the first verse of the Bible, refer to an indefinite and vast geological age that elapsed before God entered upon the specific work of the six creative days, it may be proper to append a few remarks here, touching immediately on the meaning of that pregnant word "*the beginning.*" The celebrated Dr. Thomas Chalmers had adopted the idea of a vast period of duration that intervened between "the beginning," and the definite periods of six days which he believed to be natural days of twenty-four hours each. This intervening age he believed to have been a long age of chaos, darkness and confusion. But he afterwards abandoned this belief, on account of the difficulty of reconciling the existence of animal life on the globe during that chaotic age, with the assertion of Moses, that not till the fifth day of the work of creation did God create every living creature that moveth in the waters, or that flies in the firmament above the earth. After him, Hugh Miller invented the new theory to explain the difficulty, by prolonging the natural days into vast ages, which has since been so generally adopted within less than a quarter of a century. If we analyze this theory, or look at it simply from the stand-point of philosophy, it is replete with difficulty and absurdities. What is meant by, "in the beginning?" What is time? What

is duration? If, according to Revelation, time is to have an end, does it not follow, that time must have had a beginning? And is not this what is signified by the phrase, "in the beginning"—the beginning of time?

A gentleman who is a Doctor of Divinity and a Professor in the New York university, affirmed his belief that the vegetable matter which enters into the formation of the coal beds, must have grown millions of years ago. When asked if he believed in the Mosaic Record, he replied in the affirmative. But as vegetation cannot thrive now without sunlight, and without the electricity that comes solely from the sun, he could not explain how the vegetation flourished and grew so luxuriantly for millions of years, before there was any sun in existence, since Moses puts the creation of the sun on the fourth day, but the creation of the vegetable kingdom on the third day. But this gentleman is a Doctor of Divinity, and a Professor in one of our highest institutions of learning.

It is not very many months since a bright and promising young man, who had been brought up religiously, but had imbibed the notion from one of these teachers at college, that life and death have reigned on this globe for millions of years, influenced by despair or dejection because of the undermining of his hopes—so his parents afterward testified—went into a hotel in Philadelphia, and with a pistol blew out his own brains in the night.

Since the adoption of this theory of an infinity of ages, it has become quite the fashion, with many smatterers in the modern philosophy, to use the phrases

that event occurred, and the greater and the lesser lights were set in the firmament of heaven, "to be for signs, and for seasons, and for days and years"—that then, the course of time began. Before that eternity was—God's own eternity. But there was no time—and no measurement of duration into years and cycles of ages. I speak now of our own universe—the solar system, as we have no positive knowledge of any other, and all that we pretend to know of any other system or worlds, is based on mere conjecture.

Again, in order to have a just conception of time, it is necessary not only that there be a division into periods, as years, days, etc., but that there be a power or capacity somewhere, to mark or take notice of the lapse or the progress of those successive periods of duration. For example, our own experience shows that we are only sensible of the flight of time by being able to notice the labors we perform, the succession of incidents and events that make up the current of our lives, or the thoughts and cares that chase one another through our waking hours, thus like the pendulum of a clock, marking every second, and making time, sometimes, seem to be oppressively long. But let one fall asleep, and sleep so soundly that he never hears the clock—and has no consciousness of the thoughts passing in his own mind, and is not even disturbed by a dream during the night, has he—or can he have, when he wakes in the morning, any consciousness of the flight of time, while he was locked in the embrace of sleep?

Again, suppose that the dead sleep—that they remain in a state of unconsciousness, till the resurrection morn, as Isaiah says:

"Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

That sleep of the grave may last a thousand or ten thousand years; but here, it is spoken of as "*a little moment.*" They are at rest—God's people—they are invited to enter into their chambers—the graves—"till the indignation is overpast." The storms of time beat over their graves; and wars rage, and the revolutions of earth succeed one another. But they hear them not—they heed them not; they have no consciousness of the indignation; they rest undisturbed till the morning breaks. Then they awake out of their sleep, they come forth refreshed, and the sleep of ages seems but the repose of a short night—"*a little moment,*" as it is represented in the beautiful words of God's inspired poet.

Having no remembrance of the bloody revolutions, and scenes of contention and strife that went on over their graves, their waking in the resurrection morn will seem like the experience of one, who, weary and tired, had gone to rest in the evening, and had slept so soundly, that he was unconscious and oblivious of everything that had occurred in the night, and could hardly realize that the morning had dawned, the interval seemed so brief.

Once more, to give an idea of time, let us suppose that He who built all things, should cause the clock of

eternity to stand still for a thousand years, as Joshua commanded the sun to stand still for a single day—and we might suppose this, for all things are possible with God—there is nothing dissolved—nothing destroyed—but life, and consciousness, and motion are suspended—as totally suspended as if annihilated in a moment of time. And every thing remains for a thousand years, in the very attitude and position which it was in at the instant when the order was given, and the wheels of the clock were suddenly stopped—and remains so for a thousand years. For example, the bird that was on wing, in the act of flying, remains in the air with outspread wings for a thousand years, not actually flying, but in the attitude of a flying bird—and the lion that was in the act of springing on his prey, continues in that attitude during all those years with eyes glaring on his prey, and his prey still before him, just as they were at the moment when the clock stood still—and the philosopher, who was engaged in writing his book, remains fixed in that attitude, with pen in hand, looking down on his paper, just as natural and life-like as when every pulse instantly stood still—and the maiden that was standing before her mirror, admiring herself, and arranging her ornaments, becomes utterly unconscious—dead—but continues in the same position before her mirror, perfectly life-like—and so, in reference to every thing having life, or breath, or motion—the clock stands still, and as the last tick is heard, there is an instantaneous stagnation of life throughout the mighty system—all motion is suspended, and every pulse is still. But every thing remains in appearance as it was when the pulse of the

universe ceased to beat. It is a dead universe, yet looking as natural and life-like as at the moment when the universal paralysis took place. And this, we suppose, continues for a thousand years. Then He who made the clock and suspended its motion, touches the pendulum—it begins to swing, and as the first ticking sound is heard, the whole machinery is in motion again, and the dead universe is all alive again, and every motion and sign of animation is resumed precisely at the point where the suspension took place. For example, the bird that was on wing, is seen to continue its flight in the air, from the point where it had been arrested, as though it had never been stopped at all—and the lion in the forest, with glaring eyes, about to spring on his prey, is now seen in the same position, and, perhaps, actually makes the leap which he had meditated a thousand years before—and the philosopher goes on writing his book, and recording the same thoughts that were in his mind at the moment when the pulse of the universe stood still—and the maiden before the glass, continues to arrange her curls and ornaments, just as she had been doing a thousand years before, utterly unconscious that any interruption had taken place in her movements.

If the Almighty should cause such a contingency as this to occur, whether for a thousand, or a million years, or for a thousand million years, for it would make no difference as to the length of the period, what we affirm is, that if the extinction of life and the reanimation were absolute and instantaneous, there would be no conscious recollection of any lapse of time, or of any thing that had occurred between the two

instants marking the beginning and the close of that long period. A thousand million years, or a brief eternity could be dropped into their short life. But it would be a cipher—a blank, just as if it had not occurred at all, since there would be no recollection of any thing, and therefore no knowledge that such an interval had occurred. We see then how an eternity might be compressed into less than a moment of time. We see the difference between eternity and time, or measured duration.

These remarks may seem superfluous—perhaps, out of place. But when we read so much about "untold millions of years"—periods of "infinite duration," etc., as applicable to the states and conditions of our earth, in nearly all the literature put forth in such prolific abundance by our modern philosophers, it may not seem altogether a work of supererogation to have written this supplement to our Vth. Chapter, on the unphilosophic character of the modern theory of *vast ages.*

CHAPTER VI.

The Glacial Theory Examined; and Shown to be the Dream only of a Dream.

"Lost rocks" or "bowlders"—Where found—The Richmond bowlders—Size of the Alpine bowlders—The phenomenon never explained—What Agassiz says of the "drifts"—Charles Darwin—Dawson on the "age of the Arctic cold"—The theory of Agassiz—Severity and duration of the cold age—Reasons why we cannot believe the theory—The sun must have ceased to exert his influence during that age—It is in conflict with the Nebular hypothesis—Geologists cannot formulate the theory—Agassiz and Lyell—The Alpine glaciers—A copper bowlder in Illinois—The solution in Genesis—The sudden upheaval—An event beggaring all description—Direction of the ocean currents—Testimony of Agassiz—The American Encyclopædia—Dr. Hitchcock—Nine indisputable facts—A surrender of the fort—Proof—The invention of four fictions—The next fiction to be invented.

IN the States of Kentucky and Missouri, and in many other parts of the world, there are found what some people call "*lost rocks*," but which are commonly known in geology as "*bowlders*." They are found in different positions, and often standing alone in open plains, at a distance from any other rocks or mountains from which they were originally detached, and carried to their present sites by some force or power, beyond any agency or mechanical force known to natural science.

Some of these lost rocks or bowlders, weigh more than a thousand tons; but they are of various sizes, and are found all over the continent—on the sides of

mountains and hills—in the beds of rivers, and often in the middle of open prairies. Agassiz speaks of some of these bowlders, that had been carried southward for a distance of five hundred miles from their original locality. They are composed of copper, and as they are in a southeast direction from the copper region of Lake Superior, it is certain they were transported from thence. By what mechanical force were they carried such a distance, and left standing, solitary and isolated, in their present positions?

There are what are called the Richmond bowlders, in Western Massachusetts, which have been a great puzzle to geologists. There are three ranges of hills, running east and west, and crossing these at right angles, are seventeen ridges trending southward. These ridges are made up of bowlders, which can be traced back to the three hills a distance of more than twenty miles. The sides and summits of the hills in the line of the pathway, along which they were moved, are scored and scratched through that entire distance. How was this done? And what was the tremendous force which ploughed out these hollows, and tore away the solid rocks, transporting them miles away from their firm positions in those everlasting hills, and dropping them all along in parallel lines, trending in the same general direction a little east of south? How was this done? This was the mystery which geologists could not solve. And hence their inventive powers were called into requisition to devise the *glacial theory*. For it is simply the device of a lively and fruitful imagination.

As a general rule, bowlders are the same in com-

position as the rocks or the mountains from which they have been detached. The quartz bowlder is the most common. Bowlders are found in all alluvial districts. The Mississippi Valley is full of them. In all cases, they present an appearance as if the edges and angles had been worn off by the friction of water and gravel, in their passage from one place to another. We find bowlders on the tops of high mountains—on their soil-covered sides, and in level plains. And it is a pertinent question, how were they rounded, and when? Before they started from their distant homes, on the journey, or after they reached their present locations? The singular phenomenon exercised the minds of scientists, for a long time, most intensely. Have they found the cause? We shall see.

In Switzerland, Agassiz speaks of bowlders of immense size, some of them containing 40,000 to 60,000 cubic feet, and elevated 6,000 feet above the plain, on the slopes of the Jura Mountains. At a prehistoric date, they were carried across that plain from the summit of the Alps, by some unknown force adequate to the result. When and how did the wonderful phenomenon occur? Agassiz answers, that it was by the action of glaciers. But he goes on subsequently to say:

"Causes now operating, are not sufficient to produce all the geological phenomena of past ages, Lyell to the contrary notwithstanding. Mountain ranges could not be produced without revolutions which are not to be measured by causes now operating. These will explain a variety of phenomena, but are not adequate to account for the present aspect of the globe."

There is both sound common sense and sound philosophy in that remark. But, with due deference, I would say, that though glaciers may force rocks measuring 60,000 cubic feet down the sides of a mountain, there is neither sense nor philosophy in saying that glaciers could force rocks of such immense size, 6,000 feet up the slopes of a mountain. That would be in opposition to the laws of nature, especially the law of gravitation.

There is another phenomenon in the appearance of the earth's surface, which has been a puzzle to geologists, and which has exercised their minds as much as the bowlders—I refer now to what they term "*the drifts.*" Agassiz thus speaks of them:

"In the so-called drifts (a superficial deposit to the tertiaries) there are found, far to the south of their present abode, the remains of animals whose home is now in the Arctic, or the cooler part of the temperate zones. Among them are the musk ox, the reindeer, the walrus, the seal, and many kinds of shells characteristic of the Arctic regions. The fossil remains of the reindeer are found in large quantities in the drifts about the neighborhood of Paris, and even at the foot of the Pyrenees. European shells now confined to the Northern ocean, are found as fossils in Italy."

When were these things drifted from the Arctic region to the southern parts of Europe and North America, and how were they drifted thither? The very same phenomenon in regard to the transportation of plants of the Arctic regions to more southern climes, led Charles Darwin to say:

"It is indeed a remarkable fact to see so many of the same plants living on the snowy regions of the Alps or Pyrenees, and in the extreme northern parts of Europe. But it is more remarkable that the plants on the White Mountains in America, are all the same with those of Labrador, and nearly all the same with those on the loftiest mountains of Europe."

Nearly all geologists have had something to say about the drifts, and seemed equally perplexed at the strangeness of the phenomenon. From the stand-point which we now occupy, it seems almost incredible that these accurate scholars and masterly intellects, should have gathered up the facts as they did, and then failed to reach that only and inevitable conclusion to which revelation, and the facts of their own science pointed them. They seemed confounded—utterly at their wits' end. But instead of accepting the truth, they invented a theory, which, I venture to say, will hereafter be regarded as quite equal to any of the myths ever invented by any of the old pagan philosophers.

Now let us look at that theory—the glacial theory. Geological writers differ in their views on the subject. They agree, however, as to the fact that there was a cold age at some epoch in the past. But as to the cause, the date, the duration, and the termination of that age, they are perfectly at sea, without chart or compass. I will give a brief extract, touching on the glacial theory from Principal Dawson of Montreal, a Christian geologist. It is from his lectures to the students of Union Theological Seminary, in which he says:

new spring"—rather a long and severe preparation, we should say, running through a period of forty or fifty thousand years.

If I had a special revelation from heaven, teaching this theory in clear and positive terms, I suppose I should believe it. But in the entire absence of any such revelation, I cannot believe it. It is abhorrent to my feelings. It seems to blot out both the wisdom and the goodness of God. It recognizes but a single attribute in the character of God—His power—even if it recognizes a God at all. Look at it seriously. They tell us that life and death reigned for untold ages on this globe, before that cold age set in; but that the animals were great megatheria, miso-sauroids and other monsters of the deep—that these dumb animals, without reason or intellect, were the sole occupants of this globe for untold ages, and that there was not a man nor other intelligent being on earth, who could praise God for his existence, or even know that there is a God. What glory would it be to God, to reign over such a horrid abode?

There are no facts, and no data, neither in truth, nor in geological science, on which to predicate such a theory. I pronounce it a theory, not only in opposition to the moral sense of mankind, but in opposition to all the material laws of nature, so far as those laws are known to us. I shall enumerate now, some of the reasons, why it is impossible to believe this Glacial Theory.

I. And first of all, it supposes that our sun either did not shine at all, during that long period, or that his beams had no genial heat nor warmth in them.

We know that since the age of man began on this earth, the sun has had power to melt the ice and snow, in the temperate and tropical regions, and it never accumulates except to the depth of a few inches or feet, in the winter season. But when the spring comes the snow melts, and the winter is gone. And in the higher latitudes, as far north as Labrador, they sometimes have mild and beautiful summers, and a rapid vegetation, owing to the benign and life-giving influence of the same glorious sun. And they tell us, that, long ages before the Arctic winter set in, the climatic conditions on this globe, were even more favorable than in the present age of the world—and that there existed a tropical flora—tropical fruits, and flowers, and plants—and tropical animals, all over these temperate zones, in that great and favored age of the world, millenniums of centuries before the glacial period began. And what was it which made the mild climatic conditions of that favored age, and the great flora that then prevailed? Surely, it was the radiance of that same sun, under whose benign influence we are permitted to live, and move, and have our being.

How then did it happen that there was such a long interregnum, or interval, when the sun did not shine, or when, if he did shine, there was no warmth in his beams? They admit that several hundred thousand years ago, he gave out so much light and heat to the earth, as to cause a more luxuriant and glorious vegetation, than has been known in any age since. And then, after making this admission, they affirm that, suddenly, the sun withdrew his influence—so entirely withdrew it for

a half century of millenniums, that all animals and plants must have perished with the cold—and then, after that long period of unfriendliness and cruelty to our forsaken world, he looked down in kindness, and began to pour forth his mild radiance once more, perhaps, just as suddenly as he had withdrawn his life-giving influences and has been performing his duty ever since.

This is what they believe. Now, how do they explain these things? They will not believe the Bible record, which says, that the sun hasted not to go down for the space of a whole day, at the command of Joshua, because that would be a violation of Nature's laws. Yet they know that there are no natural causes which will account for the occurrence of that long cosmical winter. They know that if it ever occurred at all, of which there is no proof, they would have to admit that it was a change in the history of the earth, in violation of all the known laws of astronomical science.

Some few have tried to account for that cold age, on the supposition that the axis of the earth had got turned in some wrong direction. But a moment's reflection, as Agassiz suggested, should have satisfied them that this would make no material difference in the amount of heat received from the sun, since he always shines on one-half the earth's surface, and, therefore, no matter in what position the axis may be, one-half of the earth's surface must be always receiving the sun's light and heat.

But the fact is, the poles of the earth's axis were not changed. The cold of the long winter, as they admit, prevailed in the northern and southern hemi-

spheres at the same time. This is a demonstration that there was no change in the direction of the poles. The most reliable astronomers admit the fact. Principal Dawson says: "Geology and astronomy concur in assuring us, that the poles of the earth have remained unchanged." And I am perfectly willing to take the word of Dr. Dawson, since he is such a zealous advocate of the glacial theory. Dr. Dawson admits that the causes of the long cosmical winter have never been explained. Every writer whom I have read on the subject makes the same admission.*

For my part, I can imagine a cause, but only one cause which would account for it in a satisfactory way; and that would be to say, that our planet—the earth—in a prehistoric age, tried the experiment of being a comet instead of a planet, and suddenly wheeled out of its orbit, and by an eccentric flight, passed away off beyond the path of Jupiter and Neptune, where it was almost entirely beyond the sun's influence, and after an absence of some forty or fifty thousand years, when all the former races of animals and plants had been destroyed by the cold, the planet took another sudden notion and wheeled back again into its former orbit, in which it has been making its circuits regularly around the sun ever since.

Now, perhaps, it is possible that such a thing might have happened. And if it did happen, it would account for the phenomenon of the cold age in a very satisfactory manner. But none of the philosophers as yet have suggested the solution I have now given. I have made the suggestion, and if they choose to adopt it

*Read carefully, the supplement at the close of this chapter.

and to use it, as the most plausible and rational mode of accounting for the glacial period, I am sure, I will make no objection.

II. If they could prove, that, there had ever been such a long cosmical winter, as the glacial theory supposes, it would effectually demolish "the *Nebular hypothesis.*" This theory, formulated by La Place, and advocated by Proctor and other distinguished astronomers, supposes that the earth, as well as the other celestial bodies, was originally a mass of heated nebulous matter, which has been gradually parting with its heat, and slowly contracting as it cooled, from a bygone eternity. The advocates of the glacial theory, believe the nebular hypothesis also, although the one directly contradicts the other. It is impossible, by any sort of reasoning, to reconcile the two hypotheses. If the cooling process has gone on steadily from the first, the earth should be cooler now than it was many hundred thousand years ago, when, they say, that cold age prevailed. But the earth is much warmer now than it was then. Why is this, if the earth was, originally, a globe of fire, or a melted incandescent mass of matter, which has been parting with its heat in every age? The two theories conflict. They cannot believe them both. They must abandon either the glacial theory or the Nebular hypothesis. Which will they give up, and which will they choose to retain? But I say, the one or the other must go.

III. Again I would say, that there is such an air of the ludicrous, or the ridiculous surrounding this whole glacial theory, that it never can meet with the general consent of mankind. Indeed, it is quite

amusing to notice the way that one scientist speaks of another, in reference to the matter of the cold age. Thus, Agassiz says of Lyell; and we admit that they were both very eminent scientists:

"Lyell, in his antiquity of Massachusetts, attempts to explain the Richmond drift phenomenon. He attributes the whole thing to icebergs, and his explanation involves as complete a physical impossibility as can be conceived. Beware of explanations made to suit a particular case, especially when the explanation requires an ocean that could not exist, and icebergs that move as icebergs are never known to move. Conceive seventeen rows of icebergs moving along in stately and well-ordered ranks, and all dropping, at particular points, their load of rocks."

Agassiz seemed to amuse himself, and perhaps, very properly, at the idea that the bowlders should get mounted so handsomely on the backs of the icebergs, and travel on them so majestically till they arrived at certain points, and then be let down so gracefully. He thinks it would be a physical impossibility, and something that could not have happened. And he was right in this conclusion. But just think how completely Lyell could have turned the laugh against Agassiz, if the opportunity or the occasion had been presented to him. For the fact is, that the theory of Agassiz implies as great a physical impossibility, as the one advocated by Lyell, and has just as much of the ludicrous in it. He might have said, for example:

Conceive a glacier of snow and ice covering the

continent ten thousand feet in thickness, frozen fast to the earth, and yet, moving or sliding down from north to south over uneven surfaces, over a level extent of country, and even hills and mountain tops, without any pressure or force to carry it along in its journey, and in opposition to the great law of gravity, one of the essential laws of matter. Agassiz, doubtless, had his mind, or his thoughts on the Alpine glaciers. They descend from a height of 15,000 feet, and the superincumbent weight which such an elevation must give them, forces them downward toward the plain below. Yet, with all that weight, they never can advance farther in the plain than about twenty miles—and they could not even travel so far, were it not for the constant thawing going on in the valleys. On this point, Lyell gives the true philosophy. He says:

"If a glacier be twenty miles long, and its annual procession about 500 feet, it will require two centuries for a block thus lodged upon its surface to travel down from the higher to the lower regions, or to the extremity of the icy mass. This terminal point remains, usually, unchanged from year to year, although every part of the ice is in motion, because the liquefaction by heat, is just sufficient to balance the onward movement of the glacier, which may be compared to an endless file of soldiers pouring into a breach, and shot down as fast as they advance."

I think the Alpine glaciers throw some light on this glacial theory. I will state a mathematical proposition, to be solved or worked out by scientists who believe in the theory—if the superincumbent weight of the Alpine glaciers, and the liquefaction in the valleys

below, cause them to descend from the height of 15,000 feet, and to advance twenty miles in the plains below, but never any farther, how high would the mountains have to be, and to what extent would the liquefaction have to go on in the south, to have made those glaciers, in the glacial epoch, travel 500 miles, or from Lake Superior to their present position in Southern Illinois? If there were no mountains—and certainly there were none—and if there was no process of liquefaction, as there could not have been in that cold age, you must see, their theory has nothing to stand on. It is a dream and a delusion.

And now let us bring Genesis to the solution of the great problem, connected with the bowlders and the drifts.

One who has ever witnessed the scene that nature presents at the Falls of Niagara, may have a faint idea of the power of the watery element, when raised only a few feet perpendicularly above its level. But the Niagara is only a rivulet when compared with the ocean, and the descent of 150 feet is nothing to the height to which the oceans must have been raised above their level on that day, when the foundations of the great deep were broken or heaved up. The effect of that sudden upheaval, must have been such as to beggar all description, causing the mountain billows to begin to boil, and rage, and to fall back on the dry lands, above which they had been raised. The very thought of what must have occurred on that awful day, appalls and overwhelms our feeble imagination. But it is no fiction—no idle dream, or creation of the fancy. It is recorded in the Bible. It is in the written

traditions of the oldest nations. It is attested by science. Geologists point to innumerable monuments that prove it.

But in what direction would the waters of the ocean, when elevated, begin to flow back? The law of gravitation would compel them to fall towards the lands, which had not been elevated, and which remained depressed thousands of feet below the level of that upheaved ocean. The water would flow over those lands until the level was restored. The commotion among the angry heaving billows, must have been in proportion to the volume of water, and the depth of the fall. What pen or pencil can portray, or adequately describe the effects? If there were broken fragments of granite rock, they would be forced or swept along over the rocky beds, by the resistless mountain waves. No matter if they weighed thousands of tons, in such a moving ocean of water, they would have been borne along as mere pebble-stones. And if they had sharp angles and edges, of course, they would be broken and rounded off in passing hundreds of miles over the rocky pavements of the ocean.

The waters from the North American continent, when upheaved, would naturally flow towards, or in the direction of the Atlantic and Gulf regions, as these were formerly lands. This general direction would have been from N. W. to S. E., which corresponds to the course of the bowlders and the drifts, as recorded in the observations of geologists. This is a fortunate coincidence, as I think it comes nearly to a demonstration, as to the true cause of those phenomena. Agassiz says, in these words:

"The North American glacier was uninterrupted from the Arctic Ocean to Alabama. The general tendency of the ice sheet over the States bordering on the Atlantic Ocean, was to move N. W. to S. E."

In the American Encyclopædia, article, "Bowlders," it is said that:

"On the bare granite summit of Mount Katahdin, the highest mountain in Maine, at an elevation of 3,000 feet or more, above the surrounding valleys, pieces of limestones, containing fossil shells, are found, though no ledges resembling them are known, except many miles to the northwest, and at a much lower level."

Of course, these blocks of limestone, or bowlders, could not have been placed on the summit of that mountain, by the action of glaciers, as they cannot move up, but only down an inclined plane. They could only have been rolled and lodged there by the force of the mountain waves, when the ocean was above the tops of that mountain, and pouring itself from the upheaved northwest continent upon the Atlantic lands.

In the work of Dr. Hitchcock, on geology, there is a passage which throws a good deal of light on this whole subject, in which he says:

"Furthermore, scattered over and among the coarser terraces and beaches, we frequently find large angular traveled blocks, that seem to have been transported by an agency somewhat different from that which sorted and comminuted the terraces and the beaches. But in all cases, we find the terraces and the beaches above the great mass of the drift; and it cannot be doubted that the former have resulted from the re-

arrangement and comminution of the latter. Now, how has this happened? It seems to us that no one can examine these phenomena in New England, and Mr. Chambers' recent work on ancient sea margin, shows the same in respect to Great Britain, without being satisfied that water has been the main agent. For what other agent can sort and arrange with a level top, and in horizontal layers, gravel, sand and clay, over wide surfaces? If I mistake not, I have already ascertained the existence of some of these ancient sea beaches, in the Hoosac range of mountains in Massachusetts, not far from 2,000 feet above the present ocean, and 2,500 feet in the White Mountains. Also, some river terraces upon mountain streams, as much as 1,800 feet above the ocean. The conclusion is, that the ocean must have been over the continent, as high as we find the terraces and beaches, and that they were formed by the lifting up of the continents, or by the retiring of the ocean."

This was what Dr. Hitchcock wrote, and this was the conclusion to which he came. And I see not how any one, on a careful study of the same phenomenon, could have reached a different conclusion. The agency which levelled, as with a level top, the wide surfaces of sand and gravel, must have been water. The same agency must have transported the traveled blocks, and left them standing scattered here and there, just where the subsiding waters ceased to have power to transport them farther. That is the reason that all the lost rocks or bowlders are found on the continents in their present positions. The commotion of the waters must have been greatest when the upheaval first took place. But as the ocean emptied itself, and the waters subsided more and more, the commotion

would decrease, and the larger blocks would be dropped first; then smaller ones would become stationary; and then, the smallest; and when the waters were nearly all drained off, the settling, eddying currents would smooth and level off the surfaces of sand and gravel to the level of a smooth floor, till it became dry. This is the way that water acts. The same phenomena as those described by Dr. Hitchcock, may be seen in the bed of almost any river at low-water mark. There are the sand-bars, levelled and smoothed off, as with a level top, when the current of water had subsided, to an exact level with the sand bottom. And there are the roots and logs lodged there, when there was a larger volume of water flowing over that bottom, but not large enough to carry them entirely clear, and so they became lodged and fixed in that shallow bottom, and, of course, sand and gravel would be washed up about those logs and stumps, just as Dr. Hitchcock tells us, that he finds large traveled blocks scattered about in the coarser drifts, partially buried in the gravel and sand.

I have now given you the solution furnished by Genesis, as to the origin of the bowlders and the drifts, found in so many places on the surface of the earth. There is no necessity for the glacial theory. The same solution accounts, also, for the appearance of the grooves and scratches found on the surfaces of hard ledges of rocks. The beds of the ocean, when upheaved, must have been comparatively soft at the surface, consisting of the latest depositions in the water. But they have been hardened since the upheaval into limestone and other species of rocks. Of

course, the granite fragments, in passing over those surfaces, when comparatively soft, would make scratches and grooves which would remain after those surfaces became hard. But some geologists pretend to believe that the scratches and deep grooves were made in the solid rocks by icebergs or glaciers, not in the ocean beds when they were soft, and could easily be scratched and torn, but on the dry land, when the rocks were already in a solid state. Others may believe in the possibility of such a phenomenon, but I cannot.

Now suppose for a moment we put aside theory, and look at the facts. And for this purpose, I will endeavor to present a sort of panoramic view of some of the more important facts in the case. It is equally the concern of the sceptic as of the Christian to know the truth, since the belief of false theories can never make them true.

I. The first fact is, that the present continents were once seas. No one can doubt this. Geologists themselves prove it. We have obtained this fact from them, and it is now a part of their science.

II. Another fact not to be questioned, is, that these continents—Europe, Asia, Africa, and America are now dry lands—not oceans, as they once were. We are living on them. Therefore, the waters never returned upon them.

III. As the waters were not annihilated, but are still in existence, they must constitute the present oceans —the Atlantic, the Pacific, and the Indian oceans. Therefore, the sea and land have changed places. This is a fact. There is no theory about it. Geolo-

gists affirm it—all who are worthy to be considered as authority—such as Humboldt, Cuvier, Beaumont, Deluc, Dolomieu, Lyell, Hitchcock, Marsh, and others.

IV. Another fact is, that this revolution or change in the surface of the earth, was of a comparatively recent date. Moses puts it about 4,300 years ago. Cuvier says, it was not over 5,000 or 6,000 years ago. The age of some of the great rivers, as the Nile, the Niagara, and the Mississippi, shows according to the most exact explorations that have been made, that the upheaval could not have occurred over 5,000 or 6,000 years ago. And all geologists, such as Prof. Richard Owen, concur in the opinion, that it took place at a comparatively recent geological date.

V. Another important fact is, that the change was brought about suddenly, and by a convulsion of nature. Moses says, that the Almighty broke up "the fountains," or the foundations of "the great deep" on a certain day—namely, the seventeenth day of the second month, and six hundredth year of Noah's life. We know of no distinguished geologist, who denies the suddenness and the convulsive nature of this change, except only Hugh Miller. They say it was a sudden revolution. Beaumont says, and others agree with him that it was so sudden as to cause a temporary and universal deluge, concerning which there are so many traditions, causing the destruction of all life on the globe. The fact is unquestioned.

VI. Another fact is, that fragments of granite rock, that could only have come from the bottom of the seas, weighing thousands of tons, have been found in different localities, that had been transported great

distances over level surfaces. This is a fact. And some mechanical force adequate, must have driven or carried them. This phenomenon has not been, and it cannot be explained, except on the theory of the upheaval of the ocean beds. The agitation of the mass of waters, thus suddenly elevated, would produce exactly this phenomenon, as every scientist must well know. But no other mechanical agency can be conceived, adequate to produce such a result.

VII. It is a fact that fossil remains of animals and plants, belonging to high northern latitudes, are found in drifts in southern latitudes, in Europe and America, which could have changed their places only by the agency of water. This is a fact well established by the researches of many geologists. And it is readily explained, on the theory that the antediluvian seas were upheaved, and the waters flowed off towards the South, in the direction that the law of gravitation required them to flow, as before explained. But the phenomenon admits of no other scientific explanation.

VIII. Our eighth fact is, that since the commencement of the historic ages the laws of nature have been uniform, and there has been no departure from the original laws inscribed on the heavenly bodies, which secure that the seasons—summer and winter, seedtime and harvest—shall follow one another in regular succession. But the glacial theory contravenes all the known principles of our system of astronomy.

IX. Another important fact, as learned from geologists, is, that long prior to what they call the glacial period, the seasons were successive, and the climatic conditions of this earth were the mildest and most

favorable known in any age. They believe this, and also believe the nebular hypothesis, though they must admit that the two beliefs are contradictory.

I consider this glacial theory as not only the latest, but the most marvellous story or fiction that ever yet originated, as they say, from the perpetual molecular motions going on in the region of an evolutionist's brain. And yet, I know very well there are those who say that they believe this glacial theory.

Surely, they must have known, when they invented this theory, that it was unphilosophical, and that it was contrary to nature, and to all the known laws of nature. Who so much as these philosophers, talk of the uniformity of nature's operations? When they would put themselves in opposition to the Bible, or attempt to controvert the doctrine of miracle, they fall back on our experience of the uniform action of the great laws of nature. This was the argument of Hume against the recorded miracles of the Bible, which seemed for some time to give serious alarm to the friends of truth, and was regarded by the adherents of the cause of infidelity as an invincible argument. What is the reason that they have struck their own flag and surrendered the fort? They don't believe now in the uniform action of nature's laws. This was their strong argument for a whole century. But I say they have surrendered the fort, and they don't believe in the uniform action of nature's laws now. Look at the proof of this.

They have had the sagacity or the ingenuity to invent no less than four fictions or theories, all of which suppose that the operations of nature have been going

on through indefinite ages, in violation of all the known laws of nature. Now, I know that is saying a good deal, and yet I don't want to say anything that I cannot establish. One of these theories—the nebular hypothesis—as proved in a previous chapter, is in opposition to all the known laws of matter, as gravitation, inertia, fusibility, affinity, etc., and has circular motion of the heavenly bodies, without any such thing as either a centripetal or a centrifugal force to create these compound motions. Is not that enough?

Then there is their theory of the vast geological ages, which is not only self-contradictory, but which blots out Sir Isaac Newton's great law of gravitation, which inheres in every atom of matter in the universe of God.

And then, they invented the theory of evolution—did they not? And that supposes that a man can trace his pedigree to a monkey, does it not? That teaches that all the men, and all the animals, and all the trees and plants in the world, came originally "from the invisible loins of an invisible monad"! I quote the very words of one of the teachers of evolution. But, I ask if this is in accord with what are known to be the operations of nature's laws? Was nature ever known to do such a thing—to cause one species to produce another entirely different? Yet they profess to believe that—to believe that every species in the world has come from a single species, or from one original germ. And have they not surrendered the old fort—the old uniformitarian theory?

And then, last of all, they invented this glacial theory, which is certainly in opposition to the known

laws of nature, inasmuch as it supposes that a glacier may not only slide down a mountain side, but may even slide 6,000 feet up the sides of a mountain, forcing up with it granite rocks weighing thousands of tons.

It is impossible to believe that. That would be a feat quite equal to any of the miracles recorded in the Bible. We can believe the doctrine of miracle, because God is omnipotent, and He can do whatever He pleaseth. But we cannot believe that glaciers can move or slide 6,000 feet up the slopes of a mountain, carrying up fragments of solid rock weighing many thousands of tons. It would be taxing our credulity a little too severely to ask us to believe that. And we must say, "*Judæus credat, non ego.*"

What will be their next invention, or their fifth hypothesis, is for the future to develop. But it would not surprise us much if they should make the discovery, how life is evolved from matter. They are working hard to solve this problem, and it is understood that one of them, who was recently president of the convention of scientists which met in Boston, made a remark to the effect that "*God is dead*," and that the problem is very nearly worked out as to how animal life may be generated from matter, independently of the aid of Deity. And when they shall get it entirely worked out, it will probably be proclaimed or made known to the whole world. And then, we may expect that soon thereafter, they will invent patent machines for the purpose of generating life, and generating all sorts of living animals. It is probable they will get to this point before they come to the end of their folly,

and then perhaps the bubble will burst, and men will begin to come to their senses again.

A SUPPLEMENT.

In a late number of the "London Quarterly Review," there appeared an elaborate article on the glacial epoch, which offers the most recent and, perhaps, the most ingenious attempt yet made to explain the riddle. It is based on the known eccentricity of the earth's orbit around the sun. Astronomers say, that the earth is 3,000,000 miles nearer the sun in winter than it is in summer. And they have made the calculation that when the precession of the equinoxes, and the revolution of the apsides occur about the same time, which must happen about every 10,500 years, a change will take place, which will bring the earth 3,000,000 miles nearer the sun in summer than in winter. And by calculations extending as far back as 3,000,000 years, they have ascertained, so they affirm, that these changes in the earth's eccentricity vary, almost indefinitely, so that the earth is found, at one period, to be 10,000,000 miles nearer the sun in summer than in winter. And they suppose this period to have occurred 210,000 years ago, and to have extended through, probably, 40,000 years—and this was the glacial epoch, as they believe.

This latest theory on the subject, which may be found in the July number of "The Quarterly," for 1879, explains nothing, but like every other attempted theory, leaves the problem just as it found it, unexplained.

I. In the first place, the writer in the "Review" does

not give any scientific reason why, if an eccentricity of 3,000,000 miles makes the earth colder when nearest to the sun in winter, a variation of 10,000,000 miles should make it colder when nearest to the sun in summer. No reason for this is given. It is not claimed that there was any change in the axis of the earth to the ecliptic. Nor is it pretended that the area of the earth's orbit was enlarged. On the contrary, it is admitted that the poles of the earth were as now, and that the earth's circuit has never varied—consequently, the average amount of heat and light from the sun, day by day, and year by year, must have been precisely the same 210,000 years ago, that it is to-day. If, in one period of the sun's history, it has power, in the summer, to melt all the ice and snow accumulated during the previous winter, it must have just the same power or effect in any period of its history.

The writer in "The Quarterly" admits "that it is a remarkable fact, that nowhere in the world, at the present time, are there any extensive lowlands covered with perpetual snow. The Tundras of Siberia, and the barren grounds of North America, are all covered with some kind of summer vegetation; and it is only where there are lofty mountains, as in Greenland, Spitzbergen and Grinnell's Land, that glaciers descend to the sea-level, accompanied by perpetual snow." The writer admits, also, that when the winters were so much colder during the glacial period than our present winters, the summers must have been just as much warmer than our summers in proportion, since the amount of heat received from the sun in that age, taking the summer and winter together, was just equal

to what it is now. Therefore, supposing that a greater depth of snow fell in the winters of the glacial epoch, the greater amount of heat in the summers of that period, would have melted that snow, as easily as the snows of our milder winters are melted by the heat of our milder summers. It is for this reason, chiefly, that the writer in the "Review," rejects the theory of Mr. Croll, who supposes that the ice-cap of the glacial period covered the entire frigid zones, and extended far down into the temperate zones, covering them completely, something as the cup of an acorn covers the acorn from its stem. Such an ice-cap, being thickest at the poles, and equally thick on every side of the globe, at an equal distance from the poles, could never slide southward from the poles. The law of gravitation, as well as the law that governs cold, would equally hold it in its place. No intelligent person could be persuaded to receive that theory, and the writer in the "Review," very properly rejects it.

2. But in the next place, the theory set forth by the writer in the "Review" is not any more tenable than the one he rejects, inasmuch as he requires the existence of highlands, or mountains, in order that there be glacial action. And in this, doubtless, he is right. For we cannot conceive of the existence of glaciers in the absence of mountains, which condense the vapors, and cause the accumulation of snows, which adhering to the sides of the mountains, would tend from their own gravity to descend, especially, when aided in this tendency by the thawing process in the valleys below, as already shown in this VIth. Chapter. But the difficulty in the way of the hypothesis pro-

pounded by the writer in the "Review," is, that there could have been no mountains in existence, during what is called the great glacial epoch, if we are to place any confidence in the latest and most reliable discoveries of scientists. Science must be consistent with itself. It is now one of the admitted facts of geology, that there was a period when the mountains did not exist. And if, as they now teach, they had their origin in the great cataclysm, when the upheaval of the present continents occurred, and sea and land changed places, a recent geological event, having occurred not over five or six thousand years ago as some of them affirm, and if the writer in the "Review" does not entirely ignore these established facts of science, it is illogical to assume, as the basis of his hypothesis, the existence of these mountains 210,000 years ago, which have not been in existence even for ten thousand years. We repeat, that science cannot be inconsistent with itself. One science, or one portion of science must not contradict another. Otherwise, it would be only "science falsely so called."

3. But there is another defect in this latest hypothesis, to be noticed, and that is, it does not account for the suddenness, with which, it is said, that the cold age succeeded the mild and tropical carboniferous age, which had preceded it. Agassiz, who certainly could speculate as wisely as any of our modern scientists, affirmed that the glacial period was not only very recent, but that it came on very suddenly. "A great climatic change came on very suddenly; these animals became frozen in the ice, and have remained frozen ever since." But would the eccentricity of the earth's

orbit, 210,000 years ago, account for these facts? The earth could only approach its greatest eccentricity slowly, and by degrees, through the progress of thousands of years. Of course, if that was the cause, the cold period must have come on slowly, and the animals and vegetables must have gradually disappeared, in which case there would have been, now, no remains found in a state of almost perfect preservation. It is strange that this consideration did not occur to the mind of the astute writer in "The Quarterly," while elaborating his ingenious theory. But there is still another difficulty.

4. In the fourth place, there are phenomena which cannot be accounted for, by local glacial action, even if we admit that the mountains had an existence so long as 200,000 years ago. For example, there are bowlders in the plains of Illinois, that were brought from the copper regions of Lake Superior, a distance of five hundred miles. But there are no mountains—no highlands in that whole region. Here is an instance, in which the problem cannot be solved by the hypothesis of "The Quarterly." And yet, it must be admitted that the mechanical force, which transported those bowlders a distance of 500 miles, where there are no mountains, must be the same as that which transported all the bowlders found on the earth's surface. The same effects must have the same cause. We have seen that Lyell explains, on very scientific principles, the action of the Alpine glaciers, caused by their own specific gravity, and the liquefaction in the valleys below, by which they can travel a distance of twenty miles, but never any farther. But these causes

would be insufficient to account for the transportation of bowlders clear across the valley, and 6,000 feet almost perpendicularly up the sides of the opposite mountain—much less, would they solve the problem as to how the copper bowlders were transported 500 miles, in a region where there are no mountains. The theory put forward in "The Quarterly," has not even the merit of plausibility in its favor.

5. Let us note another objection to this theory, and that is, perhaps, the capital one—it does not—nor does any other theory yet advanced—account for the existence of the bowlders and for the other materials which form the morains found in the pathway of the supposed glaciers. This material is always composed of bowlders, large rocks more or less worn on the edges, pebbles, sand, hardened mud, etc., in an unstratified condition, such as must be supposed to have come from the bed of a river or an ocean, and remaining still in the same state as when the waters flowed off and left them dry land. We have in their writings many such passages as this in the "American Journal of Science":

"The beds of loose material which had been produced by long continued decomposition of the ledges, or accumulated by previous glacial action, together with the thick fluviatile deposits that probably occupied the valleys, were ploughed up by this ice-sheet, and thoroughly kneaded with each other. Very large amounts of detritus were also added from erosion of the rock surface. Fragments of all sizes and in great profusion were loosened and wrenched away, while the ledges were everywhere worn and striated by bowlders and pebbles, which were rolled and dragged along under the vast weight of ice, breaking

up and grinding themselves and the underlying rock into gravel, and even the finest clay."

And with this agrees the testimony of all geologists. All the material marking the pathway of the supposed glaciers, in all countries, is that which comes out of the sea. This fact is so patent that the most of these writers do not hesitate to bring in the action of water, as well as the action of glaciers, to make out fully the solution of their problem. The writer in "The Quarterly" himself says:

"There are also in North America, as well as in Britain and Scandinavia, proofs of the submersion of the land beneath the sea, to the depth of more than a thousand feet, in the latter part of the glacial epoch."

The effect would be just the same, if, instead of the submersion of the dry land a thousand feet beneath the sea, there had been an emergence of the ocean beds a thousand feet above the continents. The action of the waters would have been the same, and would have produced all the phenomena found to exist, and which they have endeavored to account for by glacial action.

But the hypothesis of the "London Quarterly," the latest propounded, as well as all the rest which they have propounded, supposes that the glaciers travelled on the dry land, and not on the beds of oceans or in river valleys. And the cold age came on, right after the warmest and most tropical climate the earth had ever known. Then why should not the glaciers have ground up the mammoth trees which grew in that age, and the bones of the mammoth animals which flourished, and rolled up the rich loam soil which produced

the wonderful vegetation which, they affirm, was peculiar to that "age of plants," and why should we not have some of the remains of those terrene animals and trees in a fossil state in the buried pathway of the glaciers? Did they find nothing on the dry land, in that age which had been so prolific, but bowlders and broken rocks and pebbles and beds of sand, to force and push along in their dreadful pathway towards the sea? Here is a fundamental fact—a primary condition which they never even allude to—in their attempts to throw light on the subject.

6. But again, and in the last place, the writer in "The Quarterly" admits that he is not himself satisfied with his own hypothesis. He admits that it proves too much, and therefore can hardly be said to prove anything. His language is:

"The objection to the theory is, that it accounts for too much. It not only explains all the changes of climate, of which we have evidence, but it necessitates a whole series of changes, of which we have no evidence. The imperfection of all our records of the past is too well known to geologists for this difficulty to have much weight with them; but we may further point out that none of the alternative hypotheses, yet suggested, at all remove this difficulty. If the pole had shifted its place any number of times to bring Greenland and Spitzbergen into warmer latitudes, the Arctic regions must still have been *somewhere*, and the difficulty is, that no Arctic remains are *anywhere* found beyond recent times. And if we postulate any amount of change in the obliquity of the ecliptic (as advocated by the late Mr. Belt), we still have to trust to differences of eccentricity, and of winter or summer in perihelion, and this leaves the problem exactly where it is now. As to the

earth, even if it were not totally
sical grounds, it would leave the
the great starting-point in the com-
estrial climates, totally unaccounted

aragraph, there is an explicit state-
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the eccentricity of the earth's orbit,
isfactory, all the previous theories,
advanced, are equally inadmissible,
e, leaving the problem of the glacial
unaccounted for." Let the editor of
terly Review" study carefully the facts
e nine facts enumerated in this chapter,
he will be convinced. Let the facts be
we see not how the conclusion can be
ey are submitted, without the slightest
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CHAPTER VII.

The Carboniferous Age; Shown to have been Identical with the Antediluvian Age.

The proposition to be proved—Preliminaries—Composition of coal—Where the vegetable matter grew—Conflict of opinions—Miller's compromise—A *reductio ad absurdum*—Marine vegetation—Testimony of Humboldt, Oken, and the author of "*Vestiges of Creation*"—Four corollaries—What Agassiz said—What Proctor said—Coal beds formed in the sea from marine vegetation—Conditions of matter to form coal not possible on dry land—Chemical action in the formation of coal—A universal law—Examples—Rocks and ores crystallized—The down on the flesh of a babe—Shell limestones—Views of Prof. Dana and Sir Charles Lyell—A curious mistake of Huxley—Demonstration from the chalk line—What Huxley said—Cause of the breaks in the chalk line—Real state of the case—Dana's testimony—No fossils of land animals or plants found in the coal—Prof. Ansted—The Philadelphia *Press*—Argument summed up—Is geology a science?—The rage for fiction—Conflict between truth and error.

WHEN Hugh Miller began his geological investigations, he was a devout believer in the Mosaic cosmogony, and wrote and published the "Old Red Sandstone," and "Footprints of the Creator," before his views had undergone any change. After his conversion to "science falsely so called," he arbitrarily substituted for the six natural days of creation, as given by Moses, the following geological names or periods, viz.: for "the First day," "the Azoic period;" for "the Second day," "the Silurian period;" for "the Third day," "the Carboniferous period;" for "the Fourth day," "the Triassic period;" for "the Fifth

day," "the Oolitic period;" for "the Sixth day," "the Tertiary period."

These are the primary geological divisions. These, again, were all subdivided into smaller periods. The proposition I shall undertake to establish in this chapter is, that "the Carboniferous age" was "the antediluvian age." It was then that the plants and trees grew in the seas, that formed the coal-beds, from which all our present supplies of coal are derived. As introductory to the elucidation of this proposition, however, the consideration of several preliminary points is necessary.

1. In the first place, we must look at the composition of coal. What is it? What are the constituent parts of coal? When chemically analyzed, we find that it consists of ninety parts pure carbon, six parts water, and four parts vegetable matter.

2. Where did this vegetable matter—the one twenty-fifth part in the composition of coal—grow? Geologists differ in opinion on this question. Some think that it grew in the seas; others that it grew on the dry land—but the greater number are of the latter opinion. Hugh Miller, who always wanted to be original, invented a new theory, which, on account of his great celebrity, I suppose, has been adopted by Principal Dawson, and several later writers. I will give the theory in Miller's own words. He says:

"For, however, such repetitions of alternately felted and fissile ripple-marked strata, as we find in the neighborhood of Thursa—repetitions carried on hundreds of feet in vertical extent, we require yet another condition of gradual subsidence in the general crust, which can alone account for the fact, so often pressed

upon the geologist in exploring the coal measures, that, in deposits thousands of feet in thickness, each stratum in succession had been down in a shallow sea."

"In exploring the coal measures"—we know what geologists mean by coal measures. They mean fields of coal, where the coal is found in layers, or successive strata, one above another. Some of these layers of coal are only a few inches, and others, several feet in thickness. And the layers are separated, one from another, by some other substance, usually of limestone. There is a stratum of coal, and then a stratum of limestone, and then, upon that, another stratum of coal, and so on, in succession. And sometimes, there are as many as thirty of these successive layers, or even more, occupying hundreds of vertical feet in height.

Miller wanted to reconcile the conflicting opinions of geologists, that the vegetable matter in the composition of coal grew in the water, and that it grew on the land, by this new theory that the matter grew on the land, but that it was deposited in the sea to be formed into coal. This was an original idea with Miller. Miller was a great reconcilist, as we have before seen. Let us look at this new theory. I don't remember to have seen it advanced by any earlier writer. But it is certain that Principal Dawson has borrowed it from him. I cannot say whether the invention of the theory carries the science up to the climax of the sublime, or down to the ridiculous—the reader will have to determine that, when he shall understand the working of it.

It is computed, that, in some parts of England, there

are thirty layers of coal, which, according to Mr. Miller, were successively laid down in a shallow sea; and that these shallow seas were produced by a gradual subsidence of the general crust of the earth. Of course, there must have been thirty subsidences; and for old England to have got back to her proper place again, there must have been thirty corresponding emergences. How were these changes effected?

Mr. Miller affirms that each of these subsidences was *gradual.* But how could he know whether it was gradual or sudden? If we understand the theory, there was a Carboniferous age—"the great age of plants," Mr. Miller calls it—when the mighty forests grew, which afforded the material out of which the first or the lowest coal-bed was to be formed; but this had to be deposited in a shallow sea, in order to form the coal; and to meet this condition, a subsidence had to take place—a gradual subsidence. But how long did this subsidence or first depression of the general crust continue? This is another feature in the theory that was left unexplained. But the inference which Mr. Miller must have designed, was, that it should continue just long enough under water, for the bed of coal to be formed out of the first trees which had been deposited.

We know in our historic times, that trees immersed in water, are not changed into coal in a thousand years. But still, they might be in a vast geological age—in millions or billions of years—who knows? Suppose we admit this—then, when the first bed of coal had been formed in the shallow sea, what next?

Why, to have the second stratum of coal, there must be another luxuriant growth of forest trees. But as they could grow only on the dry land, according to the theory, there must be an emergence; and so old England gradually rose again out of the sea, and the land appeared; and in the course of another vast age, there was another forest of trees, and this was the material for the second bed of coal. But, as this material had to be deposited in a shallow sea, for the second layer of coal to be formed, another gradual subsidence was necessary, and old England sunk again gradually beneath the ocean waves. And this process has been going on, we are asked to believe, till thirty of these alternate subsidences and emergences have already succeeded each other, requiring the lapse of ages, which can be counted only by periods of billions and trillions of years.

And, perhaps, old England may now be getting ready for another similar subsidence or submersion—who knows? Why should she stop making coal, after having formed thirty beds, and not go on to form the thirty-first bed? If this is the course of nature, why should not nature continue in the course she has been pursuing for billions or trillions of years? But the wonder is, that the subsidences should all be gradual. One would naturally suppose that the granite foundations, which form a portion of the crust, having been so often broken, in order to admit of these subsidences, could no longer stand the tension, but would let England drop clear down to the lower regions, never to rise again! That would be a fearful end!

Thus have I endeavored, with all the fairness possi-

ble, to analyze Mr. Miller's theory, and it amounts to a complete *reductio ad absurdum*. This is all the refutation of it that is necessary. It was the result of his effort to reconcile conflicting opinions.

3. A third preliminary consideration, relates to the system of vegetation belonging to the sea, as distinguished from terrestrial vegetation—is there such a system? Every geologist knows that there is. And now we are coming to the merits of this controversy, touching the Carboniferous age.

A thorough investigation will show, that the earth, which originally stood in the water, was as prolific of vegetable life, as the earth which stood out of the water. Indeed, geologists argue that all vegetable life began in the sea. They tell us that the sea is more capable of sustaining life than the land. What does Humboldt mean, when he says:

"The floras of the islands of the Atlantic region, between the gulf weed bank and the old world, are fragments of the great Mediterranean flora, anciently diffused over a land constituted out of the upheaved, and never again submerged bed of the shallow meiocene sea. This great flora in the epoch anterior to, and probably in part, during the glacial period, had a greater extension northward than it now has."

Humboldt, in this passage, had no reference to any system of terrestrial vegetation. The great flora of the Atlantic region, and the Mediterranean flora that extended far northward, were wholly of a marine nature. They grew in the water. And every geologist has just about as much to say concerning the plants and trees that grew in the ancient seas, as

about fishes, and the other animals that flourished in the waters.

If the question be, which is the more capable of sustaining life, the sea or the land—we know how the geologist would answer. The oceans are more densely populated than the dry land. Prof. Oken, a noted German naturalist, said: "All life is from the sea."

The author of "The Vestiges of Creation" said:

"The electric spark, escaping from the wild elements around it, struck life into an elementary and reproductive germ, and sea plants, the food of animals, first decked the rude pavement of the ocean. The lichen and the moss reared their tiny fronds on the first rocks that emerged from the deep."

There is, then, a system of vegetation peculiar to the sea—a marine vegetation. Vegetation began first in the sea. This is what geologists teach. I think, they would all agree in these four propositions, viz.:

1. That there is a greater amount of life in the sea than on the land;

2. That the conditions of animal life in the sea, and on the land, are essentially different;

3. That in the sea, there is as great, or even a greater amount of vegetable life than on the land;

4. That, as with animal life, so with vegetable life, the conditions in the sea and on the land are essentially different.

The sum is this. There is a system of marine vegetation, now going on in the sea—and which has been going on from the beginning—richer and more luxu-

riant than any terrestrial vegetation. As the coal w
formed in the seas, it must have been formed from t
marine vegetation, not from terrestrial vegetati
Agassiz says of the age, when the coal beds w
formed:

"There was an age, in the physical history of
world, when neither great depths nor lofty hei
diversified the surface of the earth—when both
animal and vegetable creation, however numerous,
inferior to later ones, and comparatively uniform
character—when marine cryptogams were the hi
plants, and fishes were the highest animals."

Agassiz tells the exact truth, so far as this de
tion applies to these present continents. For
were then under water. They were then the
beds, as I have shown in a previous chapter
course, while the seas prevailed on these cont
there could have been no land plants nor anim
them, and as Agassiz truly says, marine crypt
were the highest plants, and fishes were the
animals. But he overlooked the fact, that, wh
then terrestrial animals and plants existed o
continents, which are now ocean beds. He
however in his description of the Carboniferc
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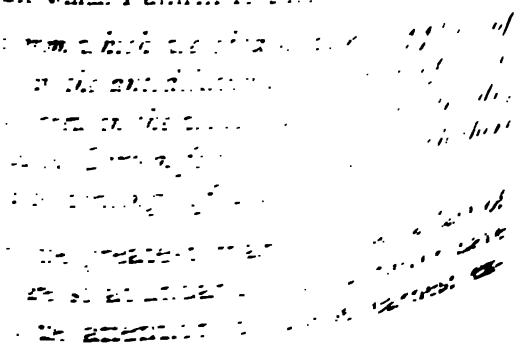

plorers of the secrets of nature. When they know that the coal beds were formed in the sea, and also, that there is as great an amount of vegetable matter in the sea, as on the dry land, and yet affirm that the vegetable matter in the composition of coal, must have grown on the land and not in the water, is something that quite surpasses my comprehension.

The composition of coal, as shown by chemical analysis, ought to have assisted them in the solution of this problem, over which they have labored so long, and to so little purpose—ninety parts carbon, six parts water, and only four parts vegetable matter—did they not know that here was a combination of parts, that could never take place on the dry land, and under the bright and glorious shining of our natural sun?

When oxygen gains the ascendency, carbon goes into obscurity. We know that it has a tendency to settle down, from specific gravity or some other cause, to the lowest places, as dark caverns, pits, deep wells, and deep ocean beds. It seems to shun the open day and the clear sunshine. It is known that animal life is sometimes destroyed in very low and dank places, by the amount of carbon that has settled down there. Hence, it is always prudent to let down a candle, before descending into a deep well.

Now it is certain that plants cannot grow without carbon. Of course, the more carbon, the more luxuriant and thrifty the plants. Every one has probably noticed the way that potatoes sometimes sprout, and grow, in a low, dark cellar. The sprouts shoot up, often, several feet, in a comparatively short time, though there is neither earth, nor rain, nor sunlight,

to make them grow. And the shoots are perfectly white, or colorless. Now, do you know what that white shoot or sprout, that has shot up out of the potato, nearly three or four feet in length, is composed of? Well, it is carbon—more than nine-tenths of that stalk is pure carbon.

This may give some idea of the vegetation that thrives in the sea. The plants that grow far down in the water, are like that potato sprout, colorless, except the tops which get above the water and turn green; and they are composed almost exclusively of pure carbon. And this explains why coal beds were formed in the sea, from vegetable matter that grew in the sea. And this will enable us to understand those passages before quoted from Agassiz, and Proctor, and many similar passages, which might be quoted from other authors, to prove that the antediluvian age was the Carboniferous age.

I do not undertake to explain how coal was formed in the antediluvian age. That is not my province. But we can know what coal is made of. Chemistry teaches that. And when we know that it is a combination of elements that cannot come together on the land, but only in the seas, it is competent for me or any one to say that the coal beds must have been formed, not on the lands, but in the seas. And I have no doubt they were formed by chemical action, in obedience to the law of affinity, according to which, all the compound substances in the world, have been formed. Now, I will give several reasons for this view, which all will understand.

I. In the first place, it seems to be in exact harmony

with what is known to be the general plan of the universe. What is the system of nature, but a grand chemical laboratory, into which the first elements of all things are put, and though never a particle is lost, all come out different from what they were when put in, under thousands and millions of new combinations. It is God's mill forever grinding.

You take the substance of an apple, a peach, a potato, a piece of bread, or a bit of meat into your stomach; and there, in consequence of certain affinities, after passing through a process, some of the particles go into the blood, some into flesh, some into bone, etc. You don't understand it, but you know it must be so. Millions of these changes are going on all the time. The law is absolutely perfect, and regular in its operation. Nothing new comes into existence, and nothing old goes out of existence. But in the wonderful laboratory of nature, which is God's great factory, these mysterious gases—carbon, hydrogen, oxygen and nitrogen, are forever combining with one another, and with other simple elements, and forming thousands and millions of other bodies and forms, that seem like new substances, but which are not new, only in appearance—thousands and millions of them—some very curious, and some beautiful.

The coal is one of the simplest of these formations. The process by which it is formed, may be similar to that by which the pearl shell we so much admire, is formed, which incloses and protects some tender and delicate sea-mite, which God endowed with the principle of life. That beautiful, polished, pearly substance is formed very much like the coal, by a combi-

nation of the particles of one element with those of another element, effected by this law of affinity.

II. A second reason for this view is, that examination shows that other crystal rocks, found in what are called the Silurian formations, are exactly similar as to the nature of their formation, to the coal formation. They were crystallized or changed into their present state, by a process of chemical action, combining certain particles of one simple element with others, under certain conditions. It may be that the crystals are too minute in the coal, as in many other substances, to be detected even with the microscope, while we do discover them in the marble rock. But this is not a valid reason for denying the general principle of formation. We know that in the crystallized marble limestone, the original elements are calcium, carbon, and oxygen, which being combined with lime, form the crystal limestone. The conditions are different—the elements are different, by which coal and limestone are formed; but the principle of affinity, and the chemical action are similar, or the same in all cases. There is one law, for God is one and the same. The law applies to the formation of every substance known to us, for we know nothing in the abstract, only in the concrete. Even the fine down that appears on the flesh of a babe; or the substance that covers the tops of our finger extremities, which we call finger-nails, was formed by the law of affinity—certain atoms having an affinity for certain other atoms, and combining with them, under certain conditions.

III. Thirdly, though the shell limestone formations in the earth's surface, are not like the coal, or the

crystal limestone in their formation, yet, this is not an argument against the doctrine of affinity, but rather establishes it. We know how the shell limestone rocks were formed by the accumulation of oyster shells, or other crustaceans, piled up gradually, year after year, and decaying, and then becoming cemented together; and finally, after the upheaval, hardening into rock. But, after all, this is no exception to the general law. The shells which form the pile—each and every individual shell, was the external covering of a sea animal, and was formed in the great laboratory of nature, on the principle of chemical affinity. There is not a substance known to us, belonging to the animal, vegetable, or mineral kingdom, that was not crystallized into being, by the same law.

Now, if this is the universal law, why should we not believe that coal is formed in the same way, when the elements of which it is composed are brought together in their exact proportions, and when the temperature and other conditions are favorable? How could we believe anything else, than that coal would be formed in such a contingency, or under such conditions? But I submit that these conditions can never be obtained on the solid land. And I repeat, that there is no process known, by which terrestrial wood can be converted into coal.

Now let us just look at the opinions of some of these geologists, as to the manner in which coal beds are formed, to see how they contravene the facts of geology.

So respectable an author as Prof. Dana, in his work, maintains the opinion that coal beds have been formed

from beds of peat, in marshy, boggy districts—that the black alluvium, the decayed vegetation and other decayed substances, mixed together, and pulverized and settling down, in the course of ages are converted into coal. Is that a scientific opinion? Can any one believe, that in such a compound, there would be ninety parts pure carbon, six parts water and four parts vegetable matter? Would not the larger portion be only alluvium or soil? And could that be changed into coal by any lapse of ages?

And Sir Charles Lyell, a very good authority, gave his opinion that coal beds have resulted from the accumulation of immense drifts of pine trees, and other timber which have been carried down rivers, and lodged on the banks or at the mouth—that these have been buried or submerged beneath beds of earth and sand, and in the course of vast ages changed into coal. Is that a scientific opinion? Is it in accordance with the facts of geology? I will give a passage from Sir Charles, as I want you to understand exactly what they believe. These are his words:

"In the Northern hemisphere at present, we see the materials for future beds of lignite and coal are being massed in high latitudes, far from the districts where the forests grew, and on shores where scarcely a stinted shrub can now exist. The McKenzie and other rivers of North America, carry pines with their roots attached, for many hundred miles towards the north into the Arctic seas, where they are imbedded in deltas, and some of them drifted farther by currents towards the pole."

These heaps of drifted logs are the material for

future coal beds—that is the opinion of an eminent geologist. As I said, the name of Sir Charles Lyell as a scientist, is high authority. But I will briefly state three reasons why, in this case, we cannot accept his opinion.

1. In the first place, there is not carbon enough in the forests that now grow, to change them into coal.

2. Secondly, if coal beds were formed out of vast piles of driftwood, mud, sand, and other material, they could not present that appearance of uniform regularity always found in the coal measures, where the coal is in regular layers or strata, with alternating layers of limestone, or shale, or slate, between them. For example, sometimes, you will have a stratum of coal only three inches, or it may be a foot, or two feet thick, extending for a great distance, laid in between two other layers of some other substance. Now how is it possible to believe that layers of coal deposited in such perfect order, one above another, could have been formed from the masses of drift that are heaped up without any order, in deltas at the mouths of rivers? The opinion is contrary to fact and to common sense.

3. There is a general concurrence of opinion among geologists, that the forests of the coal formation were different from any that grow on our present lands. In addition to quotations already given on this point, I will quote what Huxley said in his Nashville lecture in 1876. Speaking of the forests from which the coal beds in Tennessee were formed, he said:

"It is quite easy to see that these forests were not trees like our present trees." That is a very sound opinion, if they grew in the water as other geologists

admit. But in the same lecture, Huxley said: "Plants, forests and trees did not grow in the sea, and shell and star fish no more grew upon the land than they now do." Here, Huxley contradicts himself, and all other geologists. For they teach, without exception, that, the first plants and trees that ever did grow, grew in the seas. Hugh Miller, for example, speaks of "forests of algæ, over which antiquely formed fishes swam ages ago." These are Miller's words.

We see, then, how confused are the ideas of geologists, with regard to the formation of coal—how they contradict one another, and contradict themselves.

THE CHALK LINE.

I shall now construct an argument from what geologists call the chalk line, which has the appearance of a demonstration, to prove that the Carboniferous age was, in fact, the antediluvian age. The chalk line belongs to the cretaceous age, which geologists say was the latest geological period, which preceded the present age of man, and which must, therefore, correspond to the antediluvian age. And they say, this chalk line is the only line or stratum which is uniform, or to be traced in all parts of the globe. There are breaks in it, of course, here and there, but it always reappears, and is to be traced on the continents of Europe, Asia and America, like a concentric ring, separating the strata of rocks above, from those below it.

But now, what is that chalk line? It presents a whitish or grayish appearance, and is indeed a mixture of everything that can be supposed to have settled on

the bottom of the sea, during the two thousand years when these continents were covered with the ocean. Prof. Maury says, that the bed of the ocean is soft, and that there are always settling down upon it from the waters above, like snowflakes, thousands of the debris of insects of every kind. This is the material which, decaying and hardening, has formed, after two thousand years, what is called the chalk mixture. A thorough chemical analysis proves it. Huxley says:

"That chalk, for example, which forms a great part of the cretaceous formation in some parts of the world —that chalk is identical in its physical and chemical characters, or practically so, with a substance which is now being formed at the bottom of the Atlantic ocean," etc.

That chalk marked the bed of the antediluvian seas. It would be found everywhere in the crust of the earth, if there had been no causes in operation at the bottom of the antediluvian seas, causing interruptions or breaks in that chalk line. There are numerous such breaks or interruptions, but the line always reappears after an interval.

This, I say, is a demonstration, that the seas covered these present continents at the latest geological period, at a date just previous to the present age of man on the globe.

But what was the cause, operating on the sea bottoms, during the antediluvian age, which occasioned these numerous breaks now observed in this chalk line? The true answer to this question will show, that the speculations and theories of geologists are

overthrown. This is the answer, and I think that every one will understand it. In one place colonies of oysters would be at work, piling up their shells through successive centuries, and these would, in the course of time, constitute beds of limestone. Of course, this would cause a break, and the chalk mixture would disappear in that place. In another place, there would be, perhaps, a forest of marine vegetation of some kind, and this in certain conditions of the water, would be changed by chemical affinity into a substance from which a coal bed is formed. This process might be repeated the next year, or the next century, again and again, till a number of strata have been laid down in the same place. But, of course, there would be no chalk-line in that place. In another place, the ocean currents would heap up mountains of sand—pulverized quartz, or some other kind, and that might be the material for the formation of a system of sandstone rock. And there would be a break. But all these operations in the sea, would be going on at the same time, and not at different and distant epochs, with intervals of millions of years between them.

What then is the real state of the case? And how should we expect to find the chalk formation relatively to the positions of the several other formations? If there had been no submarine agencies at work in the antediluvian seas, when the present continents were covered with water, the appearance of the chalk formation would have been uniform and unbroken. The breaks or the interruptions in this uniform appearance, were caused by the formation of the coal measures in

one district; of the Silurian rocks in another; the piling up of a bed of sea shells in another; the accumulation of a mass of rock salt in another, etc. But all these operations were going on contemporaneously.

If there were a single spot on this globe, where they could find this chalk-line perfectly developed, and then perpendicularly below that, a system of coal formations, and then perpendicularly in a line below the coal measures, the system of Silurian rocks—if they could find all these, one above another, in the same region, on any single spot of the earth's surface, they would have, at least, a plausible foundation for their theory. But they have never found one such spot on the surface of this globe. What are the facts? Hear what Prof. Dana says on this point:

"It must not be inferred," he says, "that the earth is covered by a regular series of coats, the same in all countries; for this is far from the truth. Many strata occur in New York that are not found in Ohio, and the States west; and each stratum varies greatly in different regions, sometimes being limestone in one region, and sandstone in another." Again he says:

"The strata of rocks are the records in determining the past condition of the earth's surface. And yet, that the records make an intelligible impression, it is necessary that all the parts or strata be arranged in their proper order, that is, the order of time." And he adds:

"Many difficulties are encountered in determining this order. 1. Because the strata of the same period differ even on the same continent; for example, while sandstone and shale are forming in one place, limestone is forming in another place. 2. When rocks

are forming in one region, there have been none forming in another. Hence, this record of the ages is nowhere perfect. In one country one part will be very complete, in another country another part,—and all have their long breaks—that is, large parts of the series entirely wanting. In northern New York, there is only the earliest rock—that made before the first fossiliferous beds were laid down. In the Western States, there is only a part of the lower half of the series of strata—in New Jersey, only part of the lower half, and part of the upper half with wide breaks between them."

So then the records are nowhere perfect, for the reason he mentions, that they never find all the strata successive—that is, they have never found the Silurian rocks, in the lowest strata, and then above them the coal formation, and then over that, the chalk mixture. This is the order they require them to be in, to record the vast ages; but they never find them in this order.

I will offer one more argument to prove that our coal beds were formed in the antediluvian seas, and from vegetable matter that grew in the seas—and that argument is founded on the fact that no fossils of land animals or plants have been found in the carboniferous stratifications. But if the vegetable matter had grown on the land, there would be ample proof of it in the coal beds. All the fossils found are of a marine nature, as fishes, marine plants, and all sorts of shell fish. If the trees and plants all grew on the dry land, it is strange that not a fossil leaf or plant or tree is found to show that they were of terrestrial growth. Yet they find a plenty of fossil fishes and sea plants in the carboniferous strata. As to the entire absence

of land fossils from the coal measures, I will quote a passage from Prof. Ansted's work. He was of King's College, London. He says:

"The whole series of rocks, we have hitherto considered, from those of the earliest palæozoic period, to the upper beds of the oolites, bear such evident marks of marine origin, both in their mineral composition and fossil contents, that no reasonable doubt can be entertained on the subject; and this is the case even with the great mass of the carboniferous strata, almost the only beds which imply any neighboring lands—but which never yet offered for investigation, the remains of land animals."

He says, "*never*." In the Philadelphia *Press*, several years ago, I saw a short article, very similar, as to its import. It reads thus:

"The Chief Engineer of the Philadelphia and Reading Railroad Company, William Lorenz, Esq., is the possessor of a fine specimen of saurian footprints on coal slates, recently found on the mountains in the Schuylkill coal region, near Shenandoah City. This, say learned geologists, proves the existence of air breathing animals in the fern forests, which form the present veins of anthracite. This is the only discovery of the kind, indicating animal life, ever found, except a few shells, within the four hundred square miles, forming the coal region of this State. The saurian is a species of reptile, with four eyes, and scales such as alligators," etc.

If learned geologists can claim this saurian or alligator of the deep, as a land animal, and if this is the only discovery of the kind ever made in a district of four hundred square miles in extent, I certainly will

not attempt to deprive them of the small satisfaction, which they may fancy, this discovery affords them.

Now, I will close, after stating the points which I have made in this chapter.

1. I have insisted on the proposition, that there was a Carboniferous age in the past, but that it was the antediluvian age.

2. As preliminary to this proposition, I stated that coal, according to the chemical analysis thereof, contains ninety parts of pure carbon, six parts water, and four parts vegetable matter—a combination of elements that is never found on the dry land.

3. That there is a system of vegetable life, peculiar to the sea, as abundant, or even more so, according to the admissions of geologists, than terrestrial vegetation.

4. That, as the sea produces vegetable matter in the greatest abundance, and that, as the coal beds were formed in the seas, the necessary logical conclusion is, that the coal was formed from marine, not terrestrial vegetation.

5. That there is no art or process known to man, by which terrestrial wood can be turned into coal.

6. I showed the absurdity of the theory suggested by Miller, of successive subsidences and emergences.

7. I explained that coal must be a crystal formation, like other crystallized rocks, produced by chemical affinity, a law that governs all the sixty-three original elements, under certain preordained conditions.

8. I showed that the chalk line is in itself, a demonstration, that it was formed in the water—God's perpetual dividing line between the antediluvian and the

modern or postdiluvian worlds—and that the breaks in that line, show that the formations of coal, limestone and other rocks, which caused those breaks, took place in the seas at the same time when that chalk line was formed.

9. I insisted, with Prof. Dana, that the rock strata, which, they say, are the records of the world, ought to be found in their proper order, in succession, in order to spell out, plainly and distinctly, the vast geological ages; but they have never been so found, and they never will be.

10. I showed that neither fossil land animals nor plants have ever been found in coal beds; which could not be true, if the vegetation had grown upon the land. And, I showed that, an abundance of marine fossils are found in them, which is conclusive that the vegetable matter grew in the water, where the coal beds are formed.

And thus, by the logic of stern facts, are we forced to the conclusion that the *Carboniferous age*, which has been the theme of the songs and the poetry of these authors for the last quarter century, was the *antediluvian age;* and that the luxuriant and wonderful vegetation which lent inspiration to their songs and their poetry, grew in the antediluvian seas. The facts of geology can lead to no other conclusion but this. Nothing is wanting but the facts of geology to overthrow all the speculations of geologists.

Is geology, therefore, not a science? If the Latin word *scio* means, "*I know*," and if science is absolute knowledge, how can we dignify with the name *science*, that which is mere conjecture? And what is geology,

as to its conclusions and inferences but a system of conjectures, from beginning to end? A shrewd writer says:

"The geologist is a man of science, up to the development of a certain form in a rock, but he becomes a theorist, the moment he goes beyond that form, and assigns for it the circumstances under which it was made, and which he is unable to prove. The step is so short in this instance, from truth to fiction, that very many in the heat of excitement, have taken one for the other, without knowing the difference, and some, apparently, without wishing to be informed of the difference."

Here, I will take occasion to say, that I do not believe the Baconian philosophy has played out, or that the inductive method has become obsolete. We are living in an age of fiction, and the world is filled with books, made up of fine-spun theories, long-drawn out. But I do not think this state of things can last much longer. A reaction will come. A surfeit generally follows a night of debauch.

Now the rage is all for fiction. The press is pouring forth floods of light literature—pictorial monthlies—pictorial weeklies, all filled with light literature—light, indeed, because destitute of thought, and because they can be read without the labor of thought—light literature—fiction—romance—love stories—fit food for sickly imaginations, which, instead of arousing thought, creates a distaste for wholesome intellectual food, and thus demoralizes individuals as well as nations.

And the men of science think they must adapt themselves to this vitiated taste, and so they ignore

the philosophy of Bacon, and befuddle their brains by efforts to build up systems of science, the warp and woof of which is fiction.

Let us stand for the truth in religion—in science—everywhere, and always. For, as Milton said, "Though all the winds of doctrine were let loose upon the earth, so truth be in the field, we do injuriously to misdoubt her strength. Let her and falsehood grapple. Who ever knew truth put to the worse in a free and open encounter? For who knows not truth is the strongest, next to the Almighty?"

CHAPTER VIII.

The Garden of Eden, and the Antediluvian World, Viewed from the Standpoint of Science.

The cradle of mankind—Extract from Martindale's Bible Dictionary—The description in Genesis—No such locality existing now—What a missionary in Asia says—The flood changed the earth's surface—A scientific argument suggested by Prof. Maury—Where the ark must have been built—When the mountain ranges were upheaved—Extracts from Beaumont and Agassiz—Where Noah must have lived—Climatic conditions of the former continents—Origin of our mountains—The geological proofs—Four inferences—No volcanoes on the ancient earth—No rain storms with thunder and lightnings—How the primitive earth was fertilized—The first rainbow—No marshes, nor deadly malaria causing epidemics—Wonderful fertility of the primitive earth—Origin of our great rivers—How the Mississippi was formed—Longevity of the antediluvians—Three causes assigned—Fruits of rainless countries—Animal food—Fearful mortality in this present age.

WHAT would not antiquarians and travellers give, could they but find that spot, so famed in the world's history—the cradle of mankind, the lovely Eden, where the progenitors of the race talked face to face with God, and ate angels' food? That fairest spot the earth has ever seen, has never been identified, and, of course, it never will be.

In his Bible Dictionary, Martindale says:

"Some have thought, it never had any existence, and that whatever is related concerning it in the Bible, must be understood allegorically. Others believe it was out of the confines of this world. Others have pretended that it was only in the beginning or before

the creation of other material beings. It has been placed in the third heavens, in the orb of the moon, in the middle region of the air above the earth, under the earth in a distant place concealed from the knowledge of men; in the place now possessed by the Caspian sea; under the Arctic pole, and in the utmost southern regions. There is hardly any part of the world in which it has not been sought for—in Asia, in Africa, in Europe, in America, in Tartary, upon the banks of the Ganges; in the Indies, in China, in the island of Ceylon, in Armenia, under the Equator, in Mesopotamia, in Syria, in Babylon, in Arabia, in Palestine, in Ethiopia, where the mountains of the moon are near the mountains of Libanus, Anti-Libanus and Damascus."

But what is the reason that none have ever been able to locate or to identify the lovely garden? The spot is clearly described and defined in the IInd. chapter of Genesis, and if what palæontologists tell us be true, there ought to be no difficulty in identifying the locality of Eden. This is the description in Genesis:

"And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads; the name of the first is Pison; that is it which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is Bdellium and the onyx stone. And the name of the second river is Gihon; the same is it that compasseth the whole land of Ethiopia. And the name of the

third river is Hiddekel; that is it which goeth toward the east of Assyria. And the fourth river is Euphrates."

This inspired description is the only account to be found in any language, concerning the primitive Eden. And the account has served, in a singular manner, to mislead orientalists and Biblical scholars, as to the birthplace of mankind. From the identity of several of the names of the rivers mentioned in the description, with those now existing in Asia, persistent efforts have been made to locate the primitive Eden in Armenia, near the spot where the rivers Gihon and Euphrates are supposed to take their rise. But these efforts have proved, hitherto, utterly vain. There is no locality that now answers to the description in Genesis. Dr. Asahel Grant, a missionary, who spent several years in the East, in Armenia and Persia, wrote:

"The Orientals are agreed that this river (the Tigris) and the Euphrates are two of the rivers which watered the garden of Eden; and the original name Hiddekel or Degleh is preserved by the Christians and Jews; but the other two rivers they are unable to identify; and their notions of the situation of that primitive cradle of our race, are altogether confused and visionary."

And such notions can be nothing else but visionary and confused. The obstacles in the way of identifying that cradle of mankind, are of such a nature as to render it forever impossible to locate the spot, anywhere in the region of Armenia.

I. One of these difficulties is found in the fact, that,

the surface of the earth has been geographically changed. The account in Genesis affords confirmatory evidence of this. One of the rivers—Gihon—which went out of the garden, it is said, encompassed the whole land of Ethiopia, which we know to be a physical and geographical impossibility, as the lands now lie; since the river is on one continent, and Ethiopia is on another. This fact alone must settle the question.

What then? Is the Scripture wrong? Or must we conclude that there was another river, named Gihon, on the antediluvian earth, and another country that was called Ethiopia on the former earth, different from the river and the country, called by those names on the present earth? If, according to a proposition so clearly proved in a previous chapter, sea and land changed places at the date of the Noachic deluge, we can see the reason, why the locality of Eden has never been identified, and why the four rivers cannot be found.

But now, if it is asked, how there came to be a country in the interior of Africa, of the same name with that which must have existed on the antediluvian earth, there is no difficulty about that. It may be answered by another question—Why is it that there exists on this continent, a city—yea, several cities called London, after the name of a city which existed in the old world for many centuries before this continent was discovered? It has been common in all countries and in all ages, to transfer or hand down names of persons, and cities, and countries, in memory of others that formerly existed. Ham was one of the persons saved in the

ark. And he had lived for many years on the former earth, and it would be only natural for some of his sons who settled in Africa, to call a portion of that country Ethiopia, after the name of that Ethiopia, about which they must often have heard their father speak, which had existed on the former earth. In like manner, the two rivers—Gihon and Euphrates—must have been named by the sons of Shem, who settled in Asia, after rivers that existed on the antediluvian earth.

If the flood had made no change in the earth's surface—if, as some writers imagine, there had been no displacing of the soil and of the vegetable tribes—if the waters rose gently and gradually, and retired as gradually after a short time—if this had been the case, there would have been no visible change in the surface of the earth. The four rivers as described by Moses, going out of Eden, would have been there still, flowing on in their channels, as they had ever done. And Eden would have been there without any such change as to render its future identity forever impossible. Havilah, that land of gold and precious stones, would have remained unchanged in any of its material features. The whole land of Ethiopia would have been compassed still by the river Gihon. Then Noah and those who came out of the ark with him, would have had no difficulty in identifying those ancient lands, and the rivers, and the sacred soil where Eden once flourished.

The very fact that none of the descendants of Noah, were ever able to identify any of those ancient places, is conclusive evidence that they had all been wiped

out. For, it is certain, that if Noah and his sons had been able, immediately after the flood, to identify those ancient places and rivers, which they had known so well before the flood, their children would have learned something of the history of them, and their children's children, and it is hardly possible that all traces of their existence, would have been wholly and forever lost to the world. History can show nothing of the kind. The sacred river Jordan pursues its course, and waters the holy land, flowing through it in the same channel, which confined its current more than three thousand years ago. And we can still identify the river of Egypt—the Nile—the source of its riches, though well-authenticated history shows that it has been flowing on, in the same channel, for a period of four thousand years. But the four rivers that went out of the garden, and the garden itself, have never been identified, and they never will be, as they must have been wiped out of existence, by the catastrophe of the flood.

II. There is a second difficulty in the way of locating the garden of Eden in Armenia, Asia—a difficulty that is presented by natural science itself. There have been estimates made by such distinguished scientists as Prof. Maury, showing that the ark prepared by Noah, must have been borne by the winds and the ocean currents, a distance of more than 5,000 miles in a direction a little north of west, before it landed. Of course, it must have started on its voyage, from a point in the Pacific Ocean, more than a thousand miles east of Canton in China, in order to have made its landing, in one hundred and fifty days, on Mount Ararat. We

know that the trade winds blow regularly from east to west, and that there are constant ocean currents in nearly the same direction. A close calculation, therefore, can be made as to the course, and the distance the ark sailed, while it was afloat on that universal sea. Now if we can trust an exact scientific calculation like this—and there is no fiction, nor speculation about it, then we are forced to the conclusion, that Noah built his ark a thousand miles east of China, in a region now covered by the waters of the Pacific. If Eden-land was anywhere in that region, it must have been submerged when the whole antediluvian world was sunk, and the search for it must ever be in vain.

This calculation is confirmed by geological science. The most reliable geologists, such as Beaumont, Agassiz, and others, tell us, that, at the epoch of the flood, there was a cataclysm, or a sudden and terrible convulsion of the earth, when our great ranges of mountains were formed or upheaved, which formerly had no existence. Beaumont, a French geologist, says:

"Some mountain chains are comparatively modern, such as the Alps, which were partly upheaved, after the middle tertiary period. The elevation of the Andes was more recent, and was accompanied by the simultaneous outburst, for the first time, of 270 of the principal volcanoes now active.

"The agitation of the waters of the ocean caused by this convulsion, probably occasioned that transient and general deluge, which is noticed in the traditions of so many nations."

To the same effect, Agassiz says:

"It has been the work of the nineteenth century, to

decipher the history of the mountains; to show that there was a time when they did not exist; to decide, at least, comparatively, upon their age, and to detect the forces which have produced them."

Again, Agassiz said:

"Next to Von Buch, no man has done more for geology than Beaumont, the French geologist. Perhaps, the most important of his generalizations is that, by which he has given us the clue to the limitation of the different epochs in past time, by connecting them with the great revolutions in the world's history. He has shown us that the great changes in the aspect of the globe, as well as in its successive sets of animals, coincide with the mountain upheavals."

Do we understand this? The aspect of the globe was changed, and its sets of animals, at the time when the mountains were upheaved from ocean depths. And Beaumont says, that the convulsion was so great and so general, as to cause that general deluge, noticed in the traditions of so many nations. This is exactly corroborative of the words of Moses.

If now, it is an established fact of geological science, that the sea and land have changed places, and that the mountains were brought into existence at the same time, let us consider some of the necessary and important conclusions, to be drawn from this great geological fact.

I. The first is, that it is folly to look for Eden—the cradle-spot of mankind—on any of our present continents. We should have to go, at least, a thousand miles beyond the most eastern limits of China, and there, far down beneath the waves of the Pacific, per-

haps, would be all that will ever be discovered of that once beautiful Paradise.

II. Another conclusion has respect to the climatic condition of the antediluvian earth—it was truly paradisaical, as compared with that of the present habitable earth. The severity of winter and the excessive heats of summer, were unknown to the inhabitants of the former earth. Spring and autumn were the only seasons they could have known; and all the year round, vernal fruits and flowers must have bloomed and flourished; as we know to be the case even now, on some of the sea-girt isles in the tropical regions. The ocean absorbs the sun's rays, and the waters preserve an equilibrium of temperature, as the land does not, and the breezes coming over the seas, cool the land in summer, and warm it in the winter season.

Supposing now, that what is at present our Atlantic Ocean, was formerly a continent, extending from the southern point of Africa in the south, to Labrador in the north, with great oceans on both sides, seeing that then America, and Africa, and Europe, and Asia, were oceans instead of continents, so that as a vast island or a peninsula, it had sea breezes from every side—as far as the climatic conditions are concerned, it would be impossible to imagine how an island or a continent, could be more favorably laid out or located, if it had been expressly designed as the abode of a happy and sinless race. There must have been a perpetual spring. If Bishop Heber could truthfully say:

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile;"

as descriptive of those island regions, where smiles one perennial spring, how much more may we suppose, that this great Atlantic region, when a continent or an island, must have been a wide and extended Elysian field. We can easily believe that the ancient Greek philosophers and poets, may have had some foundation for their beautiful myth, which says, that:

"Long ago, there was a lovely island that floated far off into the Atlantic, and became lost. The fruits of all climes grew in the gardens, and fountains of health flowed in the valleys. The happy island was ruled over by ten kings who were brothers, and the people were all as one happy family. Many mariners wandered upon the stormy deep, seeking that island of the blest, but none ever came back to say, they had succeeded in the search."

If the Atlantic region had been expressly designed as a terrestrial Paradise, we could not conceive how the lands and the water could have been more favorably adjusted for the purpose. Farther north than Scotland—perhaps, as far as Norway, plants and animals, now natives only of the tropical regions, lived and flourished where they are not now found, and where it would not be possible for them to live and flourish. On the testimony of geologists, we know that elephants must have been natives of the forests that grew in the Atlantic region; and that these animals existed in great numbers to the north of England, is evident from the fact that 2,000 elephants' grinders were fished up from a single spot in the bed of the Atlantic Ocean. This proves that the mild climate of India, where elephants most abound, must

have prevailed in the latitude of England and Scotland.

What has now been remarked with respect to the superior climatic condition of the Atlantic region, would be equally appropriate, if said, concerning the Pacific, and the Indian Oceans, when they were lands, situated in the tropical regions, fanned perpetually by sea breezes from the Northern and Southern hemispheres.

III. Another point that deserves our special attention, in the contrast between the antediluvian world and our present habitable earth, relates to our existing mountains. We have already seen what geologists teach, as to the origin of these mountains. This teaching is summed up in a single paragraph, from Agassiz, thus:

"All mountains and mountain ranges, have been upheaved by great convulsions of the globe, which rent asunder the surface of the earth, destroyed the animals and plants living upon it at the time, and were then succeeded by long intervals of repose—and a time of building up and renewing followed the time of destruction."

The geological proofs which show the upheaval of the vast chains of mountains, simultaneously with the elevation of the ocean beds, are so cumulative, that no respectable geologist would, to-day, be disposed to deny the fact. And this fact lays the foundation for these four necessary and logical conclusions, viz.:

1. That the old world, being destitute of mountains, must also have been free from volcanoes.

2. That there could have been no tornadoes, no thunder, nor lightnings, nor rainstorms.

3. That there could have been no swamps nor marshes, nor the deadly malaria arising from them, that cause epidemics.

4. That the land, being almost on a level with the sea, and free from sand hills and rocks, must have been perpetually covered with the most luxuriant vegetation, which fact has, probably, given rise to the modern myth of "*a Carboniferous age.*"

These are important points of difference, between the present and the former earths. Let us contemplate them with a little more attention.

1. And first, that the old world, being free from mountains, must also have been free from volcanoes. M. Elie Beaumont said, that the volcanoes went into action when the mountain ranges were upheaved. There is no hypothesis more natural or probable than this. We know that there are vast beds of sulphur and nitre, deposited in different places in the bowels of the earth, whether deposited there at the creation, or at some subsequent period, it matters not. And we know, furthermore, that the constituent elements of granite, as quartz, feldspar and mica, contain the electric matter, which must have flashed up in vivid streams of fire, when the convulsive rending of those mighty masses of flinty rock occurred, igniting those hidden combustible materials, by the instant rushing in of the air and the water, for the first time; thus kindling those subterranean fires which still burn, and which must burn till the fuel which feeds them shall be consumed. That fuel is not inexhaustible. More than

half the volcanoes on the globe have burned out centuries ago, and that is evidence, that all the rest will burn out in the course of time.

2. A second inference, as I stated, from the non-existence of mountains on the surface of the antediluvian earth, is, that it must have been free from rainstorms, and thunder and lightnings, as we are acquainted with these phenomena on our earth. Of course, nature has not changed. But the conditions of nature being changed, the action of nature's laws has to conform to the changed conditions.

What produces a rainstorm, a hurricane, or the phenomenon of thunder and lightning? There are no rains in Egypt—what is the reason? Naturalists will tell you, it is because there are no high hills—no alternating mountains and valleys surrounding that country—only level plains of sand, and an unbroken, smooth surface of land and water.

The fertility of Egypt is derived from the floods that come down the Nile, from the interior portions of Africa, which is a mountainous region. In that mountainous region, there are great rainfalls, at a certain season, and these cause the swelling of the Nile. And hence the fertility of Egypt.

Now, the present continents of the earth are all like Ethiopia. Europe, Asia and America all have their ranges of mountains, and all abound with numerous hills and valleys. Consequently, the storms, the rains, are abundant. Thus the rivers are made—the valleys are watered and fertilized—and thus are produced the phenomena of thunder and lightnings, known to all countries that have a broken or moun-

tainous surface. But they did not exist on the antediluvian earth.

How then was the antediluvian earth watered? And what was the cause of that amazing fertility which must have existed, and which has probably suggested the idea of the Carboniferous age? Moses tells us the cause of that fertility, saying:

"For the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground."

This is the whole solution, suggested by Revelation, and by a knowledge of the laws of nature. The laws of nature must have been uniform in their action. There could have been no sudden and violent commotions of the natural elements, as the causes of such commotions did not exist. By day the heat of the sun would cause the vapors to ascend from sea and land; and the coolness of the night shades, would cause these vapors to condense again in the form of mist; and thus the vegetation would be furnished with the moisture necessary for its growth, with uniform regularity, and by an unvarying law. There could have been no drouths to burn up the crops, nor excessive rains to drown them.

The rain of forty days and forty nights was, doubtless, the first rain ever seen by the old antediluvians, and, of course, no rainbow had ever been visible till after the flood, when God enacted a special covenant with His servant Noah. Those who came out of the ark, had witnessed that awful storm in which the

former earth had perished, with every creature in it, and they had seen no rainbow promise of hope. When the configuration of the earth's surface was so changed, that storms and rains would be a natural phenomenon, God promised His servant that, in future, when they should see threatening clouds and storms, they should not be alarmed, for that He would never again destroy the earth with a flood.

As a pledge and token for the faithful performance of that covenant, He said that He would put His bow in the clouds. Noah and his family, after they came forth from the ark, were the first who ever witnessed that sublime and beautiful phenomenon.

3. A third inference from the non-existence of mountains on the former earth, has respect to its absolute freedom from everything like swamps and marshes, that generate those awful epidemics, and plagues, which have so fearfully scourged the guilty inhabitants of the present earth. They were unknown to the antediluvian earth. This is so obvious that it is not necessary to enlarge upon it.

4. Another, and the last inference from the recent elevation of mountains on the earth's surface, and the absence of this feature in the former earth, is, that the whole surface of that former earth, must have been covered with a wonderful vegetation—a vegetation that was spontaneous and universal. No rains—no severe toil was necessary to promote the growth of that vegetation. As the land must have been but a little above the level of the sea, and as the dews, by an unvarying law, must have refreshed and cheered the ripening fruits, and plants, and flowers, every

night, there was little culture needed to make them grow, and no possibility of being cut off or even of being retarded in their growth, by a drouth. The labor of the husbandman, in that age, must have been light, as compared with the toil requisite to secure rich harvests now. For then, the dry land was a pure virgin soil, originally adapted to vegetation by the Creator; whereas, all our present soils are mixed with gravel, and sand, and limestones, and other substances, mixed together, that originally came out of the sea, which require time to change them into a loam or soil capable of producing an abundant vegetation. We know that thousands of square miles of the earth's surface, are yet incapable of being brought under cultivation. But the fertilizing process goes on, and though nature's operations are slow, the time will doubtless come, when even the sandy deserts of Sahara, will yield the richest harvests.

IV. A fourth point in the contrast between the antediluvian earth, and the earth that now is, has respect to the system of mighty rivers and lakes which diversify our present continents, but which must have been, nearly or altogether, wanting in the configuration of the former earth. Let us, for a moment, look at the geography of our globe, as seen in the light of geology.

When the ocean beds were upheaved, to form the continents on which we are living, at the same time, the two grand ranges of mountains—the Alleghenies on the east, and the Rocky mountains on the west, were elevated, and to this event alone, we owe the Mississippi river and the great valley which it waters.

The sources of the rivers are in the mountains. Water has always to flow down an inclined plane. It cannot flow up hill. It is for this reason that all the rivers begin or start from the hills and mountains. The rains pour down their sides, and these, driven onward by the resistless law of gravitation, excavate or dig channels for themselves. The channels or beds of all our rivers have been formed in this way.

The eastern slopes of the Rocky mountains, send the waters of the Missouri and other streams, in an eastern by a southeastern direction, wearing out their channels slowly, till they fall into the Mississippi. The waters of the Ohio and other streams, that start in the Allegheny range, pouring down from the western slopes, have to continue their course in a general southwest direction, till they fall into the same river, meeting the waters from the Rocky mountain range about midway; and the meeting of these tributaries forms "*the father of waters*," which runs through the centre of the great valley, constituting it, as De Tocqueville said, the greatest country on the face of the globe.

But why did the Mississippi flow in a general direction from north to south, seeking the Gulf of Mexico? Scientists would answer, that the law of gravitation would naturally compel it to flow in that direction. It could not flow westward nor eastward, as its course would be checked by the ranges of mountains before named. It could not flow northward, because the southern sea, or the Gulf of Mexico was the nearest ocean which it could fall into; as there was no sea in the north nearer than Hudson's or Baffin's bay, which

was too far away. The mouth of the Mississippi was, originally, at or near Baton Rouge. And as the sea or gulf must have extended north to that point, this explains, on geological principles, the general course of the great river in that direction, and to that point.

If these ranges of mountains had not been elevated, we should have had no Mississippi river. The mighty river, and the great chains of mountains, in which it has its source, did not exist on the antediluvian earth.

V. I ask attention now to one other point in the general contrast between our present earth, and the former earth now beneath the ocean waves, and that has respect to the great longevity of the primitive generations of mankind, as compared with the brief span of life allowed to mortals in these later ages.

According to the Mosaic Rècord, Adam lived 930 years; Seth his son, 912 years, and Noah the last of the generations before the flood, lived 950 years,—a traditional record that seems almost fabulous, when we think of the brief threescore and ten, as the age allotted to man in these last days. Indeed, not a few have professed an entire incredulity, as to this extreme longevity of the former denizens of the earth, as being something out of the order of nature, and therefore impossible, or, certainly, improbable. But a very slight attention to the history of the case, and to the principles of physiology, will show that in the physical condition of the earth in that primordial age, as we learn it both from the Bible and from geology, the inhabitants must have lived to an extreme age.

The abbreviation of human life was begun, it would seem, immediately after the flood, and the curtailment

of it was gradual. We read that Shem lived 600 years, which was not so long as Noah his father lived, by 350 years.

Arphaxad the son of Shem, lived only 438 years, a less period than his father had lived by 162 years. And so, the graduation went on down, till it was arrested at our limited period of threescore and ten. The causes of this extraordinary reduction of the natural life of man, are such as must readily suggest themselves to any reflecting mind. I will enumerate three of these causes.

1. And first, I have already shown from the altered configuration of the earth's surface, that the causes of malarial sickness and epidemics, in existence now, were unknown in the first ages of the world.

Every pond, or pool of stagnant water—every swamp that poisons the atmosphere, impregnating it with disease and death, was caused by that great physical change in the earth's surface, which has been already fully described.

In the morn of creation, when the earth was fresh and pure from the hand of the Creator, there were no poisonous vapors—no stagnant, putrid waters—no death-dealing marshes or swamps to generate fevers, cholera, agues and other epidemics. Every breath of air that came in contact with the lungs, was perfectly pure and healthful.

2. Another principal cause, to which the curtailment of human existence is to be attributed, is the great and universal degeneracy of the race since Adam's day.

Adam and his immediate descendants, had a perfect physical constitution. God made man perfect, as to

his body as well as his mind. They had inherited no diseases from sickly, diseased, or consumptive parents. They were perfect in their physical organizations from birth; and, inhaling only the purest atmosphere, and drinking the sweetest waters, we can hardly imagine any cause or causes, to cut short human existence in those early ages, except self-abuse, in some form, as violence, excess of wine, gluttony, or other excessive indulgence of the appetites and passions.

It is known that half the children that are born in our degenerate times, die before they are five years old, because of the seeds of death sown in their systems by depraved parents. This infant mortality could not have existed on the primeval earth. We see, sometimes, a whole family of interesting sons and daughters, following one another in quick succession to an early grave, cut down by wan consumption, transmitted to them from a consumptive mother, or a consumptive father, or perhaps, from both. Or, if it is not consumption, it is some other disease. Experience and observation both teach, how surely diseases, as well as other properties of mind and body, are transmitted from parents to children.

Nature and Revelation concur in the solemn truth, that, "the iniquities of the fathers are visited on the children, to the third and the fourth generations of them that hate God."

The degeneracy of the race, once begun, must go on, increasing more and more. If a fountain is corrupt or impure, the stream flowing from it, must be impure. There is no law by which a stream can rise higher than its source.

Every poison that goes into the human system, infects the blood. And that poisoned blood goes from parent to child. And children are sure to inherit the nature of their parents, and even the diseases of their parents. What a solemn consideration for those assuming parental obligations!

3. Last, but not least, among the causes that contributed to shorten human life, was the entire change in the food of mankind, after the flood. I say that there was an entire change. The law that was enacted for the subsistence of man on the primitive earth, is contained in the 1st chapter of Genesis, and is as follows:

"Behold, I have given you every herb, bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree, yielding seed, to you it shall be for meat."

This was the original law in regard to food, and animal food was never used by the inhabitants of the antediluvian earth. The law permitting the use of animal food, was enacted just after the flood, and is in these words:

"And God said, Every moving thing that liveth, shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat."

Physiologists and those who have devoted attention to this study, will tell you that the use of animal food is not favorable to longevity. This is an important subject, and it is much to be regretted that physicians and physiologists, to whose province it belongs, have

not given as much study to it, as the interests of society certainly demand.

I cannot dwell on this subject, but will invite attention for a moment to the vegetable diet of the antediluvians, who lived to such a great age. For, I presume, there are those who want to live long. It is not, perhaps, generally understood, that the vegetation of the former earth, was greatly superior to that of the present earth. But we are not entirely without any facts or data that throw light on this subject. Malte Brun says of Egypt, a rainless country:

"The economical year presents a perpetual circle of labors and enjoyments. Every month in the year has its harvests. There is hardly a fruit, or flower, or grain, or plant, that grows anywhere on the earth, that is not cultivated in Egypt. Their diet is mostly vegetable. It is said that it costs less than three dollars to raise a child to maturity. The American counterpart of Egypt, in this physical condition, is Peru, the coast of which is a rainless district. In these rainless regions, the fruits are the richest and the most variegated, the flowers are the sweetest and the most beautiful."

This is what Malte Brun says of rainless countries. And we have already seen, that, the whole antediluvian earth was a rainless country. Another eminent naturalist says:

"It is only in the regions of little rain, but heavy dews, that the fruits of the earth attain the greatest perfection. Dewy Persia affords the richest peaches, almonds, and nectarines, the most dainty lemons, pomegranates, citrons, melons, figs. Arabia the happy, with

her deserts and her dews, furnishes fruits as exquisite as Persia, and as redolent with the odors of her spikenard and saffron, her aloes, frankincense and myrrh, and her aromatic coffee."

These rainless countries are but little epitomes of the antediluvian world, as to its soil, climate, and productions. It is said, that, if you walk with a Syrian in his garden, he plucks an orange, cuts it in two, throws one-half away, and presents you with the other. This he repeats again and again, and if you ask him, why he is so wasteful, he politely answers, that he only bestows upon his friend, the sunny side of his fruits.

A moment's reflection will satisfy any one, that the change which took place in the vegetable kingdom, must have been very great. Imagine a land where the fruits and flowers enjoy perpetual sunshine, where there is a perfect atmosphere, and where there is never too much nor too little moisture, and you can imagine that, there, the vegetation would be perfect.

But how different on these lands, where nothing is constant or sure—where storms and clouds sometimes hide the sun for weeks, and the vegetation of all kinds is inundated with floods, or where the fruits and flowers are sometimes consumed by drouth, and never come to perfection.

Here the question might be asked—if animal food was not allowed before the flood, why was this new law, permitting the use of it, enacted just after the flood? I can conceive of two reasons:

1. One is certainly to be found in the changed condition of the earth. Whereas, every acre of the primitive earth was covered with the richest soil, the new

continents were the old ocean beds, much of which would require a lapse of hundreds or thousands of years, before they could be brought into a state of cultivation. Most of the land now cultivated, is covered with a loam or soil, from a few inches to a few feet in thickness, which has been formed since the upheaval. And if we dig down through that thin coating of soil, we come to the original sea bottom—the bed of sand and gravel, or the limestone over which the ocean formerly flowed. There seemed, therefore, a necessity to extend the original grant, which allowed the use of vegetable food only, so as to include the use of animal food also, in order that the earth in its changed aspect, might feed a dense population. It seemed a necessary provision.

2. The subsequent history of the world, I think, shows that there was another reason. After the waters of the deluge had subsided, God said that He would "not again curse the ground, any more for man's sake, because the imagination of the thoughts of his heart was only evil continually." And just before the flood, and as the reason for sending the flood, He had said, almost in the same words, "I will destroy man from off the face of the earth, because that every imagination of the thoughts of his heart is only evil continually." It seems as if God had said, man is vile still, and he will only be vile, though I should again drown the world for his sake. And I will not again curse the ground—but let him die in infancy—let him fall a victim to his own appetites—let him feed on whatsoever he will, that he may perish in the morning of life. And this has been the lot of the race since the flood.

The permission to eat anything and everything implied a curse as well as a blessing. It is sad to think that half the human family die before they are five years old!

Who does not know that while drunkenness slays its thousands of victims, gluttony destroys its tens of thousands? They fill their systems with disease which they transmit as a legacy to babes unborn!

The epicures and gourmands who make, as the Scripture says, their belly their god, seem all unconscious, that the fat meats and the highly seasoned dishes on which they daily gorge themselves, are the little devils that create their gouty pains, and their rickety limbs, and send them galloping off to apothecaries' shops; and, at last, to an untimely grave; while, if they have any heirs, they transmit to them the seeds of their own self-inflicted tortures. This is a theme for a volume. Oh that some one competent to the task, would write a book on the subject! He would merit the lasting gratitude of posterity.

CHAPTER IX.

The Theory of Evolution a Fiction, and the Consummation of all Follies.

What the Evolution philosophers believe—Contrasted with the Pythagorean belief—What a popular preacher said recently—Synonymous words—Pantheism, atheism, evolution—How life began—Extract from "Vestiges of Creation"—From a Christian geologist—Four great types of life—Man from a monkey and from a fish—A close calculation in the "North American Review"—Six objections to the theory of evolution—It is an attempt to legislate God out of the universe—It has no foundation—Not one geological fact to support it—Testimony of Miller, Sedgwick and Agassiz—Darwin's early progenitors of man—What the Duke of Argyle says—Max Muller—Sir George Mivart—Protest of Agassiz—Darwin's doubts and complaint—The faculty of speech not developed—Max Muller—Prof. Huxley—Darwin caught a glimpse—Another case of development, the Electric Ray—Mechanism of the eye—Prof. Tyndall's theory—Evolution is pantheism—An evolutionist not a Christian—Huxley's pretended demonstration—Evolution of our horse from the bones of animals that perished in the cold of the Arctic age.

EVOLUTION is *materialism.* It *deals alone with matter.* The same matter that forms the effulgent body of the sun, constitutes the opaque mass of the earth, as our modern evolution philosophers believe. The same matter that enters into the composition of the body of a fish, a dog, or the stalk of a plant, makes the brain of a Newton or a Plato,—so they teach. The only difference is in the different arrangement or combinations of the atoms of matter among themselves. As all have the same origin, all must tend to the same destiny. There is nothing but

matter—passing from change to change—eternally changing, and yet forever obedient to the uniform laws of nature, as these philosophers say.

This is the new and now popular philosophy of our day. It is not exactly the old doctrine of Metempsychosis, held in Egypt and Syria in days of yore, ere the light of Christianity had shed its rays over the darkness of the old world, though the modern theory may be only a new or developed phase of that old philosophy. There is a slight difference—just the difference there is between transmigration and transformation. The bodies perpetually succeed one another, and are ever passing through modified forms. But the old pagans held to the existence of souls as well as bodies, and that these endlessly diversified forms were but the tenements of souls. They believed that the changes in these outward physical structures, resulted rather from the action of spirit on matter, than from any law or property essential to matter itself, as maintained by modern evolutionists, who do not believe in the existence of spirit.

The several forms of infidelity once rank and rife, seem now to be all absorbed into this new and patent theory of evolution. It explains every thing. It solves all difficulties. The scientists of the present day can hardly write an essay on any subject, or deliver a lecture from the public platform, without a tribute or an allusion to this wonderful philosophy, as the great revealer of all secrets. Take the following as a specimen, from a popular preacher, who said, recently in one of his pulpit ministrations, as reported in the papers:

"If I go out of human history into the history of the irrational and inanimate creation, shall I not see the work of this unseen force, which we joyfully call God, bringing every shape of animal and vegetable life into more perfect conditions? All men who think, and search out nature's secrets, see this grand result. In man and nature, this work goes on. Shall not past experience be the ground of future hope? Shall not this secret which nature and history are speaking to eye and ear, be the reconciling thought of a better Christianity, which shall be creedless—which shall have no heresies except insincerity and uncharitableness?"

This is the theory of evolution in a nut-shell. It is not Christianity. But the hope is expressed that there is to be something better than the Christianity men have known in the past. It is the unknown force in nature which they "joyfully call God," which is bringing every shape of animal and vegetable life, as well as man himself "into more perfect conditions." And the hope is expressed that the better form of Christianity which is coming, will be "*creedless*." For, indeed, what use or necessity can there be for a creed to those who have no souls—no immortal natures—to those who have the same parentage as the ape, or the goat, and who are, of course, tending to the same destiny? What need can there be for a creed to man any more than to other animals, when they are, alike, only matter, with no difference except in the external shapes or forms into which they have been thrown, by the uncertain and everlasting motions of the molecules?

If I affirm that this modern form of philosophy—evolution—is pantheism, I run no risk of being justly

charged with misrepresentation. The same preacher said in the Sunday discourse:

"It is almost impossible to conceive of any personality, which is not hampered by limitations analogous to our own; almost impossible to conceive of a power who is personal, and at the same time, omnipresent and omniscient. And, see how we become involved in intellectual difficulty, when we associate the idea of personality with that of a Supreme Creator. Dr. Clarke says, I do not believe in a God outside of the universe."

Dr. Freeman Clarke is another liberal or rationalistic divine. And in the above expression, he simply affirms that the universe is God, and God is the universe—"No God outside of the universe!" Of course, when there was no organic universe, there was no God; and if the universe should cease to be, God would cease to be. And, therefore, they can have no conception of a personal God. This is pantheism; and pantheism is, essentially, atheism. And the three terms, pantheism, atheism and evolution may be put down as synonymous terms.

This new philosophy covers the whole ground, and it has become popular from the fact that it has gone to the altars of science, and borrowed from thence a meteoric glare, which, the teachers think, gives lustre to the new system. But it is only "science falsely so called."

In several preceding chapters, I have examined the development theory, in its application to the growth of worlds. It is my aim, in this chapter to examine that phase of it, which may properly be termed *Dar-*

winism—or that phase of it, which has respect to the development of animal and vegetable life on this globe. Of course, there is no agreement among these philosophers as to the origin of life, as they know absolutely nothing about it. All they can do is to speculate, and give us their crude opinions. One of these opinions is thus expressed in the work entitled—"The Vestiges of Creation." The author says:

"The electric spark, escaping from the wild elements around it, struck life into an elementary and reproductive germ; and sea-plants, the food of animals, first decked the rude pavement of the ocean. The lichen and the moss reared their tiny fronds on the first rocks that emerged from the deep."

Again, he says:

"Born of electricity and albumen, the simple monad is the first living atom—the microscopic animalcule—the snail, the worm, the reptile, the fish, the bird, and the quadruped, all spring from its invisible loins"—yes, from the invisible loins of an invisible atom—but he goes on—"the human similitude at last appears in the character of the monkey; the monkey rises into the baboon; the baboon is exalted into the ourang-outang, and the chimpanzee with a more human toe, and shorter arms, gives birth to man."

This was the origin of life on the globe, and this was the order of progression from lower to higher forms of life, according to this system of philosophy. I express no surprise, that such writers as Prof. Oken, Prof. Huxley, Prof. Tyndall and others who acknowledge no personal God, should give utterance to such crudities, since as things do really exist, and they

deny the existence of a Supreme Being, the First Cause of all things, they must account, in some other way, for the existence of things, and this is probably the best they can do. But that a Christian philosopher, who professes to believe the Bible, should be carried away with these delusive errors, is what I cannot comprehend. It is almost impossible, for example, to believe that a Christian scientist could have been the author of the following effusion, which is quite as extravagant as any ever conceived by an infidel mind. I quote it, merely to show what length one may go, in the utterance of "profane and vain babblings," when he has cut himself loose from God's word. The quotation is from a Christian geologist, Prof. Le Conte, who says, in his lectures:

"Animals are divided into four great types, or plans of structure, called respectively, vertebrates, articulates, mollusks, and radiates. We might compare these to different styles of architecture. We have several types of human architecture: the Eastern style, the Greek style, the Egyptian style, and the Gothic style. These may be variously modified, to adapt them to the various purposes for which buildings are used, and that, too, without violating the style. So, also, these four styles of Divine architecture, are modified to adapt them to the various purposes, for which animals are created, but without violating the style of architecture.

"Now, far back in the dark backward and abysm of time, there was a period, when fishes were the only representatives of the vertebrate plan of structure, or this machine was adapted only to locomotion in water. It was a swimming machine. Ages on ages passed away—æons upon æons—until the time was ripe, and

the earth was prepared, and reptiles were introduced. Now we have a new function, that of locomotion on land. Do we find a new organ introduced for this purpose? By no means. The same organ which was a swimming organ before, by certain modifications of its parts, without essential change, becomes now a crawling organ.

"Ages on ages pass away—æons upon æons—until the time was ripe and the earth was prepared, and birds were introduced. Here we have a new, a beautiful, a wonderful function—that of locomotion in air. Shall we not have a new organ for this? By no means. The same organ is again slightly modified, and becomes the wing of a bird. Ages upon ages pass away—æons upon æons—until the time was ripe, and the earth was prepared, and man was introduced—now we want another and most exquisite organ—we want a hand. But Nature's laws are not violated even for man—in the hand of a man, in the forefoot of a quadruped, in the paw of a reptile, in the wing of a bird, in the fin of a fish, the same organ is modified for various purposes."

Here, we see, the scientist attempts to show that no new organs are created, but that the old ones are developed, modified, and adapted to new purposes. Thus, the hand of a man, the forefoot of a quadruped, the wing of a bird, the paw of a reptile, and the fin of a fish, are not different organs, but the same organ modified, or developed one from another, wherefore, the hand of a man is only a modification or a development from the fin of a fish—and man himself is a fully developed fish, which required millions of years or æons for the development.

But now, I ask, what reason do they pretend to

give—for assuredly, they must have felt that it was imperative on them to assign some reason for this waste of ages—and for this tedious process, requiring that man, in order that he should exist at all, should proceed, first, from the invisible loins of a monad—and then from the loins of some monster of the deep, then from the loins of a reptile, then from the loins of a bird, a monkey, a baboon, a chimpanzee, etc.—what reason do they assign for this? Well, the Christian philosopher just quoted, says, "Nature's laws are not violated even for man." But what does he mean by Nature's laws? This is the very doctrine taught by the old Epicurean philosophers, 2,000 years ago, whose professed aim was to undermine the foundations of all religion. They taught that nature pursues her course, doing all things in accordance with everlasting laws, the gods never interfering with her operations. And this is the idea incorporated in all these various forms of evolution. But this Christian teacher should have reflected, as he had the Bible, and enjoyed more light than was ever vouchsafed to the old heathen philosophers, that the God of the Bible is the God of nature; and that He ordained all the laws of nature, and ordained them, of course, in accordance with His own most holy will.

The brilliant conceit of this author about the hand, the forefoot, the paw, the wing, and the fin, all being the same organ, only modified, developed, and improved in the progress of the ages, to adapt it to some new purpose—this idea may be original with this Christian scientist, but in carrying out the idea, he might have made the cases a little more parallel, by

remembering that, as the fish had a tail, and the reptile had a tail, and the bird had a tail, and the monkey had a tail, even better developed than any of the lower forms, man ought to have had the same organ, that belonged to the whole long line of his ancestors, far more perfectly developed than any of them. But, instead of this, we find the caudal appendage entirely wanting in man. And the scientist does not even attempt to explain the remarkable phenomenon why this organ was so suddenly lost or lopped off, instead of being developed, when the other organs were continually, more and more developed and improved through the long ages, and through every stage of his ancestry, up to man himself. Why was one organ so gradually and perfectly developed, and another entirely lost? Perhaps the author will explain when he shall revise his book, to publish another edition.

I give another passage from these writers on the development theory, for the purpose of showing what they believe, although they give no facts in support of their belief. It is from a late number of the "North American Review." You will understand that the philosophy must be quite popular, since it is advocated by all classes of writers, in all sorts of journals. The writer in the "Review" says:

"Ten thousand centuries before the time of Homer and the Vedic poets, wild men with brute-like crania carried on the struggle for existence, with mammoths, tigers and gigantic bears, long since extinct. And recent researches make it probable, that even this vast period must be multiplied six or eight fold, before we arrive at the time when men first appeared upon

the earth as creatures, zoölogically different from apes."

Here we have an arithmetical calculation, made by one of these scientists, that about one million years ago, the only men on this earth were wild men—by which, I suppose, ourang-outangs are meant—with brute-like crania, carrying on the struggle for existence, with tigers and gigantic bears now extinct—and that, at a period six or eight times more remote, that is, about eight million years before our historic times began, the ape was the highest type of man on this earth. And what is more—and this must be very strengthening to the faith of these scientists—they are assured that "recent researches" make this calculation very "probable"—yes, *highly "probable"*—they will just keep that in mind.

Here I want to bear testimony, that, those who adopt this philosophy, have strayed very far from the simple and plain teachings of the Bible.

1. In the first place, they have neglected to take heed to the admonition of the apostle, which saith—"Hold fast that which thou hast received, avoiding profane and vain babblings, and oppositions of science falsely so called, which some professing, have erred from the faith."

2. In the second place, they have put contempt on Moses, the servant of God, as one who was unacquainted with science, and who has, consequently, written a false account of the history of creation.

3. Thirdly, they have to put a construction on the sacred Decalogue which Moses himself never put on

that document, and never taught the children of Israel, thus, virtually blotting out the weekly Sabbath, an essential part of God's moral law ordained in Eden itself.

4. Again, their theory supposes that the age of plants—the Carboniferous age, when the coal beds were formed—a vast age, as they say, extending through several million years, was before God had ordained the sun, moon and stars, or, as Principal Dawson said, "before the final arrangements of our planetary system."

5. As the first living creatures were created on the fifth and sixth days, according to Moses, they must believe that the heavenly orbs shed their benign and effulgent rays on this earth, for millions of years before there was a living being to rejoice in that light, which would be a direct impeachment of the wisdom and goodness of God, as having lavished all that goodness in vain.

6. Their theory strips God of the attribute of Omnipotence, by supposing that He had to follow certain laws of nature, and to occupy millions of years in bringing such a creature as man up from a monkey or a monad, to his present position in the scale of existence—whereas, if God be omnipotent, it would be just as easy to create the body of a sun, or a star, as to create the soft down on the wing of a bird. What difference would it make, since no power short of infinite, could create anything from nothing, great or small!

There was no reason that can be conceived, for the invention of this development theory, unless it was to

enable the authors to dispense with the necessity for a creator and governor of this universe. If they could have life, in the first place, to begin or to originate in the sea, as Prof. Oken says; or "struck by an electric spark from some elementary and reproductive germ," as another sceptic says; or, as Prof. Proctor ventured to suggest before an intelligent audience in New York, if they could have all animal and vegetable life to begin on this globe, by the accidental fall of a meteoric body on its surface, then, indeed, they would feel that they are independent of the all-controlling power of God, and they could say, that this is a self-originated and self-governed universe.

A system of belief like this, may be quite congenial to an irreverent and sceptical spirit, but it is difficult to conceive how it can, for a moment, find place in a reverent and filial heart—or the heart of one who recognizes the fatherhood of God, who made the world and all things in it, and believes that He still exercises a paternal care and solicitude, for the helpless and dependent creatures whom He hath formed.

I shall undertake now to show, that there is no foundation in fact, or in science, for this evolution philosophy, and that the authors of it are, therefore, inexcusable for this deliberate attempt to legislate God out of the universe. They cannot advance a single reason, a single fact, or any other sort of evidence, in support of their theory. They have never seen nor known a single species, whether of animal or vegetable existence, no matter how minute, to be evolved from any other species. Hugh Miller says—and every real scientist must concur in what he says:

"All geologic history is full of the beginnings an the ends of species; of their first and their last days but it exhibits no genealogies of development. Th Lamarckian (evolutionist) sets himself to grapple, i his dream, with the history of all creation; we awake him, and ask him to grapple with the history of a fe individual species—with that of the mussel, or th whelk, the clam, or the oyster; and we find from hi helpless ignorance and incapacity, what a mere pre tender he is."

"A mere pretender"! This is the stern but jus rebuke administered by science herself to such a Charles Darwin, John Tyndall, Prof. Oken, Prof. Hux ley, and the whole host of lesser lights. I have sai before, as I now say, and I proceed to the proof of th statement, that they have not one solid, scientific fac as a proper basis, for this development theory. Now let us analyze it, and sift it to its foundations. I England, the name of Prof. Sedgwick stands high as geologist; and what does he say? He says:

"We have visited the tombs and charnel houses o the old times, and we took with us this clue spun i the fabric of development; but we found this clue n guide through these ancient labyrinths, and sorel against our will, we were compelled to snap its thread and we now dare to affirm, with all the confidence o assured truth, that geology—not seen through th mists of any theory, but taken as a plain succession o monuments and facts—offers one firm cumulative ar gument against the hypothesis of development."

That is very clear and positive testimony, and i ought to be conclusive in the mind of any geologis To the same effect is the testimony of that learned an

noble scientist, Louis Agassiz. In one of his Cambridge lectures, he said:

"It is not true that all the earlier animals were simpler than the later. On the contrary, many of the lower animals were introduced under more highly organized forms, than they have ever shown since, and have dwindled afterward. Animals that should be ancestors, if simplicity of structure is to characterize the first-born, are known to be of later origin; the more complicated forms have frequently appeared first, and the simpler ones later, and this in hundreds of instances. The development assertion does not bear serious examination. It is just one of those results following the disclosure or presentation of a great law which captivates the mind, and leads it to take that which it wishes to be true for truth."

This testimony is in the most unqualified language, and we cannot mistake the import.

There never was a system or a superstructure of any kind erected upon such a sandy foundation, as this theory of evolution. What does Darwin pretend to give in support of it? Hear him. In his Theory, vol. 1, page 198, he says:

"The early progenitors of man were, no doubt, well covered with hair, both sexes having beards; their ears were pointed, and capable of movement; and their bodies were provided with a tail, having the proper muscles; the males were provided with great canine teeth, which served them as formidable weapons."

And again, vol. 2, page 372, he says

"Man is certainly descended from some ape-like

creature—a hairy quadruped, with a tail and pointed ears, probably arborial in its habits, and an inhabitant of the old world."

Now here are quite a number of very positive assertions; but I ask, if there are any facts or any proofs given, in support of these assertions, viz., that the progenitors of man were well covered with hair—that both sexes had beards—that their ears were pointed and capable of movement—that their bodies were provided with a tail, having the proper muscles, and that the males were provided with great canine teeth, which served them as formidable weapons? Must we receive these assertions of Mr. Darwin as facts, in the absence of all proof, merely on the authority of his word? Does he give us any reasoning—does he offer any proof, or give a single fact, to establish any of his assertions? Not one! The nearest attempt which he makes at proof, is when he says, there was "no doubt" of it; and again, when he says, that, "*probably*," it was so. And yet we have thousands of educated men, who receive his unfounded assertions —his idle conjectures as if they were gospel truths. The Duke of Argyle, who is a good authority, says:

"The various hypotheses of development, of which Darwin's theory is only a new and special version, are indeed, destitute of proof; and, in the form which they have as yet assumed, it may justly be said that they involve such violations of, or departures from all that we know of the existing order of things, as to deprive them of all scientific basis."

Max Muller says:

"When I listen to the language of evolutionists, I almost imagine I am listening to one of the most ancient hymns of the Veda; and that we shall soon have to say again, in the beginning there was the golden egg, from which the earth was hatched."

Sir George Mivart, in his "Genesis of Species," says:

"Though by no means disposed, originally, to dissent from the theory of 'natural selection,' if only its difficulties could be solved, I have found, each successive year, that deeper consideration, and more careful examination have, more and more brought home to me, the inadequacy of Mr. Darwin's theory. In spite of all the resources of a fertile imagination, he is reduced to the assertion of a paradox as great as any he opposes."

Agassiz entered an earnest protest against the evolution theory, saying:

"I wish to enter my earnest protest against the transmutation theory." Again, he said, "It is my belief that naturalists are chasing a phantom in their search after some material gradation among created beings, by which the whole animal kingdom may have been derived, by successive development, from a single germ, or from a few germs."

And now, I ask, is Darwin satisfied with his own speculations? We can hardly imagine this to be the case, when we hear him expressing his deep regrets that he stands almost alone, and that the old and the honored chiefs in natural science are nearly all opposed to him. In the introduction to his "Descent of Man," he says:

"Of the older and honored chiefs in natural science, many, unfortunately, are still opposed to evolution in every form."

And in another passage he complained, saying:

"Authors of the highest eminence seem to be fully satisfied with the view that each species has been independently created."

Again, he says:

"The transitional forms not being found; the sudden manner in which several groups of species first appear in European formations; the almost entire absence as at present known, of formations rich in fossils beneath the Cambrian strata, are all undoubtedly difficulties of the most serious nature. We see this in the fact that the most eminent palæontologists, namely, Cuvier, Agassiz, Barrand, Pictet, Falconer, E. Forbes, etc., and all our greatest geologists, as Lyell, Murchison, Sedgwick, etc., have unanimously, and often, vehemently maintained the immutability of species."

There can be very little satisfaction to a man who finds himself advocating a theory, which is in opposition to all the facts of science and nature, and especially, when, by this opposition, he has separated himself from the company of the wise and the good in every department of learning.

There is another argument against the transmutation theory, which I must not omit. I now allude to the argument founded on the faculty of speech, which is peculiar to man. If man sprung from an inferior

animal, how did he acquire the organs of speech—how was the faculty developed in him?

In one passage in his writings, Mr. Darwin attributes the origin of speech in man, to his having acquired a higher intellectual nature; but in another passage he attributes his higher intellectual nature, to his having acquired the faculty of speech. This is reasoning in a circle, and the reasoning may be satisfactory to a disciple of Darwin, but it can never satisfy a scholar, or a man of science. Let us hear what the learned Max Muller says, on this question of the origin of language. In his philological lectures, he said:

"It becomes our duty to warn the valiant disciples of Mr. Darwin, that, before they can claim a real victory, before they can call man the descendant of a mute animal, they must lay a regular siege to a fortress which is not to be frightened into submission, by a few random shots—the fortress of language—which as yet, stands untaken and unshaken on the very frontier, between the animal kingdom and man."

This argument of Max Muller cannot be met except by reasoning in a circle—a mode of reasoning very familiar to some of these new philosophers. The organs of speech are wonderful. Who believes that they were developed, and not created? There are numerous muscles, fibres, and nerves connecting with the lips, teeth, jaws, tongue, and the glottis. The voice, and the articulation of sounds, depends on the arrangement and combination of these, so complicated and numerous as almost to defy dissection. Even Huxley, evolutionist though he be, said:

"If you were to alter, in the minutest degree, the proportion of the nervous forces now active in the two nerves which supply the muscles of my glottis, I should become suddenly dumb. The voice is produced only so long as the vocal chords are parallel; and these are parallel only so long as certain muscles contract with exact equality; and that again, depends on the equality of action of those two nerves I spoke of. So that a change of the minutest kind in the structure of these nerves, or in the structure of the part in which it originates, or of the supply of blood to that part, or of one of the muscles to which it is distributed, might render all of us dumb."

This wonderful machinery, or apparatus, which was evidently *contrived* and *designed* for the purpose of speech, is not found in any of the inferior animals. And I repeat the question, who can believe that it was developed, and not that it was created?

In this discussion, I almost seem to myself to have been fighting a windmill. This new system—the evolution theory, rises up to my view almost like a dream or a myth. I find it difficult to believe that the theory has a real existence, or that there are sensible and educated men who believe it. Because the belief of it implies an inversion of all the laws that govern belief. They have to believe it not only without evidence, but against evidence—not only without a single fact on which to rest their belief, but contrary to all the accumulated facts of nature, which overthrow the theory.

It seems as if a state of blindness or darkness had come over their minds. They do not like to retain God in their knowledge, and He gives them up to a

delusion. I will offer an instance or two, to show the nature and extent of this blindness.

Mr. Darwin caught a glimpse of the earliest living things—"leathery sacks"—cleaving to the fragments of rocks found in the primeval seas, which were developed in the course of ages, into fishes. And what was the process, or how was this done? By the action of the waters, a certain rugosity or roughness was increased in size, till it grew into a fin. In the course of ages another rugosity appeared on the opposite side, just in the right spot. This also was increased in size, gradually, by the friction of the waters till it grew into a fin, a perfect match for the other. Now after many ages there was a pair of fins, and this process is transmitted to posterity, and the animal is a fish.

But as a single pair of fins is not enough for a fish, another roughness or rugosity near the other end of the body appears; and this also by the fortuitous rubbing of the water, in the course of other ages, is worked into a third fin. But as three fins were not enough, a fourth rugosity appears directly opposite to the third fin—just in the place where it was required—and this, by friction and rubbing against the water, is increased in size, till it grows into a fourth fin. And now the fish is furnished, and prepared for rapid locomotion in the waters. But this process of evolution has required the lapse of æons upon æons.

This is not all. After other ages and æons have passed away, the front pair of fins are developed into wings, and now the fish is a bird. After another series of ages, the wings become paws, and the bird is

changed into a carnivorous beast. This evolution goes on, till the paws become the hands of a man. And if we ask, how all these changes are effected, we are told, that it is by evolution—and that this is nature's law. We are told that there is nothing like design or intelligence in it—that it is all accomplished by the accidental and fortuitous motions of the atoms. This is Darwinism.

Take another case of development. There is a fish called the torpedo, or electric ray, furnished with a galvanic battery, with which it can dart lightning, and kill or intimidate its enemies. In this living battery, according to Prof. Owen, are no less than 940 hexagonal columns, like those of bees' combs, each of which is subdivided by a series of horizontal plates, analogous to those of the Voltaic pile; the whole supplied with a great amount of nervous matter, four branches of which are as large as the animal's spinal cord, and these spread out into a multitude of thread-like filaments round the prismatic columns, finally pass into all the cells—an arrangement altogether strikingly similar to that by which an electric current through a coil and round a magnet, is used to intensify the magnetic force. In this is displayed the most wonderful knowledge of the complicated laws of nature. But this machine, with its columns, plates, coils, cells, muscles, ligaments, united and combined with unerring skill, into the most scientific mechanism that can be conceived, according to Mr. Darwin, was developed, not created. This masterpiece of skill, contrivance and design, surpassing any that mortal man was ever able to put forth, was not the product of knowledge,

wisdom, or design, but of a series of accidents, and fortuitous variations, occurring through infinite ages. Such an idea contradicts reason, and confounds all imagination! Yet, there are some educated men, who will acknowledge that they entertain the idea. But if we ask them, why they have embraced such a theory, they give no reason, except that Mr. Darwin has said so, and with this they are satisfied.

Prof. Tyndall accounts for the mechanism of the human eye, by saying, that it is owing to the action of the light on the surface of the skin, "that becomes localized in a few pigment cells, more sensitive to light than the surrounding tissue. At first there is a little bulging out of the epidermis over the pigment granules. But the adjustments continue, and, at length, a lens begins to appear." After "infinite adjustments," he says—variations or changes innumerable—of course, he cannot say how great is the number—but after infinite adjustments that occur among the atoms, at length an eye is developed. They believe that the organ of sight was developed, not created nor designed. There is the common housefly, with its 8,000 perfect lenses—4,000 in each eye—all of them formed alike, and perfectly adapted to the purpose of vision, though no larger than the point of the finest needle. A professor in a German university—Leuenhaek—having adjusted the eye of a fly, could see, distinctly, in each of these diminutive lenses, the whole steeple of a church which was 300 feet high, and 750 feet distant. Then, turning it towards a neighboring house, he saw through many of these little hemispheres, not only the front of the house, but also the doors and

windows, and he could discern distinctly whether the windows were open or shut. A writer says:

"Such a piece of mechanism transcends all comprehension, and is to be reckoned among the highest and most marvellous of animal organs. Yet we find this very organ, in all its completeness, beauty, and efficiency, in the trilobites of the dim and immeasurably remote Silurian epoch."

And this, as they believe, is a case of evolution. It is evolution that produces, or develops, in the head of each common housefly, 8,000 perfect optical instruments—all adapted to the purpose of vision—and all fashioned exactly alike, as if they had been modelled according to an exact pattern made in eternity. This is the law of development, and this is what they profess to believe. And is it not true that, as I said, a judicial blindness has happened to them, because they did not like to retain God in their knowledge?

The theory of evolution is, essentially, pantheism, as I stated at the beginning of this chapter. It excludes the idea of a personal God. And when we have lost sight of the personality of God, we necessarily become atheistic. A God who cannot be known or worshipped, is no God to me. When a man avows that he cannot conceive of a God, apart from the organic universe itself, we need inquire no farther, to know what are his religious views.

The rationalistic preacher, from whom I gave a quotation, distinctly and positively affirmed, in the same discourse, that no revelation of God can ever be made to the intellect, or to the knowing faculties of man.

Now, that is a proposition almost startling, when we consider that it came from a modern Unitarian preacher, who stands high in his denomination, as an expounder of the Revelation which God has given us.

He asserts that it is impossible, for a revelation of God ever to be made to the intellect, or the knowing faculties of man. How then would it be possible for God ever to be known by man? And besides, if God could not make such a revelation, what is this but to say, that He never has made such a revelation of Himself to man? Then our belief that the Bible contains such a revelation, must be a mistake. For what is the Bible, if it is not a revelation of God, and a revelation from God to man? But if we accept the dictum of this philosophic preacher, we must say, that no such revelation ever has been, nor ever can be made to the intellect of man.

This preacher is an evolutionist. And this is the logical tendency of the philosophy. If a man accepts the philosophy, he must accept it with all its logical consequences. And what I affirm is, that when a man is an evolutionist, he is necessarily a pantheist. And when a man is a pantheist, there is no place in his creed for a personal God, and he has no use for the Bible, or any revelation from God. And if this is not bald, bleak, black atheism, it is very near akin to it.

And if a man is an atheist, he is without hope in the world. For to be without God, is to be without hope, as the Scriptures teach.

In conclusion, I would say, that it is impossible for one who has adopted the evolution theory, to be a Christian. For a Christian is one who believes in

Christ. And Christ was not only man, but God. He was the God-man. He did not come into existence by the process of evolution, nor by descent from a lower species. And Christ came into the world to save sinners, by the sacrifice of Himself on the cross. And Christ rose again from the dead. But these are points of doctrine—they are fundamental facts in the Christian scheme, which no evolutionist believes, nor can believe, consistently with the evolution philosophy. The disciples of Darwin do not believe that men have souls, or that they were in need of the salvation, which Christ came to bring. And they do not believe that Christ himself was anything more than a natural man, who was generated as all other men, from a lower species. And this doctrine subverts entirely the very foundations of Christian faith. It is a contradiction in terms, to say that one who is a professed evolutionist can be a Christian. And I would say further, that, when one who is a church-member, announces himself an evolutionist, let the officers of the church, if they cannot convince him of his error, exclude him at once from their fellowship. As we read in Revelation, a little leaven leaveneth the whole lump. There was one man in the church, who, going over to this false system of philosophy, and remaining in the church, has carried hundreds of other church-members along with him. If a useless or poisonous weed springs up in your garden, it is better to dig it up and throw it out, than permit it to cumber the ground, preventing the growth of other and useful plants.

I will close with just a word more, for I would have every one look at this evolution theory as it is. The

noblest animal known to man—the horse, which we ride and drive, Mr. Huxley says, was evolved from the pheiohippus—that the pheiohippus was evolved from the meiohippus—and that the meiohippus was evolved from the eohippus. He says that all these animals were possessed of *three toes* instead of one solid hoof. He says that these animals were two to three feet in height, and that they lived on this globe, previous to that cold age, called the glacial period, when, as Agassiz and other geologists say, all the races of animals in these temperate zones were destroyed by the cold, and became extinct. Therefore, if our present horse was derived from those ante-glacial animals, it must have been developed from the fossil bones of the dead animals, and not from the living animals. But if you ask Prof. Huxley, from what animal the eohippus was developed, he says, from the orohippus, an animal still more remote in the ages of antiquity, which has never been discovered, but which, if it could be discovered, would be found to be an animal of five toes. This is what Prof. Huxley, one of the masters of evolution, says.

And, if you ask again, how long this evolution has gone on—Mr. Huxley says, that if the geologist is right in his calculations as to time, it has probably taken 500,000,000 years for our horse to develop from the orohippus, and that evolution is a slow process, requiring a great deal of time. If you ask, finally, what the orohippus was developed from, he tells you, "from the gelatinous mass, which is the foundation of all life." And then, he tells you once more, that the gelatinous matter was evolved from the nebulous

matter, or the star dust. And there he has to stop. That is as far as he can go. Can any one believe such a dream? Yet there are some who profess to believe it. But I must say, it is impossible to believe it, without ignoring God.

SUPPLEMENT.

It was some time after the chapter on evolution had been written, that the author had his attention called to the elaborate discourse, delivered before "The American Association for the Promotion of Science," at Saratoga, N. Y., by O. C. Marsh, of Yale College, the retiring President. In some respects that address is a remarkable document.

The Professor thinks that in looking over the records of palæontology, its history may be, conveniently, divided into four periods, well marked by prominent characteristics.

1. The first period, he supposes, to commence as far back as the time of Aristotle; or when men first began to notice fossils, and to speculate concerning their origin and nature, and to extend down to the beginning of the 18th century, when, he thinks, the question as to the nature of fossils was, at last, finally and definitely settled.

2. The second period covers the 18th century, and the characteristic belief of this period, he says, was, that the fossil remains found on the mountains, and everywhere, had been deposited by the Noachic deluge. It took a hundred years for the few wise and clear-headed men now and then raised up, to dispel this delusive error, maintained principally by the theolo-

gians. For, in that age, the Professor tells us, that "the general public believed what they were taught. And this was a great obstacle to the progress of science." The Noachic flood, he says, was thought to have been universal, and was "the only general catastrophe of which the people of that day had any knowledge or conception." Among the courageous and far-seeing men enumerated by him, who combated "the theologians," was Voltaire, who, he says, "ridiculed effectively and justly the cosmogonists of his day." And yet Prof. Marsh admits that this effective and successful opposer of the Mosaic cosmogony, accounted for the shells on the Alps, as of Eastern species, which had been dropped there by returning pilgrims from the Holy Land. But, he says, the question was settled, and the age of superstition passed away, and "with freedom of thought, came definite knowledge, and certain progress." This is the word of a President of the so-called "Association for the Promotion of Science"—"*definite knowledge*, and *certain progress*." But we must say, that, if this is to be recorded as one of the triumphs of science, it will not be difficult to forecast the future.

3. The third period in the history of palæontology, according to this arbitrary reckoning, embraces and covers the first half of the 19th century. This "branch of knowledge," he says, "became now a science. Method replaced disorder, and systematic study superseded casual observation." But he affirms that a characteristic feature of this third period was, "the general belief that every species, recent and extinct, was a separate creation." Among the writers of this

age, he names Cuvier, who, he says, was "the most famous naturalist of his time." Yet, he affirms, that "the philosophical breadth of Lamarck's conclusions, in comparison with those of Cuvier, is clearly evident." Cuvier believed in the permanence of species, but Lamarck is the father of the development theory. And this is the incontrovertible argument which demonstrates the philosophical breadth of his views, as compared with those of Cuvier, "the most famous naturalist of his time." It was Lamarck, who reasoned as follows:

"The giraffe was not gifted with a long flexible neck, because it was destined to live in the interior of Africa, where the soil was arid and devoid of herbage; but being reduced by the nature of that country to support itself on the foliage of lofty trees, it contracted a habit of stretching itself up to reach the high boughs, until its neck became so elongated, that it could raise its head to the height of twenty feet above the ground."

Prof. Marsh is, doubtless, very familiar with the writings of Lamarck, and probably, the above was one of the passages which forced upon his mind, a conviction of the philosophical breadth of Lamarck's conclusions, in comparison with those of Cuvier. But the Professor almost entirely ignores the other great naturalists of that third period, such as Lyell, Sedgwick, Humboldt, Buckland, Hugh Miller and others, who, in his judgment perhaps, were about as deficient in philosophical breadth of views as Cuvier, since they were all equally opposed to the theory, by which the giraffe is supposed to have acquired its elongated neck. Lyell says, in opposition to Lamarck:

"I must here interrupt the author's argument, by observing, that no positive fact is cited to exemplify the substitution of some entirely new faculty or organ, in the room of some other, supposed as useless.

"The plain truth is, there were no examples to be found; and where Lamarck talks of 'the efforts of internal sentiment,' 'the influence of subtle fluids,' and 'acts of organization' as causes whereby animals and plants may acquire new organs, he substitutes names for things; and with a disregard to the strict rules of induction, resorts to fictions as ideal as 'the plastic virtue,' and other phantoms of the geologists of the middle ages.

"It is evident that if some well-authenticated facts could have been adduced, to establish one complete step in the process of transformation, such as the appearance in individuals descending from a common stock, of a sense or organ entirely new, and a complete disappearance of some other enjoyed by their progenitors, time alone might then be supposed sufficient, to bring about any amount of metamorphoses. The gratuitous assumption, therefore, of a point so vital to the theory of transmutation, was unpardonable on the part of its advocate."

The President of the "American Association for the Promotion of Science," must have had his reasons for overlooking such authors as Lyell, Miller, Sedgwick and Buckland, who made large contributions to science in this third period. But they did not agree with the father of the new theory. Hugh Miller says·

"The individual, they tell us, perishes forever; but then, out of his remains there spring other vitalities. The immortality of the soul is, it would seem, an idle figment, for there really exist no such things as souls; but is there no comfort in being taught instead, that

we are to resolve into monads and maggots? Job solaced himself with the assurance, that, even after worms had destroyed his body, he was in the flesh to see God. Had Prof. Oken been one of his comforters, he would have sought to restrict his hopes to the prospect of living in the worms."

Further, he says:

"The development theory is, practically, tantamount to atheism. For, if man be a dying creature, restricted in his existence to the present scene of things, what does it matter to him, for any one moral purpose, whether there be a God or no? If in reality on the same religious level with the dog, wolf and fox, that are, by nature, atheists, a nature most properly coupled with irresponsibility, to what one practical purpose, should we know or believe in a God, whom he, as certainly as they, is never to meet as his judge."

No greater geologist lived or wrote in this third period, than Mr. Miller. But Prof. Marsh does not even mention his name.

4. The fourth period began, as he says, about the middle of this century, and it is the period in which we now live. It was then that "a new epoch in science began." He says, "the time was ripe"—that "the belief in special creations was undermined by well-established facts slowly accumulated," and that it was Darwin, who "spoke the magic word—'natural selection'—and a new epoch in science began."

It would have been gratifying to some, at least, if the retiring President had named a few of "the well-established facts slowly accumulated," or had mentioned even one undoubted scientific fact, which had served to undermine the belief in special creations.

We have seen that such experts as Sedgwick, Lyell, and Miller had challenged in vain, the authors of the new theory, to produce even one fact. And to this day, we must confess that the challenge has never been answered. Not a fact has yet been adduced in support of the evolution theory. One of the main characteristics of this new epoch, the Professor says, is the belief that all life, living and extinct, has been evolved from simple forms, and also "the accepted fact of the great antiquity of the human race."

There are some, we regret to say, who profess to believe these dogmas. Whether they in reality believe them or not, is not absolutely certain. Dr. Virchow, of Germany, is an evolutionist. But he warns his friends against teaching it as a science—that it is only a problem—a speculation not yet proved—and that it ought not to be taught in the schools. Moreover, like Hugh Miller, he admonishes his friends that it has a dangerous tendency to Socialism. His words are very emphatic. At a meeting of German naturalists and physicians at Munich, he said:

"Now only imagine how the theory of descent—evolution—may be shaped to-day, in the head of a Socialist! Indeed, gentlemen, this may seem ridiculous to many, but it is very serious; and I only hope that the theory of evolution may not produce those horrors in our country, which similar theories have actually brought to our neighbors. Any how, this theory, if carried to its consequences, has an extremely dangerous side, and that the Socialists have a certain notion of it already, you will, doubtless, have remarked. We must make this quite clear to ourselves."

Virchow is not less a philosopher than he is a scientist, and he could foresee consequences, and trace a cause to its legitimate effects. And, indeed, if men and women are nothing else but *monkeys fully developed*, why should they not be atheists, as Mr. Miller argues? And why should they not be Socialists, as Virchow suggests? For are not monkeys and all the lower animals Socialists? This is what Hæckel argues, and he is at the present hour, the highest authority among this new school of philosophers. If we accept his teachings, we could be nothing else but Socialists, for this is the logical tendency of the theory, as Virchow intimates. Let us see what Hæckel teaches:

"Outside of all creeds and churches," he says, "there exists, in germ, in the heart of every man, a true natural religion, which is inseparably identified with our nature's best side.

"This moral law is more ancient than church religion; it is the development of the *social instincts of animals*. The beginnings of it we find among divers classes of mammals, birds and insects. Agreeably to the law of *association* and the division of labor, many individuals unite to form a *community*, a commonwealth. The existence of these commonwealths, necessarily depends on the reciprocal relations of their members, and on each one foregoing his individual interests, for the good of the whole.

"If we would understand the great force of the sentiment of duty in animals, we need only overturn an ant-hill. What do we see amid the ruin? We see thousands of ant-citizens all intent, not on saving their lives, but in protecting the precious commonwealth

to which they belong. The doughty men-at-arms make sturdy opposition, when we would introduce our hand; the nurses of the young ones save the so-called 'ants'-eggs'—the nymphæ, on whom the future of the commonwealth depends; the industrious workers begin on the spot, with indomitable courage, to clear away the *debris*, and to construct a new dwelling-place. The wonderful degree of *civilization* found among ants, bees, and other *social species*, sprung, originally, from the rudest beginnings, just as our human civilization did.

"Nay, even the tenderest affections of the human heart, those which inspire all our poetry, we find, in germ, in the animal kingdom.

"So understood, the ethics of the evolution theory, does not need to seek for new principles; we have only to refer to their true bases the ancient precepts of duty. Long prior to all church religions, these natural precepts governed man's common and legal life, just as they governed the social life of animals."

Now this is socialism—this is communism. See how he lauds and extols the wonderful degree of "*civilization*" found among bees, ants, and other social species, and the "precious commonwealths," in which there is a community of property—a community of children, or "*nymphæ*"—attended by common nurses, wives or mothers. These are model institutions. And so understood, the evolution theory does not seek for new principles. Long prior to all church religions, he says—that is, probably, when man was a monkey—"these natural precepts governed man's common and legal life, just as they governed the social life of animals." What then is the inference? Why, let us be "*social species*"

—animals—monkeys, again, in their superior civilization; and have precious commonwealths again; and children, and nurses, and wives, and property all in common, and thus imitate "the wonderful civilization found among ants, bees, and other social species." And are they not endeavoring to do this, in some places? We are informed, they have such a community, consisting of several hundreds of men and women, in Oneida, N. Y., though it is reported that they have somewhat modified their complex system of marriage. But this is only a temporary modification, forced on them by the pressure of an outside influence. When they shall succeed in bringing the sentiment of the public at large into harmony with their views, the marriage altar, the foundation of all public morality, will be utterly thrown down, and Socialism will prevail. We have quoted the exact words of Dr. Hæckel, which are of no equivocal or doubtful significance. Let every intelligent reader clearly understand what is the tendency of this doctrine. The Professor of Geology in Yale may not be ready to endorse all that is contained in Hæckel's statements, but he is as thoroughly an evolutionist as Hæckel, and he is doing his best to disseminate his system of philosophy and religion.

We take occasion again to challenge the Professor's statement, that "the belief in 'special creations' had been undermined by well-established facts slowly accumulated." Not one well-authenticated fact has ever been produced. As Virchow declared in his grand Munich discourse:

"I should not for a moment wonder nor be alarmed, if the proof were found that the ancestors of man belonged to some other order of vertebrates. You know that just at present, I work, by preference, in the field of anthropology, but yet I must declare that every step of positive progress, which we have made in the domain of prehistoric anthropology, has really moved us farther away from the proof of this connection."

Now here is a distinct utterance from a man, the deepest thinker in Germany, who is devoted to these studies—an emphatic declaration that the more we search, the farther we get away from any positive proof, that man is descended from any lower order of animals. And yet, the Professor of Yale talks about "well-established facts." Can it be that the Professor mistakes mere hypotheses for facts? For example, in one of his expeditions in western America, he found the bones of a certain animal, somewhat resembling the bones of our modern horse—is that one of his well-established facts, that these extinct horses, though only two and a half feet in height, and having three toes instead of a solid hoof, were the ancestors of the existing species of horse? What sort of reasoning is this, but, as Principal Dawson justly characterizes it, "a monohippic or one-horse philosophy"—and then proceeds to say:

"Even supposing that there is some faint possibility, that the horse may have been derived from some previous species of equine animals, and what is even (if that can be) less likely, that we have some means of guessing the direct line of descent, such speculations

should never be placed in company with ascertained scientific results."

But the learned Professor has his speculation as to the derivation of the horse, and he seems so sure of it, that he even calls his speculation a *demonstration* of the result, in the following words:

"The evolution of the horse, for example, is, to-day, demonstrated by the specimens now known."

This method of generalizing we can think only equalled by Prof. Leconte's evolution of a man's hand from the fin of a fish, then from the wing of a bird, then from the paw of a monkey, while there was no evolution of the tail, but that essential organ of the lower animals was entirely and suddenly lopped off, when the process of the development had reached its very highest point. That one organ is developed and another suppressed, may be one of the "*well-established facts.*"

Another specimen of the well-established facts, is the assertion made by the Professor, that, by palæontological research, a general law as to brain-growth has been discovered, by "which it is known that all extinct mammals, and other vertebrates had smaller brains than those now living." And the inference is, that, extinct races of men had smaller brains than those now living. This is the fact, if we may take the learned Professor's mere statement for a fact. But in opposition to Prof. Marsh, let us quote Dr. Virchow, once more, who, as an anatomist and antiquarian was not his superior. He says:

"Only ten years ago, when a skull was found, perhaps in peat, or in lake-dwellings, or in some old cave, men always fancied that they detected in it, evidences of a savage and quite undeveloped state; in short, they were ready to find the monkey type. There is now much less of this sort of thing. The old Troglodites, lake inhabitants and peat people, turn out to be quite a respectable society. They have heads of such a size, that many a person now living, would feel happy to possess one like them. On the whole, we must really acknowledge that no fossil type of a lower human development exists. Indeed, if we take all the fossil human remains that have been found hitherto, and compare them with what the present offers, we can maintain with certainty that among the present generation, there is a much larger number of relatively low type individuals than among the fossils hitherto known." And his conclusion is: "We cannot teach, we cannot designate as a revelation of science, the doctrine that man descends from the ape, or from any other animal."

Another of the "well-established" facts of Prof. Marsh, is the astounding assertion that, on the facts and evidence accumulated, it is a fair estimate that the antiquity of man reaches back for 250,000 years, or to the last glacial epoch! The absurdity of this statement is such, as to render it undeserving of a serious notice. There are no facts to sustain it. There is not even a plausible probability in its favor.

If, as they suppose, the earth was a body of nebulous matter, constantly cooling, it must have been too hot, 250,000 years ago, as it must be too cold 250,000 years hence, for human beings to exist upon its surface. But waiving this objection, a scientific calculation has been

made, showing the age of our Mississippi river to be less than 5,000 years. A similar calculation could be made just as easily by any scientist to show that if the river had been advancing into the Gulf, for the period of 250,000 years, there would not now have been a hillock nor a mound between the Rocky Mountains and the Allegheny ridges, but long ago, all would have been washed down as sediment into the sea.

We cannot even form a conjecture as to the facts on which Prof. Marsh rests his statement of 250,000 years, as the lifetime of man on this globe. Was it the discovery, several years ago, somewhere on the Pacific slopes, of a fossil man with a tail, which, for some time, created a lively sensation among our evolution friends, but which they subsequently found to their deep regret and mortification, to be only a fraud? Or was it the discovery of the skeleton of a man in New Orleans, at the depth of seventeen feet below the surface of the ground on which the city is built, which led to the belief that it had been deposited there at least 57,600 years ago, but which, it was afterwards found, had not been interred there over sixty years? Was it the finding of that piece of pottery beneath the bed of the Nile, which, it was supposed, must have been there many hundred thousand years, but, a little later, was found to be a piece of Roman manufacture, only a few centuries old? Was it the discovery of the pile dwellings in Switzerland, afterwards so readily accounted for, on the supposition of a very moderate lapse of time? These are fair specimens of Prof Marsh's "well-established facts."

In order to falsify the Mosaic record as to tim

sceptics were in the habit, years ago, of relying very much on the mythical records of the Eastern nations as to their vast antiquity. But now, after thorough researches, by Oriental scholars, have shown the unfounded nature of those claims to antiquity, they have to look for proof elsewhere, and to depend on relics dug from old caves, and river beds, and ancient mounds, of which they know just about as much as the man in the moon. Hundreds of these evolution antiquarians are now diligently employed, in the search for these old relics.

In regard to all such relics, we may here, very appropriately, quote a paragraph from Cuvier's "Theory of the Earth."

"Lastly, the bones of the species which are, apparently, the same with those that still exist alive, are *never found*, except in the very latest alluvial depositions, or those which are either formed on the sides of rivers, or on the bottoms of ancient lakes, or marshes now dried up, or in the substance of beds of peat, or in the fissures and caverns of certain rocks, or at small depths below the present surface, in places where they have been overwhelmed by debris, or even buried by man; and although these bones are the most recent of all, they are almost always, owing to their superficial situation, the worst preserved."

To the same effect is the positive testimony of Sir Charles Lyell, when he writes:

"The comparatively modern introduction of the human race, is proved by the absence of the remains of man and his works, not only from all strata containing a certain proportion of fossil shells of extinct species, but even from a large part of the newest

strata, in which all the fossil individuals are referable to species still living."

The evidence furnished by two such witnesses, ought certainly to be considered as an offset to the bald assertion of Prof. Marsh, with nothing more than a phantom of his own imagination as proof, that the human race have existed on this earth for the period of 250,000 years!

Again, the assertion that "evolution is science"—and that it is "the key of the universe" that is to unlock all the mysteries of knowledge in the future, is not less wild and unfounded, than that regarding the antiquity of the human race.

Prof. Dana, who is considered as something of a scientist, and whom Prof. Marsh largely quotes, says on the subject of evolution:

"There are no facts sustaining the theory that species were made from species, by a natural process of growth or development. Without any known natural method of creation to appeal to, science is led rightly to ascribe the existence of plants and animals, each in its time and place, to Him alone, who created them in the beginning."

Here is a positive, unqualified statement from one of the most respected and respectable scientists now living, in opposition to the theory of evolution. We will now give a more extended quotation from another industrious scientist, Mr. S. W. Ford, from the conclusion of a series of articles, which lately appeared in the New York *Tribune*, but which, we hope, will be published in a more permanent form. He says:

"I will now add a few words upon the manner of appearance, of the classes and tribes under notice, and with these bring my observations to a close.

"In the lowest beds in which Trilobites are found at all, we meet with forms having nearly the greatest number of body segments known in the tribe, along with those possessing the smallest number; with forms of gigantic as well as of diminutive proportions; and with a rich and varied display of generic types. As I have pointed out in my second article, they do not appear at all in the lowest primordial rocks, but higher up, come suddenly upon the scene, full-armed and full-fledged, and without the exhibition of any premonitory symptoms on the part of the earliest Sponges, Brachiopods or Pteropods, so far as we can discover of their coming. The Cephalopods, Acephala, Crinids and Polyps make their first appearance in the same quiet and unexpected way, and the same is true of the Eurypterids and fishes. In my judgment, the transmutation theory fails to account for these facts; and if animals possess, or have ever possessed, or are surrounded, or have ever been surrounded by any force or power competent, in the course of ages, to evolve an Orthoceras out of an Orthis, or a ganoid out of a Pterygnotus, such force or power remains to be discovered. The abrupt changes of form that are known to occur among certain animals in their larval or embryonic state, have been put forward as affording a probable explanation of the mode of origin of Silurian types; but the facts of Silurian life furnish no evidence of this; and few, I think, will be prepared to believe that the adult life of the Silurian world was in that universally embryonic condition, which the adoption of this mode of explanation, would require us to assume it to have been. In view of the whole case it seems to me as though the display of Silurian life had taken place in accordance with a definite plan, and

under the immediate supervision of an intelligent Author and Ordainer, whose work it is."

The above reasoning from observed facts has, we would say, the appearance of an *Inductive argument.* The writer, Mr. Ford, had given his time to careful observation—had noticed the facts, and then, he carefully and cautiously draws the conclusion which the facts will justify.

We have not forgotten that several years ago, a retiring president of the British Scientific Association, astonished the world by the declaration, that *the potency of every manner and form of life, is inherent in matter.* It would seem, that the retiring president of the American Association, aspired to go even beyond this, in the boldness and newness of his oracular demonstrations, as when he says:

"But if we are permitted to continue, in imagination, the rapidly converging lines of research pursued to-day, they seem to meet at a point where organic and inorganic nature become one. That this point will be reached, I cannot doubt."

Such a declaration proves nothing, and can prove nothing, only that the head of the Professor had been turned, in consequence of his being elevated to the presidency of an "Association for the Promotion of Science." In every age, from the time of Aristotle down to our own times, men of the acutest minds have labored at the problem, how to bridge over the chasm between the living, and the not living, without success. Now it is proclaimed that there is no such

chasm, to bridge over! that there is a point, soon to be discovered, "where organic and inorganic nature become one!" Is this an oracular declaration, or is it something more—a revelation? If an oracle, we have learned where Delphi is. And when you want an oracle, go to Yale, but don't send your dear boy.

CHAPTER X.

Natural and Revealed Science; The Knowable and the Unknowable.

Students of physical science—A higher order of students—Who are philosophers—The only knowledge that will satisfy—Vain efforts to philosophize—To prove that all things were developed from star dust—A first principle in philosophy—Huxley's biology—A man and a dog the same in their origin and destiny—The trouble with materialists—The knowledge of God a necessity—Confession of J. S. Mill—A warfare against humanity—Physical science does not meet the wants of man's nature—That knowledge must come by Revelation—Herbert Spencer's effort to prove an impossibility—His idea of environment—A stream cannot rise higher than its source—Development of races—China—Scotland—Development wherever the Bible goes—Moral and intellectual progress co-extensive—Grand themes of the Bible—The only study that can fully develop the human mind—Tested in Scotland.

THERE is a class of mortals so given to studies which have their foundation in pure matter, that they scarcely give any attention at all to their own physical being, and almost overlook the fact that they have a moral nature. I refer to the class of men who give their thoughts wholly to the study of the physical sciences. We call them physicists, and scientists. Their enjoyments are purely intellectual, being derived from their studies. Of course, they are of a higher nature than those of another class, whom we call sensualists. But as there is a limit to the attainments of these scientists, they must soon come to the limit of their capacity for happiness in this direction.

The most of these men devote themselves to some

special branch of physics, according to the taste or turn they may have acquired in early life. Thus, Audubon consecrated himself to the natural history of the feathered tribes—Linnæus to the study of botany —Agassiz to the study of the finny tribes of creation —and thus, others have devoted themselves to other branches of physical science. During the last half century, a majority, perhaps, of these students of physical nature, have devoted their time almost exclusively to geological studies.

As no one man can master the whole circle of the natural sciences in the brief span of life, this division of labor in the investigation of science is well, since the fields of knowledge will be more considerably enlarged, when these great minds give themselves severally and individually to some single pursuit. The whole realm of nature has to be explored. And though some may, in their ardent devotion to natural science, forget the God of nature, yet they are doing the world a great service; and we cannot be too thankful for their discoveries and contributions to science, in their particular departments. We know that but for the facts which they have brought to light in the geological department, it is doubtful if we should yet have been able to put the right construction on the language of Moses, in recording that great event, which changed the entire physical aspect of the globe.

There is another class—a much higher order of students, or seekers after knowledge, than the mere physicist—I refer now to those who are not content to stick in the details of some branch of physics—to spend

their lives, for example, in examining the scales or the eggs of fishes—or the bones of mammalia—or the number and variety of insects—or the variety of trees and plants in the world, etc.—which studies may all be interesting and pleasant in themselves, as doubtless they are to those engaged in them, though the knowledge thus acquired is not indispensable to the happiness of any, either here or hereafter.

But the higher students, or those who look on the organic universe as an effect, are not content to explore or examine effects, while the cause is unexplored, but inquire whence the universe came—from what first cause, the chains of confederate or second causes proceeded. They are our moral teachers—our philosophers.

Once in about a century such a teacher appears on the drama of the world's history. Lord Bacon was one of those profound teachers who could reason from cause to effect, and from effect to cause—and he was a philosopher. Moses and Plato, Confucius, Zoroaster and Socrates, were such teachers. We have not had many such philosophers in modern ages. John Locke was a philosopher. Sir Isaac Newton was a philosopher, as well as a scientist.

Not many such men appear above the world's horizon; and perhaps, not many such are needed whose opinions and maxims become laws to the world. Israel needed but one law-giver. Christianity had but one founder. But still there have been philosophers even in the church. Paul was naturally a philosopher as well as an inspired teacher; and taken all in all, he was, doubtless, the sublimest man who has lived since

Moses' day. To these two names, the world at large is more indebted than to any others who have lived in it, if we except Him alone who was more than a man —the God-man.

No matter who it is who is able to philosophize, and to moralize—giving us an insight as to our origin and our destiny—and can throw any light on those great and absorbing questions whence we came, and whither we are going—from whatever source he may obtain that light, he is a benefactor of his race. The mind of man is so constituted that he can never be satisfied while these questions remain unanswered. Look at the restless, discontented state of mind in which John Stuart Mill spent the most of his life. He seemed to be always laboring at these great problems, with an invincible purpose to solve them. But he never obtained entire satisfaction.

We want to know, if we have a father—if the universe has a father. We want to know whence all things sprung. This is a very natural inquiry. There is not a soul who does not ask this question. Even very young children often ask the question, "Who made me?" And we will never be satisfied till we have learned whence we came, and also whither we are going. And whoever can throw light on these greatest of all questions, will be held in lasting honor by his species.

It will be admitted without controversy that, if there be a God, who is the moral Governor of the universe, it concerns the happiness of all the subjects of that government to have some correct knowledge of Him; and all other science or knowledge without this, must prove insignificant and vain.

What are some of our modern scientists trying to do at the present day? They are trying to philosophize—trying to reason from cause to effect, and from effect to cause. But as they are only physicists, and not philosophers, they do not reason correctly. They are trying to show whence all things sprung—to show that the universe has no father—to show that there is no first cause of things. They cannot make out the proposition—they can never be sure of it—but they are trying to ascertain whether there is not a possibility that this may be the case, as they can never get beyond the possibility of such a thing—whether it is not possible that all the glorious things in existence, as suns, moons, and stars—angels, men and women, and lovely babes—beautiful flowers, and delicious fruits—whether all these glorious things may not have been *developed* out of the star-dust, or nebulous heated matter, without any God to assist, or help on this strange work or process of evolution! They are trying to ascertain whether it is not barely possible that the heated gaseous matter might have worked itself into these beauteous forms of life! They do not even expect to arrive at any degree of certainty, but only to show a probability, or a bare possibility that this grand evolution has been progressing from a past eternity. But suppose that they could show the bare possibility of this, they could never be sure of it. And would they ever be satisfied, themselves, with a conclusion involved in so much doubt and uncertainty? Would any intelligent or rational beings ever be satisfied with it? No! The human soul wants a more solid resting-place. Intelligent minds must have knowledge. They

cannot be satisfied with mere conjecture or hypothesis, where eternal interests are at stake. And the men who are wearing out their lives on these crude and profitless theories, which cannot stand the test of reason, but which must pass away quickly before the march of truth, as the morning mists are dissipated by the beams of the rising sun, are like bewildered men chasing a "will o' the wisp," who are only more and more hopelessly lost, the longer they continue the chase.

And now, to these materialists, I would say, "let us reason together"—let us argue the case—let us recur to first principles. And one of the first principles in sound philosophy is, that "from nothing, nothing can come"—the converse of which is equally true that *something must have come from something.* And what is it that has come? The glorious organic universe before mentioned, with all its bright suns, stars, and moons—its angelic beings—its men, women, and lovely babes—its blooming flowers, and beautiful birds—its delicious fruits—its sparkling gems and coral wonders—these all have come into existence. And they must have come from something, as an adequate cause. For the axiom says, that the cause must be adequate to the production of the effect. Here is design—here is intelligence—here is law and order—here is proof of wisdom,

> In every sun, in every glowing star,
> In every opening flower, in every shower,
> In every sighing breeze, in every note
> Of music in Creation's choral song.

Yea, glorious wisdom, matchless skill, and divine

order, surpassing human thought, are seen in all things.

John Stuart Mill admitted, that to him the argument from design, as manifested in the order of the existing universe, had the appearance of an inductive argument. And is not this the very conclusion that the wisest of the sages and philosophers of all ages have adopted? If, then, this wisdom, skill and glorious design have come from something, they must have come from something that was wise—something that had skill, contrivance and design in itself.

Let Messrs. Darwin, Spencer and Huxley theorize and speculate till they grow blind; and wear out their lives in crossing and intercrossing the different species of plants and animals in the vain expectation of creating a single new species, they will never be able to blot out this argument from design, which has, and which must have, the assent of mankind in its favor.

It is with profound regret—even grief, we must say, that we here quote some words, uttered, according to report, by Prof. Huxley, in his published lecture on biology, in which he institutes a comparison between a man and a dog, and comes to the conclusion, that, there is no difference between them in kind, only in degree. He said:

"Biologists turned to the physical organization of man; they examined his whole structure, his bone framework and its clothing. They resolved him into the finest particles which the microscope would enable them to break up; they considered his various functions and activities; they looked at the manner in which he was concerned on the surface of the world,

and then they turned to the first handy animal—say a dog—they professed to be able to demonstrate that the analysis of a dog leads to the same results, in the gross, as the analysis of a man. They find almost identically the same bones, having the same relation to each other. They can trace the nerves of a dog and the nerves of a man, and they find that the regions of sense are found in man, and are found in the dog. They analyze the brain and the spinal cord, and they find what does for the one, does for the other. Moreover, they trace back the dog and the man, and find that at a certain stage, the two creatures are not distinguishable the one from the other. They find the dog has a distribution over the surface of the world, comparable to that of the human species; and what is true of the dog they find to be true of all the higher mammals, and that for the whole of these creatures, they can lay down a plan comprising all in one great fundamental unity. Investigations of this kind proceeded step by step, and gradation by gradation, from man at the summit to a certain animated jelly at the bottom of the scale, so that the idea of Leibnitz that animals formed a graduated scale, although not exactly in the form he propounded, turned out to be essentially correct."

To which he added, that,

"Biologists had arrived at the conclusion that there was unity of animal and vegetable action, and that all varieties were but gradations of the same great plan. It was admitted that a great gulf separated man from the lower animals; but the difference was a difference of degree, not of kind."

The substance of this jargon—for what else can we call it?—is simply this, that all vegetable matter, and all animal matter, man included, is the same matter,

and that the regions of sense, or the reasoning faculty which they find in man, they find also in the dog, and that there is no difference between a man and a dog "*in kind, only in degree.*" And the proof of this is that by the help of the microscope, they have traced man and the dog back to the germinal principle—an infinitesimal particle of animated "jelly." And the jelly from which the dog is evolved, and the jelly from which man is developed, this scientist tells us, is the same jelly, and the one is not distinguishable from the other.

Now, if the Professor of biology could have explained by the aid of his microscope why, if the two jellies are the same "in kind," the one which is to produce a man, is never, by any mistake, developed into a dog, and the jelly which is to produce a dog, is never developed into a man, but each one, invariably, and by a fixed law produces its own kind, without the possibility of any mistake or confusion—if he could explain this, we might say, he had made a scientific discovery, never before known.

It is humiliating to think that ever it was possible for an educated human intellect to go to the length of supposing that a man and a dog are essentially the same in their nature, the same in their origin, and the same in their destiny. And the time will come, when the generations, better instructed in the living oracles, will express surprise that one in the form of a man, could have held such views.

It is possible at least, that even with the assistance of the microscope, these biologists could not discover any difference between the jelly in the ovum that is

developed into a dog, and that which is developed into a man, but does it follow as a logical inference, that there is no difference? A man and a dog are certainly different in their natures, notwithstanding the subtle reasoning of this scientist—their instincts are all different—they have not the same flesh either in degree or in kind—and even their blood, when analyzed, is found to be different, and therefore, there must be a difference in the ova from which a man and a dog are developed, and it is fair to conclude that the animated jellies, at the centre of the ova, about which the microscope has enabled them to talk, may also be different, although they do not detect the difference, even with the help of that wonderful instrument. It is not to be supposed that any man may become omniscient and able to investigate all the secrets of nature, by knowing the use of such instruments as the microscope and the telescope.

The trouble with materialists is, that they cannot believe in any thing, which they cannot see, or handle, or in some way take cognizance of with their bodily organs. They might possibly believe that "man is a man for a' that"—or that a man has a mind of his own, if they could see a mind or a spirit with their eyes, or handle it with their hands—or if they could invent some instrument that would bring it under the notice of their bodily senses. But they cannot see spirit, nor handle, nor taste, nor smell it. And the microscope does not, in any way, enable them to detect its existence. How then can they believe that man is in the possession of a living soul, which God infused into him at the beginning, or how can they be

supposed to know the exact difference between a man and a dog?

It is precisely on these grounds that they reject the idea of a God. God is a Spirit, and they cannot see Him. If they could demonstrate His existence mathematically, by instruments or in some other way, they would believe in Him. But as they can have no ocular or other sensible demonstration of His being, they have said in their heart, "there is no God."

The knowledge of the Supreme One is a necessity of the human soul. This is made manifest in the fact that there are many minds that never could be content with any pursuits or studies that do not lead to, or terminate at last in the knowledge of that Being who is the universal Father, the fountain and source of all things. Every philosophic mind wants to go to the source of things. It is in this respect, like the inquisitive child who ever keeps asking such questions as, Who made me?—Who made the sun?—What makes the sun shine?—What makes the flowers grow?—Where do the rain and snow come from?—and a thousand other similar questions. It is of the nature of the human soul to have such questionings. And it would be vain to endeavor to repress them.

It is true there is an order of minds that, as soon as they have passed the period of childhood, and become steeped in sensuality, try to settle down, contentedly, in a state of ignorance, as if all such inquiries in reference to the origin of things, were useless and vain. But there are other minds that keep on inquiring, investigating, and seeking all their days. They feel an inward persuasion to which they are not indifferent,

that there must have been a beginning of things—that there must be a universal Father, whose children they are, and they desire to know where they shall find Him, and how He may be found of them. It is as if one had been left an orphan, and should go on a pilgrimage, and continue to wander up and down in the world in search of his missing parents. There have always been some who, like Socrates, Plato, or Cyrus, have realized their orphaned state, and have ever, as the apostle says, been "feeling after God," if "haply they might find Him." We believe that, assuredly, He will be found of all such.

There is no knowledge that can be substituted for the knowledge of God, and none that, in importance can be compared with it. It is boundless—it satisfies, fills and enlarges the mind. The fields of natural science are limited, and might be explored. And if some mighty spirit should explore the whole field, and should come to the utmost limit of knowledge, there it would have to stop, as it could go no further. It would then be in a condition similar to that of the great conqueror, who, having subjected the whole world, sat down and wept, because he could not conquer other worlds. Mind is active, and man is active. He must have something to do. When stagnation comes, misery comes with it as a sure attendant. Witness the confession of that eccentric man, before named, when he said:

"Suppose that all my objects in life were realized; that all the changes which I am looking forward to, could be completely effected at this instant, would this be a great joy and happiness to me? An irrepressible

self-consciousness distinctly answered, no! At this my heart sunk down within me. The whole foundation on which my life was constructed, fell down. I seemed to have nothing left to live for." He waited for time, he says, "to roll the cloud away." He tried to sleep it away—he fled to his books, but they had lost their charm. For months the cloud thickened, and the gloom increased. "Coleridge's lines alone," he tells us, "could exactly describe his case:

> "'A grief without a pang, void, dark and drear,
> A drowsy, stifled, unimpassioned grief,
> Which finds no natural outlet for relief,
> In word, or sigh, or tear.'"

Such knowledge is chaff. It can no more satisfy an immortal mind, than the unsubstantial husks with which the starving prodigal endeavored to appease his hunger in a far-off country. Suppose that our evolution philosophers should succeed in establishing their theories to their own satisfaction, and should persuade all men to adopt them with an unquestioning faith—would they be satisfied? Would they cease from their investigations? Would their aspiring minds tire in the pursuit of knowledge? Would they have no further inquiries, leading them on and on to other and higher investigations? Could such minds ever settle down in the stagnation of utter repose? From the very nature of mind, that would be utterly impossible!

But suppose that they had exhausted the realm of nature—had exhausted the whole field of material science, and had solved every question, and every problem in physics—and that they had reached the utmost limit in this department of knowledge, would

their souls then be satisfied? Even to ask the question seems like mockery. Could they stop thinking? For, unless they could stop thinking, they would be thenceforward the veriest wretches out of hell, as they would be consumed by internal fires, burning out their own spirits for want of other fuel.

If man were not, by nature, a religious being; and if this fact were not susceptible of proof by all the evidence which it is possible to bring forward in support of such a proposition, there would be some plausible ground of justification, perhaps, for the efforts made by certain men to suppress the religious aspirations of their nature. But this is a warfare against humanity itself, which can never succeed. If all the altars of religion were burned down to-day, they would presently, like the bird in the fable, spring up again from their ashes. The experiment has been tried once, twice, thrice, yea, a hundred times. It is wonderful that men who boast of their intellectual sagacity, do not perceive that the contest which they are waging, must end, at last, not in the uprooting of religion, but in a fearful reaction against themselves.

There is physical science—there is moral science—and there is religious knowledge. And the importance and value of these several branches of knowledge, can be estimated only by their relative bearing on the destiny of man, and their adaptability to meet all the wants of his nature. If man had no soul—no religious nature, he would have no religious feelings and propensities, no more than the dog or the monkey has them—he would have no quenchless immortal aspirations, going out towards God and a higher life, no

more than a dog can be said to have these emotions, and he would not be different in this respect from a dog, and if Prof. Huxley could demonstrate this proposition, by his microscope, or in any other way, he might think that he had some plausible foundation for his theory.

These higher aspirations—these spiritual emotions, hopes, fears, and quenchless desires, peculiar to man wherever he is found on the face of the globe, seem to indicate a higher nature than can belong to any mere material organism. There is nothing in physical science to meet the wants of man's nature. There must be a divine science from some source—a knowledge that is responsive to the questionings, not to be ignored or suppressed, that come up from the depths of his innermost nature. That knowledge cannot come by evolution. That knowledge can come only by a direct Revelation. If our poor oppressed humanity is ever to enjoy a millennial age, it will have to be brought about by some such Revelation. And that Revelation must be the Bible. Evolution can never work a reformation, or bring about a millennial age.

And yet, if we are to give credit to statements made by the publick press, one of these modern philosophers, Herbert Spencer, is, at this moment, devoting all his energies to the task of trying to prove that all the enlightenment and civilization now enjoyed by the nations, has resulted from the law of evolution, working slowly but steadily through the ages, and also, that the same law must work a millennial age, in the course of revolving centuries. That would, indeed, be a blessed consummation, and one that, I believe, is to

come on the world, but not exactly in the way which this philosopher indicates.

The term *Evolution*, is intended to express the idea that in the original and essential nature of things, there is a law of progress. Development is another word used to express the same idea. And they coin such phrases as "*the survival of the fittest*," to indicate the same notion. And they would have the world to accept of these empty terms and phrases, and thereby to accept the idea they are intended to convey, although there is no such law of progress in the essential nature of things as they speak of—and never was —and never can be.

I have to confess to a certain degree of ignorance as to the details of this wonderful law of progress as explained by this ingenious theorist—Mr. Spencer. But it is substantially expressed by another word which, probably, he coined for the purpose, the word *environment*, by which he means to teach that individual or national character, viewed physically or morally, is the result of the circumstances and conditions that environ or surround all persons in life, and during their birth and education. That is Spencer's materialism. And there is the law of absolute necessity, as no individual can be supposed to have any choice in the arrangement of the circumstances or conditions that surround him, before and after his birth, on which his character and destiny depend. But how can there be any progress, or any development here? The idea is self-contradictory.

We know that when melted lead is poured into the moulds for making bullets, the bullets will exactly fill

the moulds, but can never be any larger. The environment will prevent any evolution or enlargement. If bullets, passing through the same moulds, could always be enlarging so as to become cannon balls, at length, perhaps, we could adopt Spencer's idea of environment, and come to believe at last in the possibility that monkeys might be developed into men, and that matter has been transformed into mind. But we want a syllable of proof—we want an argument—we want one solitary fact in evidence, before we consent to surrender our belief in the old philosophic axiom, that "a stream cannot rise above its source."

We have seen a whole people revolutionized in half a century—giving up the habits, the customs, the hereditary faith and religion of their forefathers—adopting new customs, a new religion, new laws, etc. Look at the inhabitants of some of the islands in the Pacific—look at the present condition of the Choctaw and Cherokee Indians. In the year 1820, they were as wild and savage as the Sioux are to-day. They will compare favorably, to-day, with the most civilized nations. They have schools and churches. They have laws and legislatures—and they have orators and statesmen, some of whom would be a credit to any country. An Indian maiden sent a piece of needle-work—an embroidered quilt for exhibition at the Philadelphia Centennial Exhibition, which it is said, was, probably, the finest piece of needle-work ever executed, having 18,000 pieces stitched together by hand, with the names of the several chiefs of their tribe wrought in it, in the most exquisite manner. Are these instances of progress, proofs of the doctrine of evolution?

If they would give us a fair illustration of their theory of evolution, let them take us to India, or China—the nations of hoary antiquity, who pretend to have records extending back many thousands of years —why have not they been developed? Why are the natives of China stamped with the features of their ancestors of a hundred centuries ago, if we credit their own historic records? And why do they still worship the same idols, which their heathen progenitors worshipped? Why has there been no progress, if evolution has been doing its work, during all these centuries? If they can notice no advancement in a hundred centuries, how do they know that there has been any in a thousand centuries or in a million years? What are the facts on which they predicate the idea that there is an eternal law of progress in the essential nature of things?

There is Egypt—there is Greece—and there is the old imperial Rome, which have been known to authentic and classic history for three thousand years—is it not reasonable to suppose that, if this law of nature has always been in active force, as these philosophers pretend to believe, these renowned nations of old, should have made, at least, the slightest perceptible degree of progress in the lapse of thirty centuries? We know that Egypt was, in the time of Moses, not only the granary of a large part of the world, but the seat of learning, arts, and science. Moses was himself indebted for, perhaps, all his natural acquirements, to Egypt—for it is said that, he was "learned in all the wisdom of the Egyptians."

And what country was ever more famed for the arts

of eloquence, painting, music, arms, sculpture, poetry, philosophy, and great men than ancient Greece? Have Egypt and Greece held their own? Have they made any progress in forty centuries? Is there any sign of development in the written or the unwritten history of these countries?

No; if they want to produce any genuine examples of evolution, they have to turn to Scotland, England, America, Germany, or other countries that have been, partially, brought under the influence of the Bible. There they find progress, and just in the proportion or to the extent that the Bible has been permitted to have sway. This is an argument that all can understand. There is no theory about it. It is a grand, world-wide fact. It is not mere idle farrago and empty jargon about molecular motions, and hypothetical nervous forces, and a something called *environment* working out evolution, as they say, contrary to all the principles of natural philosophy as formerly understood. But here is something that all men can see and understand.

Take the little, bleak, and rocky isle of Scotia—what was it when the three countries, before named, were successively giving laws, and learning, and civilization to the known world? Scotland was not then known, and for centuries after, it was the habitation of barbarians. But what is it now? and what has it been since John Knox gave it the Bible? Will they say this is evolution? Yes, it is evolution; but it is the kind of evolution that always follows, and always must follow where the Bible goes before.

The effect of the diffusion of the divine science

which the Scriptures alone can impart, is as well assured, as the established and unalterable relation between cause and effect can make it. A tree may be known by its fruit. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Look at the Bible—what kind of a tree is it, and what kind of fruit may be expected to result from the circulation of it among the nations? There is no question that the moral law written therein, as the rule of conduct for all men, is a law absolutely perfect, denouncing sin in all its forms. And the character of God is portrayed in the splendor and beauty of holiness, as a God infinitely and eternally opposed to sin, and requiring holiness of heart and life in all His creatures. Now let this law be published, and this knowledge be made known to the ends of the earth—and let it be understood that God is the Governor of the universe, who will judge all men according to their works, and could there be any doubt as to what the result would be on the moral condition of the world? It is said that the character of a people may be known by the characters they ascribe to the gods they worship.

Not only would the moral character or condition of a people be elevated, by the circulation of the knowledge contained in the Scriptures—not only would they be, thereby, reclaimed from the depths of degradation in sin and crime, but their intellectual character would be raised in a corresponding degree. For, indeed, the intellectual character of a nation must always bear some relation to their moral state, and be, in some

sense, dependent on it. A people greatly sunk in their morals, are not disposed to devote themselves to the higher pursuits of life—they have no taste for intellectual studies—and they prefer to wallow in their beastly sensuality. But let them be recalled to a holy life—let them be recovered from their moral degradation, and they will begin, at once, to cultivate the higher and nobler faculties of their nature.

But, independently of this consideration, the divine science contained in the Bible, furnishes themes of thought and contemplation, which, in interest and grandeur to the human intellect, far outweigh all other themes or studies. There is no comparison. Our modern scientists spend their days and nights, and are wholly absorbed in the contemplation of fossils and shells of every species—and in studying the bones and entrails of mammals—and other kindred studies.

The student of the Bible consecrates his leisure hours, and the energies of his mind to the study of divinity—of the nature of the soul of man—the cost of its redemption—the nature of moral accountability—the doctrine of free-will—the doctrine of the Incarnation—the mystery of the Trinity—the mystery of the Godhead. Does natural science furnish any such themes as these?

How does any mind become great, except by the contemplation of great and worthy themes? It would be scarcely reasonable to suppose that an intellect could be much expanded or ennobled, that should be always occupied in looking through a microscopic lens, at the motions going on among the sporia inhabiting some putrid body, and contemplating the metamorphoses

supposed to result from these changes, from the maggoty worm to other forms of animal existence. Even if such studies should be congenial, and to the taste of a certain order of minds, it is yet difficult to conceive how the contemplation of them should enlarge the intellect, or strengthen its faculties.

But to believe that man has a living soul—which the materialist cannot believe—and to be intently occupied in contemplating the nature of the faculties and the capacities of that soul, and the immortal destiny that awaits it—that is a theme to call into activity all the latent powers of an immortal spirit. Or to believe that there is such a thing as moral law, which the materialist does not, and cannot believe consistently with his principles, and to be employed in studying the essential nature of that divine and perfect law—this is another theme worthy of one made originally in the likeness of God.

Again, to obtain by Revelation, just a little knowledge of the doctrine of the Trinity—a sublime doctrine of which no finite mind could have any idea except by Revelation—this would furnish another theme, on which the strongest intellect, and the most angelic and sanctified minds might dwell eternally, growing still stronger thereby, and rising ever, still higher in the scale of existence, and growing more and more into the likeness of God, without the possibility of ever exhausting the theme.

Another theme found nowhere but in the Bible is the doctrine of free-will, which affords interest to every great intellect—to every pure mind. It is not easy to master the study; but it is one that never loses

in interest to one who has a taste for high and intellectual pursuits.

But there are a thousand themes, like these, bound up together in the sacred volume—revealed, but not fully explained—which are to be studied, and by the study of which the souls of God's people are to be fed with knowledge. But these are themes that never challenge the investigation of our materialistic philosophers. What do they care to know anything of the holiness of God—of the justice of God—the mercy of God—or of the harmony that obtains between these Divine attributes? This inexhaustible theme alone, will be the wonder and glory of angelic minds and redeemed spirits, through eternity. But what do these philosophers care for the question, how God can be just, and at the same time extend mercy to the guilty? This is the mystery that was hidden from generations in the ages past, but has been made known or has begun to be revealed in the present dispensation, but which it will require all the ages to come fully to reveal.

Now, I am not assuming anything, when I say, that themes of this nature, when brought before the minds of the children of men for their attentive consideration, are adapted not only to refine and purify their moral nature, but to expand and ennoble their intellects. Indeed I might lay down this as a proposition, that the field of Divine knowledge offered in the Bible, is a system of study adapted to bring the human intellect up to the highest degree of perfection of which it is susceptible, and the only system of study which can produce this result.

I state this proposition, though I am quite aware, that, there has never yet been an opportunity fully and fairly to test it. But we may hope that the day is not distant when it will be tested and proved. What I may affirm with a degree of the utmost positiveness is, that the great minds, whose influence is most felt at present, in controlling the affairs of the world, are such as have been moulded and trained under the light and teachings of the Bible. I do not mean by this to say that they are all believers in the Bible, but that their education has been to a great extent at least, moulded according to studies that are to be traced to the Bible alone. No one could receive his education in a Christian land, and in the midst of Christian institutions, without experiencing any of the reactionary influence thereof in the development of his mind. There are scientists, and sceptical writers, and professors, whose names would not have been much known in the world, but for their indebtedness to these Christian influences, in their early training.

I believe it is a fact that since the days of the reformation, the mass of the publick mind in Scotland, has been more thoroughly permeated or imbued with the knowledge of Bible truth, than the population of any other land. And as the consequence of that peculiar training, what is the spectacle that little isle of bleak and barren cliffs presents to the world to-day? Nearly all the great and original thinkers of modern times—the great preachers—the metaphysicians—the teachers of moral science—the philosophic historians have been produced by Scotland. At least, if we look only

at the populations of countries, Scotland has furnished tenfold more than her just proportion. The reason of this is to be sought for, in the principles already explained. O, for the day to dawn, when this system of education shall be fully carried out, and tested in all countries. Then oppressed and degraded humanity, loosed from the shackles of ignorance and sin, will rise up from the dust of ages!

PART SECOND.

THE MORAL PROBLEM.

AXIOMS IN MORAL SCIENCE.

I. Moral law takes cognizance of actions, as morally right or wrong.

II. Actions not morally right or wrong, could not, properly, be rewarded or punished.

III. Human governments are maintained by reward and punishment, which shows a universal consciousness that some actions are morally right, and others morally wrong.

IV. Only such acts can be said to be moral, as have their origin in the existence of an intelligent, free will.

V. Actions that are necessary, are not moral acts.

VI. In denying the existence of a moral law, materialists have to say that there is no such thing as reward or punishment.

VII. Mental acts are not necessarily moral, though there is no moral act without mind, as there is no free will without mind.

VIII. The acts of believing, remembering, thinking, are not moral, since they are involuntary, not voluntary.

IX. If mind or spirit did not exist, there could be no free will, no liberty of choice, and of course no moral government.

X. The nature of moral law, shows that it must have had a divine origin.

XI. Credence, or the mental act of believing, is a necessary, and therefore, not a moral act.

XII. Faith or belief becomes a moral and a heroic principle, when the mind puts forth an effort to obtain the evidence, which is the foundation of the belief. This is voluntary.

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PREFACE TO PART SECOND.

THE existence of evil is the Problem of the ages. If God exists, He made the world, and all that is in it. And if God exists, He must be all-wise, all-powerful, and supremely good. How then has it come to pass, that sin exists, and so many evils abound in a world originated by Him, and from which He certainly could have excluded all evil? This is the problem.

Every philosophic mind has labored more or less at this problem, but with no satisfactory result. Some have said, there is no God; for that a God infinite in goodness, wisdom and power, could not be the author of such a state of things as we know to exist in this world. This was the mistake of John Stuart Mill, and

others who, like him, have ignored the teachings of the Bible.

Others have resolved that there is no such thing as sin or moral evil—and no moral government in the world, and no moral accountability—nothing but material law. They reason that all the changes, and all the apparent evils that exist in the world, are the effects of the laws of matter—laws that are essential to matter which work blindly, and without any end or purpose, and to which the gods, if there are any gods, are equally subject as men. This is materialism.

Others, again, have concluded that this is a subject shrouded in impenetrable mystery, which it was not the will of God that man should investigate. But this was certainly a hasty, not to say, a rash conclusion. There is nothing in nature or in Revelation, that man may not, and ought not to investigate. Whatever has been revealed in nature, or Revelation, is for the study of man. To this end he was endowed with the faculty of reason, and created in the image of God.

But the question concerning the Origin of Moral Evil, inexplicable without a Revelation, was long ago solved by Moses the prophet of God. The solution

of it stands out clear enough on the surface of the inspired page, and can be made perfectly intelligible, and transparent to the mind of one who sees in the light of God.

The author of this volume, is not willing to take any credit to himself, as having solved the mystery, but as having simply pointed out how it was solved by God's inspired servant, in the very beginning. And he desires to make it known here, that he has often felt surprise, and as often expressed it, that philosophers and theologians have so long misunderstood, or overlooked the solution of the great problem, which they desired to look into, and which was so manifestly conspicuous, on the very surface of the Mosaic Record. If the author shall succeed, or if he has succeeded, in the attempt to show that Moses explained how Evil came into this world, he will have accomplished all he aimed at, in this part of his work.

The idea developed in this volume, was suggested to his mind over forty years ago, and elaborated in a treatise of 300 twelve mo. pages, which he laid aside, with the purpose of bringing it out in a more perfect form, when he should arrive at a riper age. That period has come, and this volume is sent forth on its

mission. The fact that this Revelation is found in the writings of Moses, is all the proof that any reasonable mind could possibly desire, that he wrote under the immediate inspiration of God.

STEPHEN ALEXANDER HODGMAN.

PHILADELPHIA, *June*, 1881.

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PART SECOND.

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Introductory—The Reasoning Faculty—Considered as the Instrument of Knowledge.

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IT is written, "every house is builded by some man, but He who built all things is God." The universe is God's building—God's temple. In attempting to take a survey of the wondrous structure, it may be well to examine the instrument that has been put into our possession for the purpose of making the survey.

The reasoning faculty in man is the power or capacity, when premises are given, to draw conclusions from them; to trace effects to their causes; and, in general, to discover the relationship which one

thing bears to another. Every such process in the mind, by which conclusions are arrived at, is called *reasoning* or *ratiocination.* The process of thinking that goes on in every individual mind, is nothing else but the linking of things together, and consists of a series of deductions and inferences, in which the mind, whether we are conscious of it or not, endeavors to put things in their natural and proper relations to one another. Thus, if we see an oak tree growing in the forest, we say that, an acorn must have been dropped there, some century or centuries ago. It is a process of the reasoning faculty that enables us to draw this conclusion.

This reasoning faculty is peculiar to man, as no other terrestrial animal has been endowed with this gift. Furthermore, we can say that as the peculiar and distinguishing faculty of man, it is a wonderful endowment, as it is almost impossible to assign limits to the exercise thereof. And we are, perhaps, justified in the conclusion, that it is this which was meant in that characteristic account of the creation of man—"*in the image of God created He him.*"

When we consider that Sir Isaac Newton came into the world like any other infant, without a single idea —that he was destitute of knowledge—that he had to begin as every other child, with the letters of the alphabet, learning one letter, and one simple principle at a time—and then, reflect in what a brief space, he had scaled the heights of knowledge, and even opened up new paths of science for himself, where others had not ventured before him, we find it impossible to assign any limit to this reasoning capacity in man.

But this is all that can be said. It is only a faculty —nothing more, and nothing less. It is the instrument that was given to man for the discovery of truth. It is to the soul what the eye is to the body—the organ of vision, or of perception, through which the light of truth is discerned. If there were no such thing as light, and no eye, there would be no vision. No more could there be any perception of truth, if truth did not exist, or if there were no faculty of reason with which to discover it.

This then is the office of reason, namely: to discover truth, and to trace the relations of things as they really exist. This faculty belongs to man alone, as it can never be certainly known that any other animal on this earth, possesses the same faculty, even in the smallest degree. By this faculty, he is able to discover the relations of things to one another; to reason from effects to their causes, and, *vice versa*, from causes to their effects. We say, this is the office of reason, and this also its limit. It does not contain, within itself, the first principles of knowledge. The elements of knowledge must exist independently of the faculty, or there could be no knowledge. Reason does not, and it cannot originate its own materials of knowledge. It cannot change or alter the relations of things to one another; but it has to take the universe just as it finds it, and to take cognizance of things, as they are, in succession, presented to the eye of the soul. The faculty was given to man to find out the universe—to know himself—to discover how he stands related to the external universe, and how the universe stands related to him. He has not this

knowledge in himself, independently of, or prior to the exercise of reason. There is no such thing as intuitive knowledge, that exists before the reasoning faculty has been developed. The notion that there are certain *innate* ideas in the human mind, is one long since exploded.

To say, for example, that there is, or that there can be in the soul of man, a perfect idea of God—of what He is and how He exists—or a perfect idea of truth, and a perception of its excellence, or any other idea of a kindred nature, before the eye of the soul has been opened to take a survey of the works of nature, or to inspect the volume of Revelation, in order to gather up these thoughts—to say this would be to affirm that reason is a useless gift. Why was the wonderful gift bestowed upon man but to be consecrated to the acquisition of such knowledge? But if he is born with the knowledge—if every man that comes into the world, is born with it, then as the knowledge must come directly from the Creator, it ought to be perfect knowledge, and there would be no necessity of seeking it by the slow and laborious efforts of reason.

We say there could be no idea of light—and no idea of red, or blue, or any other color in the human mind without an organ of sight, and the action of light upon that organ to generate these ideas. Neither would any one affirm that we could have a distinct idea of sound, or of an odor, without the organs of hearing and smell, and the existence of media acting on them, through which alone these sensations are produced.

These simple illustrations show the beautiful fitness of things—and how everything has been adapted to

some end—some wise and glorious purpose; as for example, the light to the eye, and the eye to the light, and the other organs to the media adapted, by sensation, to suggest other ideas. Here is a great law of design that, for aught we can see, extends to the origination of all things. If there appears to be an exception to this law—or if there is one thing that has come under our notice, of which we must say that we cannot see the purpose for which it was designed, let us reverently and in humility ascribe it to the imperfection of our knowledge. In nothing, perhaps, is this universal law of design, and this beautiful adaptation, more conspicuous than in the structure of this wonderful faculty of reason, when considered as the instrument of knowledge.

We are not born with knowledge. No human being ever yet brought an idea into the world with him at his birth. But we are born in the possession of a perfect instrument—originally perfect—for the acquisition of knowledge. The use of it begins even in the cradle. It is continued through the earthly life; and we doubt not that it will be continued in the life to come. When the first infantile thought or idea is awakened in the mind of a babe, even before it is capable of giving expression to its thoughts and feelings—that first dawn of thought is evidence of the existence of a living spirit—and it is the first development of that reasoning faculty, which is itself proof that the stamp of divinity has been impressed on its nature.

The sentiment of the devout Psalmist, "Behold, I am fearfully and wonderfully made," can be appre-

hended, in the extent of its meaning, only by one whose mind has been able to analyze, physically and psychologically, the structure of a human being.

Take the new-born babe—it is the most helpless of all creatures—it can neither crawl, nor walk, nor swim, nor fly; but it is utterly at the mercy of every accident. It has no instincts, like other animals, for self-preservation—but only reason, and that not yet developed. And therefore, in the incipiency of its being, the infant is the weakest, the most imperfect and helpless of all animals. But it has the faculty of reason, capable of being developed—a faculty which no other animal possesses, and which can be indefinitely expanded and improved through time, and in all eternity. And now we come to the grandeur of our theme. The instincts of other animals soon come to perfection, and do not increase or advance beyond a certain limit. If their creature life is prolonged from year to year, they pass through the same phases of existence—there is no sign of progress, and there can be none. The bee extracts sweetness from flowers, builds the honey-comb, and stores it with nectar, with the same inimitable skill and artistic perfection the first season that it would do if it should make honey for a hundred seasons. There could be no advance, and no improvement. Its skill does not come by practice or experience. From the first it obeys a law already perfect, and can obey no other. And what is true of the bee is true of every inferior creature. Each one obeys the law originally designed for it, and can know no other. There is no progress, and there can be none. But is it so with the human infant?

Look on the new-born babe—there it lies in its mother's arms, more helpless and powerless than the most insignificant creature on earth—without consciousness—without a thought—and for weeks and months without any capacity for locomotion, or to help itself. What is the law of its being? Who can tell? Wait a few years. There is a law that is to govern the life of that infant. We have never seen that law carried out to perfection, like the laws that govern the lives of other creatures—because it is something that is expansive, progressive—never absolutely perfect, but ever unfolding, and advancing more and more toward perfection. Wait a few years, and that infant that lay so helpless in its mother's arms, without a thought, and apparently without any consciousness even of its own existence, is developed, and becomes the greatest among the sons of men. He may be an Aristotle, a Sir Isaac Newton, or a St. Paul. But irrespective of the name, every infant has the same law written on its soul, and is capable of the same growth and development.

Who would not like to be one of the great master spirits who have sent their names ringing down through the ages? But those master spirits were once—all of them—babes in knowledge. They grew, and became great by the cultivation and expansion of their reasoning faculty. Every babe that is born, has the same mysterious power or faculty in its soul, which gives it a capacity to be developed into more than a Sir Isaac Newton, or even a St. Paul.

There is the same law for every mind. The faculty of reason belongs alike to every one, and under favor-

able circumstances, must expand, and strengthen, and grow, as we believe, indefinitely and forever. There will come a point in the life of the humblest babe, when it will know more—a hundred times more than even the towering intellect of Newton was able to grasp during his mortal existence.

As the young mother looks into the face of her babe of a span long, with an expression of such tenderness and concern, because of its utter helplessness, let her not forget that she folds in her arms, "a man from God," as Eve said, when a son was born to her, uttering words of which neither she nor any other mother can know the full significance—aye, a "man from God," and with the image of God stamped upon him, and in the possession of a faculty which insures that he shall grow in knowledge forever. What a gift! qualifying him to hold communion with the Father of spirits, and to soar to those heights in knowledge which mortal intellect has never yet scaled!

Such is the faculty of reason, which has been conferred on every child of Adam. It only wants development. There may be thousands of circumstances growing out of sin, or other causes generated by sin, that hinder or impede the development of reason in the present life. But the divine faculty—the godlike attribute is there—in every infant soul—the very germ of an immortal life—and the causes that hinder or impede its progress, may be removed.

This law that governs the human mind is just as perfect in its kind, as the laws of instinct that were made for the honey bee, the silk worm, the tuneful canary or any other creature, which are all perfect in

their kind—so much so that we could not conceive the possibility of any improvement in those laws of instinct.

There is one and the same law for all individuals of the same species. The honey bee that sipped nectar from flowers in the garden of Eden six thousand years ago, and builded its cell, and stored away the honey, and the bee that does the same thing today, obey the same law, and work by the same rule. The law is absolutely perfect—perfect in its kind. There has been no progress in the art of making honey, and there can be none.

In like manner, there is one law for the human mind. Every one has the same divine faculty—the same capacity for growing in knowledge, and progressing towards the standard of intellectual and moral perfection, to which no finite intelligence has yet attained.

There are differences among individuals of the same species, but the same law. The bee could not make honey, if the frost should kill all the flowers, or if its wings were clipped so that it could not fly, but the law of its nature would be unchanged, and let these hindrances be removed, and it would manufacture honey the same as before. So a human soul may be oppressed and weighed down by a load of sin —diseases of mind and body may have been entailed by godless parents—or a thousand other causes, all having their origin in sin, may have conspired to keep down that soul, and prevent the development of its faculties. But the original law remains unchanged. The image of Deity, though greatly marred, has not

been destroyed nor blotted out. And let the power of sin be broken, and the galling fetters be removed, in which that soul had been held, and with a bound, it would spring forward spontaneously, seeking its own, its native sky. "Fearfully, wonderfully" are we made.

And yet, there are those who would persuade us that this wonderful law inscribed on every human soul —this divine faculty of reason which makes man so superior to all other animals—this capacity and quenchless thirst for knowledge—that this law, this capacity, this genius, and this spirit, are all nothing but a little lump of matter—the brain itself! But who can believe in the absurd fiction?

Is the human mind so constituted that it can be seriously persuaded to entertain the proposition, that, in "the immeasurable ranges of time," certain atoms of matter just fell together, by chance, in such a way as to constitute a human brain— a material organ capable of producing thought—having a capacity to pry into the nature of matter itself—to perform acts that have no affinity to any of the properties of matter, of which, they say, it forms a part—a material instrument, having, in itself, a capacity to soar away in thought to the very stars—to speculate about the existence of a God, and to calculate the chances of a future life—a material brain—a little mass of matter evolved, by chance, from a mass of kindred, unintelligent and lifeless matter, endowed with a capacity to perform such wonders! There is no sane mind which can, for a moment, entertain the proposition!

But if we reject it, the alternative conclusion is, that in the constitution of man, there is something besides

his material organization—a soul—a spiritual nature —a reasoning faculty, that, in its essence, partakes of the nature of the Supreme intelligence whence it had its origin. This, we affirm, is the alternative conclusion. There is something besides matter in existence, and that we call spirit. We may not be able to define it, no more than we can tell what matter is. But we know it is something which has the power to reason or think, which matter has not.

The regions of knowledge lie in three spheres—self-knowledge, the knowledge of God, and the knowledge of his works and Providence. These are separate and distinct departments of science, which all, perhaps, equally concern the happiness and well-being of man. And in reference to these departments of knowledge, it may be said that each of them is almost inexhaustible. How deplorable would be the condition of man, if he had not been provided with an instrument—a line and compass to enable him to explore, and to search through these boundless fields, the treasures of which must be as manna to the soul.

But man is provided with such an instrument. We have already seen what it is, and how admirably adapted it is to the purpose it was intended to serve. As the eye of the body is the organ of vision, through which we take in the visible glories of the material universe, so reason is the eye of the soul that can look beyond the visible to the invisible glories; and from nature up to nature's God, and even analyze its own wonderful nature and faculties. This is a work for all time—ample employment for an eternal lifetime—

to explore, investigate, and find out all knowledge. It is a great destiny. This consecration of the reasoning faculty to the pursuit of knowledge, and in following the paths of useful science, is the sublimest occupation, and, indeed, the only one that is congenial to minds of the highest order.

Of course, where there are so many deparments of learning, every one is free to choose his own department for investigation. But no matter which department is chosen, reason is the instrument or the faculty, by which every investigation is made, and by which every kind of knowledge is acquired. But if man had been formed like the bee, the silkworm, or any of the inferior creatures, with only one certain instinct, though he might have been perfect in that department, yet he could only have moved in that one particular sphere, and must soon have come to the limits of his capacity. But now he can move in any sphere that pleases him best, and range at will throughout the fields of discovery, without ever meeting any barrier to check his progress in knowledge.

Here it may be proper to consider the method of reason. Every scholar knows what little progress true science had made in the world before the time of Lord Bacon. By his discovery or invention of the *Inductive Method*, which has given lustre to his name, he introduced a new era in philosophy, and overturned old superstitions, and systems of philosophy that had become venerable from antiquity. But he laid a solid foundation for true learning. And though the superstructures built on the foundation which he laid, may be slow and gradual in their growth, yet, we can rest

assured there will be no backward steps. The march of knowledge must be, henceforth, steadily onward. Facts never change. Every system of natural science, or religion built on the foundation of facts, must stand. This is called the *inductive* or the *Baconian Method.*

The method of Lord Bacon is, really, the philosophy of the Bible, summed up in one single, complete, inspired sentence—"prove all things, hold fast that which is good." Paul was no less a philosopher than a theologian in penning these words. And we can readily believe that Lord Bacon borrowed from Paul, the idea—the divine philosophy which he has transmitted to us, and for which we accord him praise.

But how is this "proving all things" to be done? A mathematician has verified to himself, that, when two straight lines intersect, the opposite angles are equal—he has proved it—he has demonstrated it—and he is sure that the proposition is true. But how has he arrived at the conclusion? By the exercise of his reasoning faculty—by a process of logic. It is the very same faculty which every human being possesses in common with the mathematician—only in the case of the mathematician, the faculty has been cultivated and exercised in a higher degree than by others. Yet, every human being has the same faculty, which with equal culture and application, would enable them to prove the same, or any other similar proposition.

As before stated, this faculty belongs to the race of man, as a race, and is the distinguishing faculty, which raises man infinitely above all other races of animals

on this globe. There are animals that excel man in strength: others that excel him in swiftness, and others that excel him in courage, and in beauty. But there is not one among them that has the faculty of Reason.

It is not a supposable case that an ape, a lion, a horse, a dog, or any other animal could ever, under any circumstances, or by any mental process, arrive at the conclusion, for example, that the three angles of a triangle are equal to two right angles. They could no more be taught to reason in this manner, than they could be taught the use of speech. And yet, our materialistic philosophers are unwilling to acknowledge any distinction, except in degree, between animal instinct and the faculty of reason. We have one of them, for example, discoursing as follows, in the "North American Review:"

"In spite of their great differences in mental capacity, it is obvious that the antelope who, on hearing the roar of a lion from the neighboring thicket, infers that it is high time to flee for his life; the bushman who, on seeing the torn carcass of the antelope, infers that a lion has recently been present; and the astronomer who, on witnessing certain unforeseen irregularities in Uranus, infers that an unknown planet is attracting it, perform, one and all, the same kind of mental operation. In the three cases, the processes are, fundamentally, the same."

But are the three mental operations, fundamentally, the same, just because the materialistic philosopher affirms it? All the facts of nature are in opposition to such a conclusion. Let it be proved by any single fact, that any instinctive act of any animal is of the

nature of a mental operation. Every animal and every insect that we are acquainted with seems to have been furnished with its own peculiar instinct for the purpose of self-preservation, and obtaining its food. Without these instincts, to what purpose would their existence have been conferred on any of these weak and tiny creatures? But when the instinct is called into action in one of these inferior creatures, in the avoidance of a threatened danger, or in obtaining its food, must we be told, and by a philosopher too, that this display of animal instinct, is a "mental operation," and a proof that the animal or insect possesses the faculty of reason!

The astronomer, for example, reflects, deliberates, and studies for a long time, weighing and comparing things, and making many figures, before he can infer the existence of another planet. Is it thus that the antelope infers that there is danger, when the roar of a lion is heard in the forest? Is it thus, that, when the mother hen sees a hawk flying overhead, she infers that there is danger to her brood, and instantly utters a sharp cry of alarm—and do the chicks, when they hear that cry for the first time, in the same way, infer that there is danger, and instantly fly to a covert for safety, although they never saw a hawk, and never heard that cry before? Do they reason about the matter? Or is it instinct? Is there no difference in kind, between an instinct and the faculty of reason?

Another of these materialistic philosophers—Prof. Jno. Tyndall—has ventured his opinion as follows:

"Combining such facts with the doctrine of hereditary transmission, we reach a theory of instinct. A

chick, after coming out of the egg, balances itself correctly, runs about, picks up food, thus showing that it possesses a power of directing its movements to definite ends. How did the chick learn this very complex combination of eye, muscles and beak? It has not been individually taught; its personal experience is *nil;* but it has the benefit of *ancestral experience.* In its inherited organization are registered all the powers which it displays at birth. So also, as regards the instinct of the hive-bee, the distances at which the insects stand apart, when they sweep their hemispheres and build their cells, is organically remembered."

What then is instinct? According to this philosopher, it is an organic memory. It is ancestral experience transmitted and registered in the physical organization of the young chicks, the young bees, etc. And the reasoning faculty in man is the same sort of instinct—an organic memory—ancestral experience transmitted and registered in our material organism. For the learned Professor says in the same lecture, "man also carries with him the physical texture of his ancestry, as well as the inherited intellect bound up with it." So then there is no difference in kind, only in degree, between the reasoning faculty in man, and the instinct of the chick, or the bee, or any other insect. Organic memory! ancestral experience transmitted in successive generations and registered in the physical organization! If it were so, we should like to ask the quasi philosopher how the first hive-bees, for example, in sweeping their hemispheres and building their cells, learned to take their places at the right distances apart—whether it was an organic memory

of ancestral experience transmitted to them, when they had no ancestry?

Such fanciful theories might do to be woven into the stories of Monboddo or Robinson Crusoe, but are hardly calculated to set off and dignify works that claim to be of a philosophic or scientific nature. These modern philosophers have many theories, but few facts.

It was to put an end to these interminable and false speculations of the schoolmen and sectarists, that had kept the world in a ferment, that Lord Bacon invented the inductive method—*reasoning from facts*. It was that which swept away the cobwebs of false philosophy and superstition that had been accumulating for ages. But within a less period than the last half century, there have sprung up a certain class of philosophers who seem to think, judging from their works, that Bacon is dead, and that his philosophy has perished out of the world. They will probably discover that it was a mistake.

The most difficult of all questions, as it regards the proper and legitimate functions of reason, is that concerning the extent of its authority as an expounder or interpreter of Revelation. The competency of reason is admitted as an instrument in exploring the realms of physical science. But in the decision of questions that are matters of Revelation, there is a great clashing of opinions. Admitting the possibility of a conflict between reason and Revelation, in which case there must needs be a surrender of one to the other, must we interpret reason by Scripture, or Scripture by reason? Which is the higher authority? Here is

where the rationalist comes in with his dogma, which puts reason above the Scriptures, and requires him in every such case of supposed opposition, to follow his reason instead of following the Scriptures. Or else he puts some new interpretation upon the Scripture, to harmonize with the dictates of reason, and follows that. This is rationalism. The safe rule which wisdom dictates is just the reverse of this. If God is the author both of nature and Revelation, there never can be any real conflict between them. And when, in consequence of our imperfect knowledge, there may be the appearance of such a conflict, it is certainly wisdom in one who knows that his foundation was in the dust, to distrust his own darkened reason, and to say that while he may be wrong, God's Word must be true. But there is a certain pride of intellect, which is natural to man in his lapsed condition, that will not allow him to turn aside from following the ignis fatuus light, or the glimmer of his own torch, to follow any other light, even though it come from the star of Bethlehem. And just here is the point of divergence, from which many begin to go astray, and wander off into everlasting darkness.

One of these learned rationalists—and he may be considered as the representative of others—in a late discourse said:

"An apostle of the early church, writing to one of the members, advises him to 'prove all things' and 'hold fast to that which is good' in their faith. At that time, the reason of man was supposed to be the docile recipient of the doctrines of faith, and not the independent judge of their beauty, truth, or validity.

To discriminate between the good and the evil, is what Paul—for he is the apostle I have referred to—enjoins upon his hearers. To say that none are good men or women, for instance, who deny that Jesus is an incarnate archangel or God, would be to condemn to the infernal regions of damnation the choicest specimens of humanity. Religion is still generally supposed to be identified with Revelation—something which human reason is unable to *verify*, and is certainly incompetent to judge. If this doctrine is accepted, there must be a divinely inspired church, inspired prophets and priests; and therefore we find throughout Christendom, that reason is assigned a very subordinate place. The office of reason is merely that of a faithful servant, to fill the lamps with oil, to dust the chairs, to guard the temple against pollution. But the rationalist is not satisfied with this. Reasonable religion says—the human mind's first duty is to prove, and test, and verify, not one thing, but all things. Is any thing so high, or so low, that it should not be judged? Nor can we tell, unless you try. Is the mere fact that a system has lived thousands of years, a sufficient proof that it is good, and should continue to live? The oldest things are frequently the worst; as for instance, ignorance, indifference, etc. Reasonable religion claims that the grander a thing is, the more vividly its mysterious beauty should be brought to view."

Here, the issue between rationalists and Christians, is clearly stated. Reason must be, as this public teacher claimed, the independent judge of the beauty, truth and validity of all things, natural and revealed. And he gives an instance—the incarnation of Jesus—reason must sit in judgment on that doctrine, and if it cannot test and verify it, it is not to be considered as

reasonable or rational, and, of course, not to be received.

The mistake here consists in supposing that human reason is competent to sit in judgment on the contents of Revelation. The only question proper for reason to decide, is whether the volume claiming to be a divine Revelation, is, or is not a Revelation of the Divine Will. When once the question is decided that the Bible is the Word of God, reason has nothing more to do with the contents, except to search and find out what they are, and then to act in accordance with the knowledge thus obtained.

When it has been ascertained, according to the established laws of evidence in such cases, that the Bible is of Divine authority, no fallible, mortal man is competent to go through the sacred pages, as it were, with spectrum in hand, judging this passage to be true and reasonable, and that to be contrary to reason, and false; pronouncing one doctrine to be in harmony with the dictates of natural religion, but another doctrine to be utterly repugnant to those dictates. Can human reason be set above the Divine Will, to decide what sort of a revelation God ought to have given to His subordinate creatures?

The question as to the authenticity of the Scriptures, is a proper and legitimate subject of inquiry, which has to be determined by reason, precisely as the credibility or authenticity of any other book is tested—by the examination of evidence. But when this question has been settled in the affirmative, and when the fact has been verified by reason, that the volume we call the Bible offers convincing evidence that it is au-

thentic and inspired, then nothing remains but to read, believe, and obey its teachings.

But the rationalist above quoted seemed to think that, unless reason is allowed to sit in judgment and pass on *the contents* of the sacred volume, it must have, in matters of religion, a very subordinate place assigned to it—and that we must have "a divinely inspired church, and inspired prophets and priests," to expound the sacred volume. And reason will have nothing to do but to act the part of an humble servant—"to fill the lamps with oil, to dust the chairs and guard the temple." But this is a perversion of fact. For if the Bible, as we say, is the gift of God to man, then clearly, it is his duty, as well as his privilege, to read and study it. The exhortation that comes, not to inspired prophets, or priests, or any particular or favored class—but to man—to every individual of the race, is, "Search the Scriptures." This was spoken by Jesus to the masses who heard Him.

Suppose that there are some things in the Bible we do not understand—there are many more that we do understand. And He who gave us the Bible, and commanded us to search and study it, has likewise said, "If any man lack wisdom, let him ask the Lord, who giveth unto all men liberally, and upbraideth not." There are no sources of knowledge known to us, but the two volumes of nature and Revelation, which are alike inexhaustible. In regard to the first, we have argued that reason is admirably adapted as an instrument to the purpose of searching, exploring, and finding out what nature teaches—what are laws of nature—and, in general, of discovering one by one,

all the occult mysteries of physical science. But reason cannot go beyond this. It does not sit in judgment on the laws or the works of nature, but only discovers what they are. Reason does not pretend to decide that this work, or this law was right and proper for the Almighty to have done or to have ordained, but that here is another law of nature that is so detrimental and destructive in its workings, that it looks more like the product of a demon, than of a merciful and wise God. Reason is not competent to decide such questions. This was the mistake—perhaps, we may say, the sin of John Stuart Mill, when he argued that the material universe is so full of evil, that it never could have been the product of a Deity, who unites in Himself the attributes of infinite wisdom, goodness and power. And this false reasoning landed him in atheism.

The rationalist before quoted has not yet avowed himself an atheist. He lands himself, however, and his hearers in a region of despairing doubts and darkness, as cheerless and full of gloom as that into which Mill was plunged by his philosophy, as witness the following utterance, quoted from the same discourse:

"There is more religion in honest doubt than in a thousand blindly followed creeds. It implies an anxiety to ascertain the truth. I have before said that the greatest provers are the greatest believers. Consider —is it a pleasant thing to be an orphan in the world? To make the past a wilderness, and to plunge into one's grave forever? It is a heroic thing. A man who does that, shows a confidence in the strength of his convictions. One word as to the common apprehension that this reasonable religion admits of no

repose, and that it renders necessary ceaseless doubts, and ceaseless asking of questions. No; all are not provers—inquirers; this business is left to those who have to bear the awful burden."

This is an extraordinary confession to come from a learned free thinker, or rationalist. "There is more religion," he says, "in honest doubt, than in a thousand blindly followed creeds." And it is "a heroic thing to be an orphan in the world—to make the past a wilderness, and to plunge into one's grave forever!" Is this all? Then who would not rather wish, a thousand times over, that he had never been born!

But it is modestly suggested that it is only a few who have to bear the awful burden—"the provers, the inquirers" as he speaks of them—that is, the few who do the thinking of the many—the Emersons, the Spencers, the Frothinghams and others—they have to bear the awful burden—he might well say, of trying to prove, what?—why, that we are orphans in the world—that there is no certainty whether we have a God and Father or not—that we must spend our lives in ceaseless doubts and gloom, and plunge, at last, into a grave of everlasting darkness. This is rationalism—the very best phase of it! What a relief to turn away from such a prospect, to the light of hope and joy which Revelation sheds upon the pathway of the sorrow-stricken sons and daughters of men!

The mistake of all free thinkers and rationalists, is, that they have no premises—not a single fact to reason from, and their reasoning is all pure speculation. They pursue precisely the same course that the crazy scholastics did in the dark ages; just as if Lord Bacon

had never lived in the world, and had never found out a better way.

The office of reason is to search, and explore the volumes of nature and Revelation. Let scientists and rationalists do this with the same sincerity and honesty, that Lord Bacon did; or as Sir Isaac Newton did, or John Locke, Robert Boyle, and others, whose names do honor to humanity—let them do this, and they will never have cause to complain that to reason is assigned "a very subordinate place."

There are mysteries, of course, both in nature and Revelation, which reason cannot master. But it is not with the mysteries, only with the facts of nature and Revelation that reason has to do. Yet here, as we believe, is the stone of stumbling, and the rock of offence to these rationalists. If they would be content with facts, or with truth itself, and not concern themselves so much about the mysteries of revelation, the difficulties in their pathway, would soon disappear.

If naturalists should decline to investigate the works and the laws of nature, because of the mysteries they meet with, they would, at once, leave off their researches, and there would be an end to all further progress in science. A mystery meets them at the beginning of their researches, which there is not the slightest probability they will ever be able to solve—what is matter? They know that matter is—they know that it is capable of taking on an infinite variety of forms—that a mighty material universe has been, in some mysterious manner, organized and built out of this substance which is called *matter*. These are facts.

But do they question the reality of the facts, or do they cease to investigate them, because they cannot solve the mystery as to the essence of matter? Then why should they disbelieve Revelation, because of some real or fancied mystery or doctrine contained therein, which they cannot comprehend?

There is a book in existence—an extraordinary volume, called the Bible. That is the fact that is brought to the notice of mankind, and of which reason has to take cognizance. It claims to be an inspired volume, and a revelation of God's will to man. Now what is the first duty of every intelligent and rational soul in reference to this book? Obviously, it is to investigate the claims of the book—is it a divine book, as it purports to be? And having settled that question, the next duty is to ascertain its contents, and to order the life in accordance therewith, without a question or a murmur.

If a legate has come to us from the skies, or from any foreign land, bringing his credentials, the first duty is to examine those credentials; and if they are found to be genuine, and in order, there is nothing left us but to accredit the messenger, and proceed to learn the nature and design of his mission. There is nothing unreasonable in the Bible, though there may be many things which are above reason.

It does not fall within our plan here to enter on the proofs of the authenticity or the credibility of the sacred Scriptures. This would require a volume. But we feel perfectly free to lay down this proposition, viz.: that if there be a living man of ordinary education and intelligence, who has honest doubts as

to the truth of the Bible—if he will apply himself patiently and laboriously, and for a reasonable length of time, to the investigation of this question, availing himself of all the helps which are accessible for this purpose, he will, with infallible certainty, arrive at the only conclusion which would be possible in such a contingency. There is a law of evidence that governs belief, which must secure this result. Of this law, it may be said, that it is just as sure and unvarying in its operation, as gravitation or any other law of nature ordained of God.

When conclusive evidence is brought before the mind, it forces conviction or belief, and it is not optional with any mind which has perceived the evidence, to believe or not to believe. It is optional with him, however, whether he shall look at the evidence or not. A man has it in his power to put out his own eyes to keep from seeing the light, but he has it not in his power to keep from seeing the light when he has his eyes open and looks towards the sun, the source of light.

There is many a man who refuses to look at the evidence on which the authority of the Scriptures rests, either because he does not desire to see that evidence, or because he is too indolent to undergo the labor of the investigation necessary to know the truth. This is where responsibility comes in; and this law of belief enacted by Him who created the mind, lays the foundation of a moral accountability, which must annihilate all excuses for unbelief, and render every infidel speechless in the last day. The evidence exists, and the voice of reason cries to every one, look at it—search for it!

When the question concerning the divine origin of the Scriptures has been disposed of, there can be no doubt as to whether they shall be of binding authority in all matters of religion and conscience—but only so binding between each person and his God. No earthly tribunal, either ecclesiastical or civil, may come in, or interpose between the creature and the Creator. Free agency implies perfect liberty on the part of every subject of the divine government, to interpret the will of God for himself. How unfounded, therefore, is the objection of the rationalist, that we should need an inspired church, and inspired prophets and priests to expound the word of God, and that to reason would be assigned "a very subordinate place."

It is true, the time has been, when this liberty was denied. According to prophecy, "the man of sin" had to be "revealed." The night of "the dark ages" came on the world. "The mystery of iniquity" was permitted to work during that reign of sin and darkness. The key of knowledge was taken from the people, and a spiritual despotism such as the world had never before known, lorded it over the bodies and souls of men. But the prophetic period of 1,260 days (years) has expired; the mysterious words of prophecy have been accomplished, and the power of the "man of sin" has been broken forever.

The voice of reason itself vindicates, and asserts the right of every man to read and interpret the Divine will for himself. To his own master every man must stand or fall. The command to "search the Scriptures" is addressed equally to all. Who then will dare to snatch this priceless boon from the humblest

individual, or to interdict the reading thereof? Shall the pope, who is himself but a mortal man, do this? The "King of kings" hath said, "Call no man master, for One is your Master who is in heaven, and all ye are brethren."

To a soul created originally in the likeness of God, and having a capacity for communion with him, the Bible opens up themes of contemplation and knowledge, which are not to be found outside of its inspired pages. This Book tells us whence we came—that we have a Father, and we are not orphans. This Book tells us also whither we are going—brings life and immortality to light, and we do not plunge into our graves, shrouded in darkness forever. This Book gives us information concerning the origin of sin, and the remedy for sin. Countless millions have been willing to endure all manner of tortures, and death itself, to obtain this knowledge, but in vain. It is found nowhere but in the Bible. And with all other science, without this, the human race would be most wretched. And he would be the worst enemy of his kind, who would seek to put out the light of Revelation, or to suppress the Bible.

CHAPTER II.

Moral Government, an Existing Fact.

Nature of moral law—The materialistic philosophy—An extract from Robt. Owen—Proofs of moral government—Four admitted facts—The experience of all men—Courts and jails originated by moral law—What a rationalist said—Religion cannot die out—Society could not exist without it—What the Bible teaches—The first sin and the penalty—The law of Mount Sinai—Moral law is liberty—How and why judgments come—Memorial of the Passover—Of Babylon the great—Natural elements contrary to man—The apostacy caused the change—Man originally blest—A vast penitentiary—Harmonies of nature disturbed—How a materialist views things—Words of Mr. Beecher—Reading the volume of nature—No escape from penalty—The voice of conscience——Conscience a judge, not a guide—Must be educated—This faculty makes man superior—He works out his own destiny—In this sense like God and next to God—Why God ordained moral law.

MORAL LAW concerns actions, as considered morally right or wrong, and is administered on the principle of reward and punishment.

Actions that are necessary, resulting from the operation of physical laws alone, are not regarded as good or bad—as right or wrong, in a moral sense, and therefore, they cannot be said to be either rewarded or punished.

Christians believe and admit that man, as to his physical nature, is controlled and governed by physical law as absolutely as any other material creature. But they differ from materialists in believing that man has a moral and a spiritual nature as well as a corporeal

existence; and that, as to his spiritual and moral nature, he is under the government of moral law. Materialists deny that man has any moral nature. They deny that he differs, in anything from other animals, except in the superiority of his physical structure. We observe that one animal differs from another in size, figure, color, and instinct. Some animals are much superior to others in these respects. And so man may be superior to every other animal known; but still, as they believe, he is but an animal, under the absolute control of the same physical laws that govern other animals.

Materialistic philosophers occupy the outer court of the temple of the universe. They view only the exterior of the building. They have never beheld the inner glories of the temple.

They know what matter is—at least, they imagine that they know. They are able to take cognizance of it by their bodily senses, and by the help of instruments. They can handle it—see it—measure it. It is something that has parts—that has color, figure and weight. And therefore, they know that matter exists—and they can find out something about the laws or conditions under which it exists.

But what can they know of the existence of spirit or mind? They are not able with their five bodily senses, and the help of instruments, to take cognizance of that. They cannot handle it—they cannot see it—they cannot measure or weigh it. It has no parts—no figure, no color: and therefore, they do not believe in it.

Looking at the human form, they see nothing but a material shape—it may be a more exquisite and beau-

tiful structure than any other—but they see only materialism in it. It has all the organs—perhaps more—perhaps less than any other body possesses. And why, they ask, should a man be superior to a dog, a monkey, or any other animal, except that his physical structure may be a more exquisite piece of mechanism, or that he may be the possessor of a finer set of animal instincts?

This is the style of their reasoning. And the laws that govern all matter—animate or inanimate, are the laws that govern man. This is what they believe.

If we adopt their theory, we should have to say that man has no soul—no moral nature. Then he would be under the law of necessity, and just as much the sport of chance and every accident, as the least atom of matter that is blown about in the winds. Can we believe that man is thus governed by the laws of matter—by gravitation? These laws are unvarying. It was Robert Owen, a noted materialist, who asked:

"Can these laws be rendered variable and uncertain for man, an insect upon an atom, as he exists upon the earth, compared to the infinity of space, with its endless system of suns and planets, revolving sphere beyond sphere, unchanged, and probably unchangeable? No! the composition and decomposition upon the earth, when viewed without the vanity and presumption arising from ignorance of the laws of nature, will be found to differ not in man from any other vegetable or animal compound. He is composed of the same materials, and he is again decomposed, and becomes part of the general mass from which every earthly compound continues to be formed.

"The worm and the insect are his kinsfolk—they are from the same original stock of materials, and in the next decomposition, will unite again as children of the same origin, proceeding from the universal mass from whence all come, and unto which all return."

This is materialism. The worm, the insect, and man are brethren—children of the same stock, destined in the next decomposition to unite again in one common putrid mass in the grave. That is the end of all alike. This is their philosophy.

Now let us consider whether there is not a higher destiny in store for man—or whether, indeed, he is made up of the same matter, and only the same matter as maggots and worms, and the elements that make sport of his brief life. This is an important question, involving the destiny and the happiness of every human being.

I shall advance no vague theories, nor indulge in any idle speculations, for the purpose of demonstrating the existence of God's moral government over man. This great problem is just as susceptible of proof by inductive reasoning, as any other problem in natural or moral science. I shall state four universal and admitted facts as the proof, on which I rely in maintaining the doctrine of God's moral Dispensation over man, in opposition to the ethics of materialists.

I. The first fact is, the universal experience and practice of mankind. For it is a fact that all the governments known among men are *moral governments*—that is, governments that recognize the distinction of right and wrong in human actions, and that are main-

tained on the principle of reward and punishment. It is not presumed that there is any sceptic, who, for the sake of a theory, would seriously undertake to controvert or deny this fact.

Family government is moral government, appealing to the sense of right and wrong in the governed, and holding out reward and punishment, approbation or disapprobation, as the means of securing obedience. Every civil constitution, in every country, no matter what form of government may prevail, whether a monarchy, a despotism, or a republic, has been framed, and can only be maintained in accordance with the universal prevalence of this moral sentiment, that there is a difference in the actions of men—that some actions are to be punished, while others are to be rewarded. It may be further remarked, that this universal sentiment is the very principle or bond that holds human societies together.

Every intelligent and reflecting person, will accord in the truth and the beauty of the sentiments, uttered by a New York preacher, in one of his Sunday discourses, who is reported to have said:

"Government is based upon obedience; and if there is such a thing as pardon, except under certain conditions in the executive, then, brethren, it is not government. You could not carry on the government of New York for twenty-four hours, if the Governor of the State, or the Mayor of the city, had the right to say, should the whim take him, that the prison-house of Auburn shall be emptied of its offenders, and the Toombs' door shall be opened, and the inmates go free. The only reason why you are secure in your house is in the fact that the crime and

the punishment go together. Weakness in Him who sits aloft, is weakness all through; and if in his softer moments, he has the power to sign pardons—brethren, your courts are good for nothing—your judges might as well descend from the bench; for government is only the caprice of a mob, and not the protection of a people. I think I can safely say, that, except under given conditions, and those strict ones, there is no such thing as pardon for guilt that has been committed."

This is not mere sentiment nor idle declamation. The words quoted express a fundamental truth. What is it which has filled Sing-Sing and the Toombs with their inmates? It is moral government that has done it—the doctrine of reward and punishment—the doctrine of moral right and wrong in human actions. Could that law be repealed without, at the same time, disorganizing our courts, breaking up our legislatures, and opening the doors of every jail and penitentiary in the land? None of these institutions could exist, if the moral sentiment were blotted out.

Who can subscribe to what was said by another New York preacher—that eccentric man, Mr. O. B. Frothingham, possessed of vast erudition and a great genius, but a very perverted judgment, when he said in a Sunday discourse, as reported in the papers:

"For the great mass of believers in reasonable religion (rationalism), there remains trust in honor, in purity, justice, sense, self-respect, kindness, patience, forgiveness, in faith between man and woman. These are all reverent. Systems of religion may die out, but as long as man remains man, these always will be

the clamps of society; they will always be the same bonds that bind man to man."

This is poetry—it is a fancy sketch—a picture of human nature as it has never existed since the original apostacy. "Systems of religion may die out," he says, "but the clamps of society," as he speaks of them, "that will always be the same bonds that unite man to man," are "honor, purity, justice, sense, self-respect, kindness, patience, forgiveness, faith between man and woman."

These would do, if man had a sinless nature. But man is a fallen being, and it takes the civil law with its penalties, and religion with its awful anathemas, and magistrates, and courts of justice, and prisons and bolts and bars to keep society together. And these are *the clamps*, the bonds that scarcely, and with the greatest difficulty, bind man to man. Systems of religion cannot die out. Society could not exist without some sort of religion. Even a false system is better than no religion. If there ever was a time when systems of religion died out, it was when, in France, towards the close of the last century, there was a decree enacted that "there is no God, and death is an eternal sleep." But that death of religion did not continue very long. And it is quite certain that there is no class of men—not the veriest sceptics, who would be willing to witness such another death of religion.

Let our materialistic philosophers continue to teach, that the actions of men proceed from their instincts, and that these instincts are natural to them, as the

instincts of inferior animals, and that, therefore, their actions are necessary and natural, and not moral—their teaching, and their believing it, will not make it so, nor alter the state of the case in the minutest degree.

All the communities and societies of men on earth, are united and held together by the principle of moral association, accountable to their head and to one another, for the maintenance of good order, and the public welfare. Not even a voluntary association, such as a Christian Church, could exist without some moral principles of this kind, to bind them together. A church will punish a refractory or unruly member, by expulsion or otherwise. A good and wise parent will correct and punish a disobedient child with a rod, or by manifesting in some other way his displeasure against disobedience and wrong-doing; and he knows that if he should fail in this, he might bring up his son to shame and sorrow.

II. A second fact by which I prove the existence of a moral constitution, is the admitted fact, that it is taught in Revelation, from the very beginning to the end of the Bible. I am aware this mode of proof is not admitted by sceptics. But I only want to show that the voice of Revelation, on this question, is in harmony with all the voices of nature. We could not understand our Bible, except on the supposition that it teaches, that man is a moral and accountable agent. Every page of the inspired volume affords evidence that God reigns and rules by law, and that the government over man is based on the distinction that obtains between sin and holiness. Every command,

every threatening, every warning, and every promise contained in the Bible implies that man is a moral and accountable agent. In the very beginning of the history of man is contained this record:

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die."

Here, in the very infancy of man, we find the supreme Creator dealing with man as a rational and moral being, capable of recognizing the obligation of law, and of rendering obedience or disobedience to that law. And when man had broken the law by a voluntary act of disobedience, the record goes on to say, that, the Lord God said unto the man:

"Because thou hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

From this sentence, that was pronounced on man because of sin, we learn that the Lord our God is a holy God, who, when He made the world, and made man, determined to establish *the law of holiness.*

How clearly is this truth set forth in the promulgation of the moral law amid the thunderings and

lightnings of Sinai, where the Lord is represented as saying:

"I, the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

When the Lord was about to bring His ancient people of Israel into the land of promise, He distinctly set before them the terms and conditions on which they were to expect His favor, or to fall under His displeasure, and forfeit their inheritance:

"See, I have set before thee, this day, life and good, and death and evil; in that I command thee, this day, to love the Lord thy God; to walk in His ways, and to keep His commandments and His statutes, and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thy land, whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou goest over Jordan to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore, choose life, that both thou and thy seed may live."

Here is liberty of choice—an exhortation to choose between life and death—between blessing and cursing. Do not such passages indicate that the glorious Father condescends to treat with man, not as if he were a puppet or an insect, but a rational being, hav-

ing knowledge to discern between good and evil, between life and death; and having liberty and power to choose between them? The law over man is a *law of liberty*, under which he chooses his own destiny, and works it out by a life of obedience or disobedience to the Divine will.

This distinction between liberty and necessity—between physical and moral law, is recognized in every chapter of the Bible. If it were otherwise, there could be no institutions of a social or moral nature. The marriage relation itself would be ignored, and men and women would herd together in the manner of the inferior animals. And, indeed, this is the very kind of reform, advocated by some of their philosophers. They are impatient of the restraints imposed on their natural liberty, by the strict rules of conventional society.

The doctrine so clearly set forth in the Bible, that the Lord is a God of judgment, who sends famine, and fire, and sword, and pestilence to punish the guilty inhabitants of the earth, is exceedingly repugnant to the notions of all these Liberalists and free-thinkers. But the fact that the Bible is full of this doctrine, is one of the strongest proofs of its divine inspiration. If God did not send judgments on the wicked, as a sign of His displeasure against their crimes, we should have no proof that He is a God of holiness, and a God of justice. Almost every page of the Bible, is a full vindication of the character of God in this respect.

"The Lord is a God of judgment." "Justice and judgment are the habitation of His throne." It is equally true that God is a God of *judgment*, as that

He is a God of love, and this idea is much more frequently insisted on in the Scriptures. Here is a passage, for example, which even shocks the refined feelings of these would-be philosophers:

"The Lord shall send upon thee cursing, vexation and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, because of the wickedness of thy doings, whereby thou hast forsaken me."

This passage sets forth the general principle on which God deals not with one nation only, but with all nations. For there is no nation that is not judged, in fact, by cursing, vexation, and rebuke sent on them by heaven, because of the "wickedness of their doings." This is the Bible solution of the question, as to all the natural evils with which this world abounds. But in what ways do the cursings, the vexations, and the rebukes come? How does God execute His judgments on the guilty nations? Let us quote again:

"The Lord shall make the pestilence cleave unto thee, until He have consumed thee from off the land whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass; and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed."

These judgments—consumption, fevers, wars, mil-

dew, drouths, and other similar calamities, are natural evils, as materialists say, which come in obedience to natural law, without any reference to a moral cause. And we regret to say, that some who profess to believe the Scriptures, take the same view. But there is no mistaking the import of the Divine Word, that these cursings, vexations and rebukes, which come in the forms mentioned, are special judgments upon the people, because of the wickedness of their doings. As this was the case formerly, or under the old dispensation, so all these natural calamities must be considered in the light of judgments now and under the new dispensation, having reference to the prevalence of national sins, and sent as rebukes and judgments because of the same.

In the history of the Jewish people, there is a perpetual memorial to remind them that God is a God of judgment—it is the ordinance of the Passover. Every year, when they observe the ordinance, they are commanded to say to their children, who ask what is meant by this service: "It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses."

To this day the Jews observe this ordinance, and, annually, when they celebrate the Passover, they teach their children, that God is a God of judgment—that it was the Lord who smote the Egyptians, when He slew all their first-born in one night, and delivered their houses. Modern rationalists and philosophizing Christians have to treat this Mosaic record as altogether fabulous, as they have no faith in a God who

is, as they express it, a "*Vindictive Being*," or a God of judgment.

If we study the history of God's dealings with His ancient covenant people, from the date of their redemption from the house of bondage in Egypt, through all their checkered career, till we come on down to their present dispersed condition, we find it only one continued record of their varied acts of rebellion, and of His varied judgments upon them on account of those acts of sin and rebellion.

If the beautiful temple and the once glorious city are reduced to a heap of ashes, and the inhabitants are carried as captives to Babylon, the inspired historian is careful to record the fact, that God gave the city and the inhabitants over into the hand of the king of Babylon, because of their wickedness, and because they had forsaken the law of the Lord their God.

We can scarcely read a chapter in the Old or New Testament, without being impressed with this great and leading thought, that seems to pervade the whole sacred volume, to-wit: that God is a God of judgment—that God is the Moral Governor among the nations—and that God does, and that He will avenge the insults to His holy law.

In the language of the prophets and all the inspired writers, God is the One Supreme Agent—all the great revolutions in the world—all judgments are ascribed to Him, as if He were the sole actor. Other agents or agencies are simply His ministers. As when it is said of a proud monarch who was sent by God to chastise the nations of the earth:

"O Assyrian, the rod of mine anger, the staff in

their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil and to take the prey, and to tread them down like the mire of the streets."

There is rare sublimity in these words of the prophet. Nebuchadnezzar was, in his day, the proudest and the richest monarch who had ever occupied a kingly throne. He ruled over one hundred and twenty provinces, and he was the scourge of nations. He built Babylon the great, whose fame will never pass from history. But the modern traveller can hardly identify the spot where that great city once stood, celebrated for its palaces and hanging gardens that were the wonder of the world. It is, literally, the habitation of dragons and every doleful creature, according to the written decree of God:

"Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited; neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their folds there. But wild beasts of the desert shall dwell there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged."

That was the decree of God against Babylon, in the day when He tells His prophet to write:

"I will punish the world for their evil, and the wicked

for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible."

The decree against Babylon, that was entered upon record in the minuteness of its details, while yet the city was at the zenith of her pride and glory, is one of the strangest things ever made a matter of record. But the exact and literal execution of the decree is something, if possible, yet more strange. This is a part of "the strange work of God." Hence we understand why it is that materialists have no use for the Bible. They do not believe that there is any God in the history of nations. They do not believe that Jehovah ever had anything to do with the downfall of Babylon—with the overthrow of Jerusalem, the holy city—with the destruction of Egypt's first-born—nor with any of the judgments and wars, and other material events, mentioned in the history of nations. All the great conflagrations that have ever taken place, even to the burning of Sodom and Gomorrah; and all the famines, pestilences and earthquakes that have ever occurred since time began, as these philosophers reason, were only "*material disasters*," effected by the physical laws of the universe without the agency of God, and with no reference to the moral character of the inhabitants—no more than if there were no inhabitants, and no God! These rationalists shut God out of the universe! But, unmistakably, His voice is heard in the Revelation which He has given us. They will never be able to silence that.

III. The third universal fact, which shows the existence of a Moral Government, is the fact that the

natural elements and all the laws of nature are in exact accord with what we have seen to be the voice of Revelation, as if they were all in opposition to man because he is a sinner, and had been ordained as so many instrumentalities, or agencies to punish him for his rebellions. The existing state of things is certainly anomalous.

If there were no sin, and no moral government in the world, we could not reason that an Omnipotent and perfectly benevolent Creator would have been the author of a world so full of evil as this. It does not comport with our ideas of the wisdom and goodness of God. John Stuart Mill did not reason illogically, when he said:

"Those who admit an omnipotent, as well as perfectly just and benevolent Maker and Ruler of such a world as this, can say nothing against the doctrines of Christianity."

The charge of Mill would be just and true, on his theory that there is no such thing as sin, or moral agency, or a moral government—on the theory that man is nothing more than a puppet or a football in the scale of creation. A just and benevolent Creator could not, and would not give needless pain to the meanest worm. But on the Bible view that man is a moral agent, made originally in the likeness of God, and that man is a rebel against the government of God, and that this world is nothing else but a habitation of rebels, it ought not to seem a strange or anomalous thing, that there should be a change in the abode of man, and that the natural elements which are only

God's servants, should be in opposition to man. But however it may seem to our imagination, there is no denying the fact.

A popular rationalistic preacher said more than he meant, when, speaking of the physical and moral condition of our world, he called it "*a vast penitentiary.*" For, viewed as a habitation of criminals and insurgents against the rightful authority of the Lord of the universe, what else is it—or what else ought it to be but a prison-house, or a vast penitentiary?

The state of the world is not what it was originally. Everything has been changed. Revelation and natural science both furnish the amplest evidence as to the fact of such a change. If there is a God who is omnipotent, and just, and benevolent, He certainly could, as He would have excluded all natural evil, on the supposition that it was the abode of innocence and purity. He could have made the whole earth a garden—a paradise, as He made Eden, causing to grow out of the ground, spontaneously, "every tree that is pleasant to the sight and good for food." And this is just what He did, when there was no sin. He made abundant provision for His two first children, Adam and Eve, while they were in a state of innocence. There was no curse on the ground till after they had sinned. And this must have been a fair and beautiful world, as we know from the numberless traces of beauty and perfection still visible, notwithstanding the all-pervading and withering blight that has come upon it, because of the apostacy.

How the change was effected, atheists cannot say—

rationalists can give no account concerning it. We go to the Bible for a solution of the problem. It may be well here to repeat the passage which has already been quoted, because it is the only solution of the great problem involving the introduction of evil into this world:

"And unto Adam He said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

This is the explanation. It was sin. Man had been constituted the lord of this lower creation, and when he became an apostate, the malediction fell not on him alone, but on all that was his. The ground was cursed, and all things for man's sake, and the once fair and beautiful earth was changed to a desert—"*a vast penitentiary*," as it is this day.

The physical change or derangement that took place in the earth, corresponds exactly to the change in the moral character of the inhabitants; as indeed what else could be expected, under the administration of a perfect moral government? Even the natural elements and the laws of nature, originally designed to minister to the pleasure of man, became ministers of wrath. The ground brings forth, spontaneously, thorns and thistles, and noxious weeds everywhere,

and in the greatest abundance. They grow without culture, even choking out the plants and grains that are useful to man, so that he has to give all diligence, and with great painstaking and toil, overcome these natural enemies, to extort from the reluctant earth, a scanty subsistence. No reason can be given why the ground should produce briers, and thistles, and all sorts of noxious weeds spontaneously, and without any culture, instead of yielding every grain, and fruit, and plant that is useful to man. The principal employment of every one who tills the land, is to fight down the noxious weeds, to keep them from rooting and crowding out the useful grains and plants which he would cultivate. It could not have been so in the beginning. All things indicate a change. There is a voice of nature that seems to issue from the very ground—that is heard in the angry storm, the tempest, the whirlwind, and the earthquake—a voice that seems but the echo of the voice of Revelation—"God is angry with the wicked." What is the meaning of these unseemly fissures and yawning chasms in the earth—these barren desert wastes of sand—these dismal swamps—these precipitous, rocky cliffs—these burning mountains here and there, affording unmistakable evidence that fire, and flood, and earthquake have at different periods been arrayed against man, as if the very earth abhorred the sinner, and were ready to spue out or to swallow up the guilty inhabitants? Can we believe these signs of wrath could have been visible in the physical structure and configuration of this globe, if there had been no defacement by sin, of God's perfect work?

The very atmosphere that we breathe, so transparent and ethereal, and so well adapted to the purposes of a joyous existence, and which should come to us like the soft breezes of Araby, laden with health and the aroma of spices and flowers, is not unfrequently freighted with disease and death. Cholera, yellow-fever and other epidemics are borne to us on the wings of the wind. How is it that the clear and serene atmosphere, that from its very nature we would say, must have been created only for benevolent purposes, has been made the medium, and messenger of death, instead of life?

Is it not clear that there is something wrong—that the harmonies of the universe have been disturbed? Can any cause of the disturbance be assigned? Yes, even natural science, as it has been shown in the former part of this work, comes to our aid, vindicating the Mosaic record, and assuring us that this state of things is abnormal—that it was not original—that there has been a mighty revolution on the earth's surface—that there was a time when there could not have been a storm or a tornado—a swamp or a sickly marsh—a burning mountain or an earthquake known to the inhabitants of this earth. But a revolution has come. And with the Bible in our hand, we know how it came, and why it came.*

There is judgment in the earth, because there is rebellion—there is natural evil, because there is moral evil—there is punishment by fire, and famine, and earthquake, because towns, and cities, and nations are

* See supplement.

filled with violence, and have corrupted their way before God. If we drop from our creed the idea of moral government and the doctrine of "the fall of man," we must either conclude against the being of a God, or we must say, that He created men and helpless babes, and other creatures, for the pleasure of witnessing their tortures.

But how do our philosophers solve this problem of evil? They do not deny the existing evil. They cannot deny it. The fact is world-wide, photographed on the broad surface of an earth that has felt the throes of a convulsion from centre to circumference —and photographed in the writhing features of every helpless dying infant, and in the anxious careworn face of every sorrowing child of Adam. They cannot deny the existence of evil. But the philosophers do not see in it, evidence of the mournful fact, that the world is in a state of revolt from God, and that as a God of holiness, He has to execute judgment and justice.

How then do the philosophers solve the problem? For they must, necessarily, have something to say on the subject. But of course, and of necessity, they must talk very much at random on such a theme. For example, we have one of them, in attempting to account for a recent, widespread distress in Asia, saying:

"Philosophers will tell us, and, undoubtedly, they are right, that the famines and pestilences, and wild beasts, and venomous reptiles, which are particularly destructive of human life in the south of Asia, are an essential and humane part of the great economy of the

universe; that nature but relieves herself of her superfluous life; and the weakest perish that the fittest may live. The line in the cable news that has just told us, that but for the aid furnished by the government, three quarters of a million of natives in the presidency of Bengal, would have perished ere now of starvation, is sufficiently startling; but it does not begin to describe the extent of the famine in India, and the probable results."

What a theory to put forward in this enlightened 19th. century! in which there is no thought of a great moral governor, who presides over the destinies of the universe!

Another of these self-constituted priests, commenting on the Boston fire several years ago, treated it as altogether a material event, and lying wholly out of and beyond the province of moral government. His words are:

"It is a noteworthy and encouraging sign of the times that this *material disaster* is not expounded as a judgment of heaven upon the sins of the sufferers. State street is not assumed to have been a dividing line between the goats on one sidewalk, whose houses were burned, and the sheep on the other sidewalk, whose houses were spared."

It was the God-man, who used the terms, "*sheep*," and "*goats*," to designate the righteous from the wicked. To employ these terms as the rationalist did, in the above quotation, looks like a deliberate attempt to cast a sneer on the words of the God-man. But to say nothing of that, if the Boston fire was nothing more than a "*material disaster*," and in no sense

a providential dispensation, what follows, as a necessary and logical inference, from this assumption? There is no material event or disaster, that can be expounded as a judgment of heaven upon the sins of men. All the fires that ever occurred, from the fire of Sodom and Gomorrah to the great Boston fire—all the plagues and famines, and earthquakes, and floods, and explosions—and all the nameless natural evils that fill up the calendar of human woe, are only "material disasters," that happen like the changes of summer and winter, and are not to be expounded "as judgments of heaven upon the sins of the sufferers." That is the logic. And there is no God. Or, if there be a God, He has retired from the world, and left it, with all its vast interests and helpless creatures, to take care for itself! This is Mr. Beecher's God!

If we could read the volume of nature, as clearly as we can that of Revelation, doubtless, we should understand that the connection between transgression and penalty, is a law of the universe, belonging to the physical system no less than the moral. For there is one God over all. Transgression must be followed by penalty. Could one take fire into his bosom, and not be burned? Could a man take arsenic into his system, without being poisoned? Could one throw himself across a railroad track before a passing train, without being crushed? Could a man attempt to gaze steadily, at noonday, at the sun, with naked eye, without injury to his sight? Could one be a drunkard, a glutton, a debauchee, without injury to his health, and filling his system with the seeds of disease that may be transmitted to his children?

They who can raise no objection to the system of nature on account of this immutable connection between transgression and penalty, ought to bring no charge against the system of Revelation. Both systems speak the same language, proclaiming that God *rules by law*, and that He is a God of holiness.

IV. I come now to the statement of a fourth fact—an admitted and universal fact—in confirmation of the theory of a Moral Constitution—and that is, that there is found in the heart or the conscience of every human being, a conscious sense of right and wrong. This conscience is an essential part of our being. And if God made man, He must have endowed him with this faculty. And if this conscience testifies truly, and if it does not deceive us, then there is a right and a wrong in human actions; and the three voices of nature, Revelation and conscience, are in perfect accord with the universal practice of mankind, on this great question.

It is the universal consciousness of sin that has given rise to the various expiatory rites, and the many systems of false worship, which abound all over the world. What are these sacrificial rites and forms of worship, but so many methods or devices by which the devotees hope to offer satisfaction for their sins, and propitiate their offended deities. As surely as sin exists, there must be a consciousness of it in every human breast, with a desire to escape the consequences thereof. There is not an adult, rational human being, who can say, in truth, that he is without sin. Now, this universal sense of sin, is proof equal to a demonstration, not only that all have sinned, but

that man exists under a moral dispensation. And what the inner voice, or the conscience of every man born into the world, proclaims in the very depths of his soul, must be regarded as a universal truth.

Conscience is not, in itself, a sufficient light or guide independently of the light of Scripture, to direct us in the journey of life. If conscience were a light—and a sufficient light, then, there would be no need of another light. We must, indeed, obey the dictates of conscience—and to refuse to do so would be sin. But those dictates of conscience are not original and innate ideas, or principles that spring up in the conscience; but they come from education. Conscience has to be educated, and it is more frequently under a bias to evil than to good, in consequence of a false or a wrong education. The Hindoo mother had a conscience which told her that she should cast her babe into the sacred Ganges, to feed the hungry crocodiles. It was conscience—but still it was a false or wrong education. Conscience is not a book of knowledge, except as written on its blank pages by the finger of education. Conscience is not a light in or by itself, but it must be enlightened by the Word of God.

The office of conscience is not to give light in the understanding of any, but to sit as a judge on our moral actions, accusing or else excusing every one, as those actions may be either good or bad. And we know—every man knows, whose conscience has not become seared by being long resisted, that it does perform its office most faithfully—that it does condemn the guilty as well as acquit the guiltless. And we

know equally well, that, by the verdict of this sleepless sentinel, every soul stands a condemned sinner in the sight of heaven. And the apostle logically reasons, that, "If our conscience condemn us, God is greater than our conscience, and will condemn us also."

What, then, is the conclusion? If the whole world is condemned—self-condemned, or convicted of sin, sin must exist, and there must be a moral government.

In bestowing on man this endowment or faculty, which we have named *Conscience*, which with the gift of reason elevates man infinitely above all other terrestrial creatures, and constitutes him a moral and accountable agent—in doing this, God has lifted man to a higher plane in the scale of existence than any other order of beings. He is not controlled by any law of necessity or fate. But for anything we can know to the contrary, man is the noblest being in his nature and destiny, next to God, that has a conscious existence in any portion of the boundless dominion of God. For he was made in the image of God. Was that nothing? What more could be said for the dignity and honor of any created intelligence? And having been formed in the image of God, he is free —he is under the law of liberty—having the choice of his own actions, and his own destiny. In this sense, he is god-like.

What if some pervert the gift conferred on them, and, by a free but wicked choice, forfeit their birthright, and the favor of the Holy One. He was not bound to withhold the inestimable boon of liberty from the race; He foresaw that He could over-rule the evil

for good. It was under the bearing down and pressure of this great thought that the apostle said, "O, the depth, both of the wisdom and knowledge of God! How unsearchable are his judgments and His ways past finding out!"

Moral law is the law of liberty. Physical law is necessity. Who can draw any comparison between the two? If blessing and cursing, and life and death are set before me, and if I am free to choose between them, and to work out my own destiny, am I not next to God? Can a finite creature be invested with any higher prerogative than this? Would it be any glory to God to reign over suns, and planets, and starry worlds without number, that revolve with ceaseless regularity, having no free-will, and that can be nothing but what they are? Would it be any glory to him to reign over plants, and insects, and animals that know no law but that of necessity—that have no free-will —no knowledge of good and evil—no knowledge of the Creator, and therefore, can never be deserving either of reward or punishment? These could never render intelligent praise to the Holy One on account of his excellent glory. One free, intelligent and immortal spirit, made in the likeness of God, must be of more value in His sight, than all the material globes in existence.

This may suggest the reason, and perhaps this ought to suggest to our minds the reason, why God purposed to ordain and set up a moral dispensation. It could not have existed, if God had not ordained it. It is a higher sytem than the physical system. There can be no comparison instituted between them. Ma-

terialists have no conception of it. That the Infinite and Holy One should have purposed in the counsels of His wisdom to make a display of "the beauty of holiness" to the minds of any of His creatures—that is a thought that never entered the conceptions of a materialistic philosopher. They stand in the outer court of the temple of the universe. They do not behold the inner court. And they persist in the belief that there is no moral system of government—no knowledge of moral good or evil—no sin nor holiness as qualities of action or conduct.

The attentive reader who has followed carefully the line of argument pursued in this chapter, must see that the proofs in favor of the reality of a divine moral constitution, are such as no sophistry or false reasoning can ever invalidate. The proofs are the four universal and admitted facts, which have been enumerated, viz.:

1. The practice and experience of all nations.
2. The teachings of Revelation.
3. The inseparable connection between transgression and penalty.
4. The voice of conscience in universal mankind.

The manner of the introduction of this moral system into the world will be the theme of the next chapter. This subject has not hitherto been understood. It has not been explained. Moses, the servant of God, has written a plain and full account of it. But theologians and philosophers, by some mysterious and remarkable oversight, have failed to comprehend his simple and plain record. Jesus, Master, breathe upon Thy servant, that he may receive the

Holy Ghost, that he may understand the mystery, and may cause others to understand it.

A SUPPLEMENT.

Just before handing this chapter, on Moral Government an existing fact, into the hands of the printer, the author was so fortunate as to have his eye light on the following newspaper article, headed, "A Popular Delusion," by W. H. Van Doren, D. D. He never met with that name before, and he don't know who the writer is, but the sentiments are so just and beautiful, and so exactly coincide with his own as expressed in this chapter, and especially in the chapter on the antediluvian earth, in PART FIRST, that he desires to transfer the article entire into this volume, for the edification of all God's children, into whose hands it may fall. The thoughts are worthy to be stereotyped not only on paper, but on the hearts and minds of all who desire to know the truth: Here is the article:

"A scholar of high standing seems to sanction the idea that the earth is as originally created. In his 'studies,' Trench implies that the 'deserts,' those scars on our globe, were all there at the beginning, while we find an entirely different state from the record. For the true condition of our world, the Holy Spirit actually goes out of His way to let us know what a vast Eden covered it from pole to pole. What relation has the '*mist* that watered the whole face of the earth,' to do with no man being found to till it?

"If we discover the fact that originally no clouds were needed for irrigation, here is a substitute. If

we answer rightly the sceptic's query, where was the rainbow before the flood, and how could it then be a sign? we reply that the laws of light must have been the same before as after that miracle. But if there was no need of showers before, then the Creator adopted another mode of watering the earth. If so mighty a change in the physical relations of our system thus took place, there must be some hints as to the fact. Our earth now groaning under the curse, is not that Paradise which the Creator made for His first-born of human kind.

"1. The grand miracle of the deluge completed the curse pronounced in Eden. Now, we are living on a wreck, which is doomed to the flames. Did not God, Jehovah, clearly affirm that 'He saw everything, and behold, it was very good?' The writer once stood on the deserts of Sahara and Arabia, and asked the question: are these fearful scars of eternal barrenness and desolation, the furniture of our first parents' home, 'very good?' Are the malarial swamps, the volcanoes, the millions of acres sown with poisonous minerals, and other millions covered with rocks, the Eden earth described as well pleasing to the eye of Him whose very city streets of His palace home are of 'pure gold, as it were transparent glass?'

"If the curse fell on

"'Unsinning earth, but not in vengeance,'

as Bryant sang, then we are floating on a ruined world; then we can measure somewhat the height and depth of that terrible imprecation whose word never fails; 'Cursed is the ground for thy sake.' When such an awful word goes forth from the lips of Him whose name and nature is LOVE, rest assured they mean what they express. Then we understand why such fearful tempests, whirlwinds, siroccos and cyclones now blast the health, the homes and

harvests of men. We learn why the sun and moon did not then smite the dwellers below, by day or by night. The spasms which convulse the human frame are, so far from being signs of strength, proofs of weakness. Thus the earthquake, tornado and thunder are not evidence of that perfection in our world when coming fresh from the Creator's hand, but of the fearful shock of the curse. 'The whole creation groaneth and travaileth in pain until now.'

"We find a solution for all those mysterious Cambrian, Silurian, Devonian strata and contortions that geology reveals in the depths of our globe. We learn that the attempts of rationalists to belittle the miracle of the deluge, or lessen the awful ruin the fall hath wrought both in the moral and natural world, are the vain efforts of men to rid themselves of the rising alarms of conscience. As the undevout La Place and his confreres trace the origin of the heavenly orbs to star-dust or nebulous material lying all around space in any quantity, to be used by winds and laws when needed, so the men, wiser than their Creator, trace our moral and natural states to natural causes—any thing to get rid of their heart fears.

"2. This renders the Old Testament to F. W. Bauer quite distasteful. He disguises his hate under such terms as 'the dark shadow of the Hebrew God.' Prof. Smith, with the flowing figures of a splendid rhetoric, presumes to wipe out many of the grandest prophecies of the Messiah, or reduce them to the minimum claim to inspiration. This dashing youth, like young Arius, has lifted his hammer on the carved rock of the Sanctuary. Others still bolder rage fiercely, and hold up to infinite scorn the holy martyrs and Christians for their faith in the record of the fall; while the sacred penmen trace the source of all our woes as calmly as the evening stars look down on the carnage and wailings of thousands on the battle-fields of a Borodino or a Waterloo.

"Man, now full of sin and misery, was 'created a little lower than the angels;' yet we find that reverend professors in colleges founded by Christian philanthropists, teach that our Heavenly Father failed to show the universal kindness seen in parents even among heathen; that He sent forth his children abroad in the world without teaching them even to speak! So widespread has this poison of rationalism gone, that over two hundred ministers and elders of the Free Church of Scotland tell the world, that such of the Divine volume as Hebrew scholars decide to be human is not from God—as though we could by scholarship or science prove that a ray of the sunlight was not made for the eye, nor the air for the lungs.

"The very rocks of our thousand mountains, the storms that convulse our climate, the earth's cemeteries so filled with the dead as though ploughed by living thunderbolts—all testify that 'the ground is cursed for our SIN.' The earth on which we live, labor, groan, sicken and die, is not that beautiful world that the Creator Himself 'saw, and behold, all things were VERY GOOD.' A world that the infinite God pronounces such, had nothing to offend the eye or taste of an angel. Its climate, as well as man's make, would have secured immortal bliss, as surely as its scenery pleased the seraphim or cherubim in their visitations to our world, then a universal Eden."

So Dr. Van Doren had the idea that, when there was no sin in this world—when the inhabitants were sinless, their habitation could not have been a vast penitentiary as now, scarred and marred by the curse, but a beautiful abode, such as the angels might visit with delight—a "*universal Eden.*" This idea is in harmony with the theory of moral government. It vindicates the Heavenly Father against the charge of

cruelty and the want of benevolence when He sent forth His first children to be driven and tossed on this wide sea of sorrows and tribulation, as the opposers of moral law would say.

We thank the author for the just and appropriate thoughts contained in the article which we have copied, and also we thank the Editor of the *Presbyterian Journal*, whose sound judgment and taste led him to copy the article for the edification of his readers, as otherwise we might never have seen it. The author wants to say that outside the sacred volume, he scarcely knows of a scrap of writing of more significance, of more importance

We have to believe—the nature of moral government not less than the language of Inspiration, compels us to believe that the original nature of man was sinless, and that the nature of his abode must have been adapted to his sinless nature. The curse did not smite the earth till after sin entered. This great idea is further insisted on in Chapter VIII.

CHAPTER III.

The Tree of Knowledge of Good and Evil; or, The Ordination of the Moral System.

The origin of evil—The different theories—Name of the mystic tree—No prohibition at first—The Divine purpose—No sin without positive law—Physical law would have prevailed—Negative holiness—All creatures negatively holy—Nothing moral in created goodness—This state could have been perpetuated—God could have ruled by absolute laws—The moral constitution not necessary—This raised man above the level of puppets and footballs—Who can complain?—The god of the geologists—The deity of rationalists—A god of three attributes—The world as it is—Fourth attribute of God—Expressiveness of Scripture names—"*Have become as one of us*"—Effects of the first sin—Three different sensations—Alienation from God—The original judicial sentence—Transgression and penalty—Paraphrase of the curse—The gold in the rough ore—Working out a glorious destiny—John's apocalyptic vision—Beautiful saying of Pascal.

NO question has been more discussed than that concerning the origin of moral evil. Philosophers and theolgians in every age and country, have devoted a large share of their time to the investigation of this subject. But they have to confess that the problem is still unsolved, and they are about as far as ever from having attained the end of their laborious researches and speculations.

The clue that would have led them out of the labyrinth of errors in which they have been groping, was within reach; but they did not notice it at all, or if they observed it, they have been too confident in their own wisdom to make any use of it. And when they

were not able to unwind the mystic thread, they have been rash enough, some of them, to end their doubts and their perplexity, by resolving that there is no such thing as *moral evil*, or *moral government*. They are our materialistic philosophers.

Others have said, that, the mystery is inexplicable —and that finite intellect can never solve it. Others again have concluded that evil is a principle inherent in matter alone, and that souls, if there are any such things as souls, contract all their moral defilement from their connection with material bodies. They profess to believe that when this union shall terminate, and the soul shall leave this body of infirmities, it will enter into a state of perfect and everlasting freedom from all moral impurity.

Others again believe in the existence of two opposite and eternal principles, the one good and the other evil, which they call the principles of light and darkness; or a good and an evil divinity, between whom there has been a perpetual conflict which has been going on from the beginning, and which shall continue to the end of time. To the strife between these opposing principles, they attribute all the good and evil that are found in this world.

Others, more wise, have said, that there can be but one eternal principle or supreme first cause; and that all things, and the universe as it now stands, must have emanated from that one eternal source. And while they argue that the evils which appear, were wisely permitted, and that they will be overruled for good, they do not undertake to explain why they were permitted, nor how they were introduced. They have

resolved that this is a subject beyond the grasp of finite minds, and that God has made no revelation regarding the mystery. This is the point which we are now to consider.

In the midst of the earthly paradise, ordained as the abode of innocence, there grew a fair tree, bearing beautiful fruit. It was named "the tree of the knowledge of good and evil." The name is significant. It was so called, because, in its mysterious branches there was suspended the wondrous key, that was to open to the first man and to his children the temple of knowledge—not the knowledge of material things, or physical science—but the knowledge of moral good and evil—of sin and holiness—of the moral perfections of God as the moral governor of the universe. For that knowledge came by eating the fruit of that forbidden tree.

This statement may seem to some minds as a paradox, but to our mind it is a self-evident proposition, and it can be made clear to all. I don't know that there is a more important truth contained in the sacred volume, and as it is a fundamental truth, forming the very foundation of Christianity, and of God's moral government, I shall endeavor to place it in such a light as to leave no room for doubt.

The argument takes us back to the very beginning of the natural history of man—to the first chapter of Genesis:

> "So God created man in His own image; in the image of God created He him; male and female created he them. And God blessed them; and God said unto them, Be fruitful, and multiply and replenish

the earth; and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of a tree, yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so. And God saw every thing that He had made, and behold, it was very good. And the evening and the morning were the sixth day."

Everything was absolutely perfect as it came direct from the creative hand of God. As yet there was no prohibitory law—no restraint laid on man. There is nothing yet said about the tree of life, nor about the tree of the knowledge of good and evil, in the midst of the garden. But he has absolute permission to eat of every tree by reason of the grant—"I have given you every herb bearing seed which is upon the face of the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat." And the same absolute, unlimited permission was granted to every other living creature—"and to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life, I have given every green herb for meat."

There was one law for all—and that was physical law. All living things which God had formed, man included, were under the same law, and free to seek their pleasure and gratify their appetites and tastes with whatever had been made to grow, and there was

no limit to this freedom farther than that imposed by their limited faculties. Man had no pre-eminence, except in the nobler faculties and instincts which had been conferred on him. There was one law for all.

Now, if the revelation had closed here, and Moses had not written a word about the tree of knowledge of good and evil—nor about the prohibition—the temptation—the fall—the curse—we should believe that the order of things instituted, as recorded in the first chapter, might have been perpetuated. What necessity was there for the tree of the knowledge of good and evil, afterward introduced, as related in the second chapter of Genesis? What necessity was there for that stern and peremptory prohibition? Did the all-wise and benevolent Father have some special use for the fruit of that one tree, which influenced Him to withhold it from the favorite among all his creatures, whom he had appointed as the lord over this new and fair creation? Or was the Supreme Creator moved by a disposition to subject man to a test—to prove him, whether he would be faithful in his allegiance to Heaven—as if, being omniscient, he did not know beforehand what the result would be?

Or was there a purpose on the part of Deity to tantalize His children, by placing beautiful fruits in their view, merely to excite their desires and their curiosity, and then refusing to gratify those desires after they had been excited? We can only suppose it possible for an arbitrary and cruel Deity, to have been actuated by such a purpose. But we must believe that there was a motive, and that God had a purpose in what He did.

Many very good Christians, and even some learned commentators, have looked on the whole narrative pertaining to the tree of the knowledge of good and evil, as a mere incident or circumstance, without meaning or significance, woven into the sacred narrative, perhaps, for the sake of embellishment. While others have regarded it as only a myth or a fiction, that was never intended to convey any great and important truth, although the relation of it takes up about as much space in the Divine record, as the whole account of the work of creation!

Is there no meaning to be attached to such a passage? Must we not believe that God had a purpose, when He inspired Moses to write it? There is not a more wonderful passage, nor one pregnant with sublimer truth, than this narrative which details, so minutely, the whole transaction connected with that mysterious tree in the midst of Eden—the Tree of the Knowledge of Good and Evil. It is the solution of the great mystery, which so many earnest, anxious minds, in different ages, have longed to have solved—the mystery involving the existence of evil and sin. It is a most extraordinary writing. Such a passage could never have been found in the Bible, if it were not inspired. The fact that this account has been inserted in the very beginning of the natural history of our race, is susceptible of being improved into a demonstrative argument, for the truth and inspiration of the Holy Book. For why should Moses in that beginning of the ages, have been able to solve a problem, which no philosophers nor scholars have been able to solve since his day, nor even to understand the plain and easy solution which he wrote out?

We have seen that the original grant to man, contained an unlimited permission to eat of the fruit of every tree that grew in the garden. There was no law or command that imposed any restraint on his will, or his appetites. And this state of things, we have supposed, might have been perpetuated. And if this order of things had been continued, man could not have fallen. How could he have sinned or violated any law, when he was under no law but the law of absolute liberty? The definition of sin is, that, it is a "transgression of law," and "where there is no law, there is no sin." Some such positive command or enactment, as that which related to the tree of knowledge of good and evil, was necessary to make it even possible for Adam to sin. And if he could not sin, that implies, of course, that he could not be holy; that is to say, his freedom from sin was a physical necessity—was a created and constitutional holiness, not having anything in it of a meritorious or moral character. In this respect, he would have been on a level with every creature in the garden—under physical law—controlled and governed alone by his instincts. He could have ranged at pleasure through the blissful bowers of Paradise—could have gratified freely all his appetites with the fruits that hung from the branches of all the trees in the garden and scented the odors of flowers that perfumed all the air. And there would have been the tree of life to which he would have had free access, to keep his youth ever fresh and fair. And there would have been no death, because no sin. There would have been no curse on the ground, for that came because of the trans-

gression. There would have been no thorns and thistles—no sickness, no sorrow, no suffering and tears. The earth would have been all one Paradise. It was sin that made the change. And there could have been no sin without the positive law—the prohibitory command. It was the violation of that law which introduced the change. What could have been the purpose of the Almighty in bringing about the change, for He must have known what He was doing, and must have known what the result would be.

Has man lost by the change? Rather, has not his gain been infinite? We think that time, and the ages to come will show that. For God must have known what He was doing. We have seen what man was before the change. He was a *materialist*, in the sense that he was under the control of the material laws, as much so as animals, or plants, or planets. He had his instincts, the same as insects, or birds, or other creatures had their instincts. Of course, his instincts were of a higher order, because he possessed a nobler form, and nobler faculties than other creatures. He had the reasoning faculty, and he could know more than other creatures. He could know God, and commune, or converse face to face with God. But his love to God was an instinct implanted or created within him, when he was made, and he loved God necessarily, and for the same reason that he loved the beautiful Eve, and for the same reason that he loved the fruits and flowers that grew in Eden. It was his nature, and he could not have done otherwise. If he was wiser than other animals, it was because a higher nature had been conferred on him, and he was wiser

just in the degree that the gifts or the faculties conferred on him, excelled those of other animals. That was the only difference. But there could have been no more merit in the exercise of his gifts, than in the exercise of the gifts of the inferior animals.

Adam had been formed with certain faculties, appetites and instincts, to adapt him to, and qualify him for, the state or condition for which he was made —to relish the felicities of Eden—to enjoy the society of that fair being given to him as a companion, and above all, to walk in the light of His countenance who was the glorious author of all these gifts.

In all this, Adam was under the government of physical law. In all this, he only acted according to the impulses of his nature—the physical nature, or constitution which he had no hand in shaping. All his impulses flowed in a channel that had been marked out, and he could no more have guided them into a new channel, than a stream can leap over the banks of the channel which confine it, or make for itself a new channel. He was as passive in acting out the impulses of his nature, so far as any independent act of his own will, or freedom of choice was concerned, as the stream of water is passive in flowing through its channel, or as the bee is passive in building its honey-comb in obedience to the law of instinct. These all obey the physical laws which govern their being, and certainly can obey no other.

Could Adam have done otherwise than obey the laws of his physical life and being? Could he have changed his own nature? And if not, then there was no more holiness—no more morality—no more merit

that deserved a reward, pertaining to his conduct or his actions, than we should suppose would attach to the bee for making honey, by extracting sweet from flowers, or to the beautiful canary for pouring forth its involuntary music, in the general song of creation.

This original state of man, or the state that preceded the enactment of *positive law*, as before stated, might have been perpetuated indefinitely. There was nothing in the nature of things that imperatively required a change. God was under no necessity of any kind, to ordain the existence of the tree of knowledge of good and evil, and to issue that stern decree, "in the day thou eatest thereof, thou shalt surely die," when He foreknew absolutely what the consequence would be. It will certainly be conceded that God could have refrained from this course, and that He could have confirmed man in his original state. And then there would have been no moral evil, and no natural evil in the world. But would this have secured a higher and more glorious destiny for man, than that which has been wrought out? An affirmative answer would be, virtually, an impeachment of the infinite wisdom, as well as the goodness of God.

God could have ruled man a thousand or a million of ages, as well as for a single day, by physical laws. God could have done this. There is no law of necessity or fate, that binds God. He "worketh all things according to the good pleasure of His will." It was a voluntary and arbitrary measure on His part, that He placed man under the positive law—not cruel, tyrannical or unjust—but arbitrary, as being the result

of His own most wise and holy will. The wisdom and the goodness are to be seen in the final consequences.

The Supreme Lord of the universe, we admit, could have ordained a system exclusively material, controlling men and angels by physical law, and placing them on a level with puppets and footballs. He could have done this. And if the materialistic philosophers are right in their conclusions, this is just what He has done.

But it may be, that, to the Divine mind, it seemed good to ordain a system far more for the honor of man, and the glory of God—a system allowing a certain degree of liberty to the governed, by suspending their destiny, in part, at least on their own choice, and their own voluntary acts, as being worthy of reward or punishment. Whether God purposed this result or not, it was the effect of that arrangement, or combination of circumstances, of which that mysterious tree of the knowledge of good and evil was the central figure.

The narrative concerning that tree is not a myth nor an allegory. It is not a fiction, nor a poetic fancy thrown into the narrative, to adorn a tale, as not a few have presumptuously imagined. But, in fact, the passage conveys, as it was designed to convey, one of the most profound and grand conceptions that ever engaged the thoughts or the attention of finite minds. It explains *The Origin of Moral Evil.* The fact that this singular narrative is found in the writings of Moses, and the further fact that Moses gave to the world the only perfect code of morals, the world has ever had,

is all the proof we want, that he wrote under the immediate inspiration of God.

Now, let us look at the narrative, and examine it critically, but seriously, as in the sight of God.

"And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden, thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die."

There is set forth, or embodied in these words, the idea or thought of a predestinated connection between good and evil—between life and death, as suspended on personal merit or demerit—on *obedience or disobedience to moral law.* "Thou shalt not eat of it, for in the day thou eatest thereof, thou shalt surely die." This is moral law—obey and live, disobey and die. And this also was the beginning, and the origin of moral government, as distinguished from physical government. Life and blessing are offered on the condition of obedience—death and cursing are threatened as the penalty of disobedience. This is the form of government which, as it was shown in the preceding chapter, now obtains throughout the world. This great conception or thought of a moral government, in contradistinction to the law of physical necessity, originated, we say, in the mind of God, and the beginning thereof is made known in this second chapter of Genesis.

If God had not ordained the law, the material sys-

tem would have prevailed, and the temple of the universe would have contained only one court—"*the Outer Court*"—or "the Court of the Gentiles." And there would have been no worship in the temple, except, as a great rationalist says, that rendered to the "Beautiful Necessity." Materialists have no use for the tree of knowledge of good and evil, nor for the inspired record that contains that wonderful tradition. But as it solves the problem of evil, we are thankful that it has come down to us.

We have seen, in the first chapter of Genesis, that, when man was appointed to the headship and lordship over this world, nothing was said of a tree of knowledge of good and evil, but that he was granted absolute liberty to eat of the fruit of every tree. And we have supposed that this original order of things might have been perpetuated. It may be there are some, yea, doubtless, it is true, that there are very many, who have said: O, that it had been so! O, that the fatal tree had never flourished in Paradise, from the fruit of which death and all our woes have sprung! But do such persons know whereof they speak? Are they wiser or more benevolent than God, that they thus venture, in thought or word, to impugn His goodness and wisdom, or think that if they had only been in the place of God, they would have averted or turned aside that black tide that flowed out of Eden down through all time, and has made this earth a charnel house—a vast penitentiary?

But let such grumblers remember that "His ways are as high as heaven above our ways, and his thoughts above our thoughts." Human reason is too finite to

take in the height and the depth of the wisdom and knowledge, yet to be manifested to angels and men, of that glorious scheme of government and grace, introduced by the incident connected with the tree of the knowledge of good and evil.

In the production of a material system, we could not suppose a single attribute of Deity concerned, except, His omnipotence. A physical government might exist without either wisdom or benevolence. Some of our Christian geologists have even supposed, that for "chiliads of centuries," God has had such a government, brought into existence and maintained by his power alone, when the great megatheria, saurians, miso-sauroids and other frightful monsters of the deep, without reason or intellect, held undisputed sway, for untold ages, on this globe!

Suppose that, for a moment, we admit the truth of their theory, we ask, Where was the divine wisdom, and where was the infinite benevolence, or the holiness displayed in the creation and the long-continued reign of those horrid and frightful sea-monsters, without reason or intellect? Could they glorify God? Or could God be glorified in their existence? There was almighty power displayed—there was brute force put forth in bringing them into existence—nothing more. But of what avail was that display of power when, as they gravely tell us, there was not a man—not a created intelligence, that could have had any perception of that display of omnipotent brute force, and to render praise? What glory or honor did the Infinite One achieve to himself, by such a reign of omnipotent force, though it may have continued for a thousand generations, as they pretend to believe?

Let us, once more, protest against such an infidel theory as being any part of a Christian's creed! It is impossible for one who puts any faith in the divine word, to believe that God is a God of a single attribute, and that he reigned for millions of years over such a horrible abode, as they say this world must have been!

But, suppose that to omnipotence they add omniscience, as an attribute of the Deity, they have gained something; but still, they fall infinitely below the standard of perfections, that concentrate and combine in the character of the God of revelation. This union of two attributes would give us the god of the rationalist; and the god of the rationalist could only reign over a world of mixed good and evil, such as our world is at present, in which good and evil abound in about equal proportions, but in which, perhaps, there is a preponderance of evil—a world of alternate lights and shadows, storm and sunshine, joy and anguish—where in one dwelling is heard the sound of mirth and revelry, and in the next lamentation and dying groans—a world of weeping and death, covered with scenes of carnage and battle-fields—in which, in short, famine, pestilence, fire, sword and earthquake hold perpetual carnival.

In such a world as this, there are abundant signs of almighty power. And the rationalist can also point to proofs of infinite wisdom, displayed in the structure of the numberless planetary worlds in existence, and the beautiful harmony and regularity of their motions in infinite space. But if we ask him for the proofs of infinite benevolence, he has either to be silent, or to

say that his god is going to manifest his goodness and his loving kindness, in the world to come. When we ask him how he knows that his god is going to manifest his infinite goodness, to every one in the next life, when he is so parsimonious in the displays of his loving kindness in the present world, of course he can give no reason.

Therefore we must take another step, and ascribe the possession of a third attribute to God, namely, that of benevolence, and then we shall have a God reigning over a sinless world, and free from all evil, such as we have supposed this earth was, and such as the Bible describes it in the morn of creation, when man was crowned the lord of this lower world—at the date, when there was no curse on the ground, before the thorns and the thistles had begun to grow —before death had invaded this new and fair province of creation, and man was without a tear—when the Infinite Father had crowned his life, with all that was necessary to render his bliss in the present state complete. The Eden of the first man, doubtless, surpassed anything dreamed of in Mahomet's paradise, promised as a reward to his faithful followers.

If that paradisaic state had been perpetuated—and if there had been no tree of the knowledge of good and evil in Eden, no sin, no death, and no sentence of expulsion from Paradise, here, indeed, we should have had a dispensation of wisdom, power, and benevolence—three attributes—but where would have been the holiness? Or how would the intellect of man ever have been able to grasp the idea, that God is holy?

Man might have been intelligent as to all things revealed—might have been able to understand all physical science. But as to things unrevealed, he could have known nothing. He could never have had the feeblest glimmer or dawning of an idea in his soul that God is holy. If God had been willing to reign and rule over such a world as this, He would have reigned as a God of three attributes. The brighter perfections of His character would have been unrevealed, and therefore, unknown and unknowable. But how it would have been possible to secure His own highest glory, and the highest happiness of His creatures, while He remained unknown, or concealed the brighter glories of His nature, is something that we can have no conception of.

This brings us to the institution of positive law—to the command in Eden—"Thou shalt not eat of it; for, in the day thou eatest thereof, thou shalt surely die." If the holiness of God could have been revealed to the external senses of man, as were His natural attributes, that fearful threatening of death as the penalty of transgression, would have been unnecessary, and there is no probability that the writings of Moses, would have contained this wonderful record. But there is no philosophy, and the mind of man could not frame a system of philosophy, by which he could obtain any conception of a moral quality, such as holiness, justice, etc., under the absolute rule of physical law, and in the entire absence of any such experimental process, as that which had its connection with "the tree of the knowledge of good and evil." A metaphysical argument can hardly be necessary to elaborate this

thought or to make it plain. But as this question is fundamental, lying at the foundation of the whole system of moral and Christian science, we shall endeavor to make it plain in the light of philosophy.

But first, let us look at the scriptural statement of the argument, before attempting to give the philosophy of the subject, or the laws that govern mind in the acquisition of knowledge.

1. And first, the name of the tree, on which grew the forbidden fruit, is both significant and suggestive —"*the tree of the knowledge of good and evil*"—why was it so named? What is the reason that this significant fact, has never received even a cursory notice on the part of critics and divines, in their speculations on this subject? Everything else mentioned, received a name expressive of some property or quality belonging to it.

Thus, we know why "the tree of life" was so called—God himself testifies, saying, "And now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever." From this, it is clear that the tree of life possessed some mysterious property, we know not what, by which its fruit would renew the youth, and prevent decay and death to those having access thereto. In the same way, we learn the significance of the names given to Adam and to Eve, to Cain and Abel. The names were intended to be descriptive of some trait, or circumstance peculiar to the persons to whom they were given. And this rule in assigning names, is one that seems to run through the Scriptures of the Old Testament. Does the name given to the tree of knowledge of good and evil, form

any exception? If not, then it was so called, because from the fruit of that tree was to be gained a knowledge which grew on no other tree—and what knowledge? What other can we suppose, but that which was in the name—"the *knowledge of good and evil?*"—the knowledge of moral right and wrong—of holiness and sin as principles of action—of moral government? This was the knowledge preordained to elevate man to the sphere of moral government, and to initiate him into mysteries sublime and profound, of which he must otherwise have remained forever ignorant.

2. Again, the motive suggested by the tempter to the mind of our first parents, the highest that possibly could have been presented in the circumstances, to eat of the fruit of that tree, was drawn from this fact—"Ye shall be as gods, knowing good and evil." And this was the inducement that influenced their minds to the commission of that act—"And when Eve saw that it was a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband with her, and he did eat."

3. There is, in the third place, the direct testimony of God Himself, after they had eaten of the fruit of that tree, saying:

"BEHOLD, THE MAN IS BECOME AS ONE OF US, TO KNOW GOOD AND EVIL."

This language is too plain and definite to be misunderstood, except wilfully—"as one of us, to know good and evil." Had the man this knowledge before? It is one of the Persons speaking to the other Persons in the adorable Trinity—what does He mean by the words—"the man is become as one of us, to know

good and evil," if he had this knowledge before? We know not by what unaccountable and singular inattention to the plain etymology of language, this sentence that proceeded from the lips of Jehovah, has been made to teach that it was the temporal condition of man, as to suffering or happiness in this world, and not the state of his knowledge, that was affected by eating the fruit of that forbidden tree. This is clearly a perversion of words—"like one of us, to know"—that does not mean *to suffer*—and it cannot be so construed as to mean that. It means, and it can only mean, that man began *to know*—or to have some sort of knowledge which God had, and which he was not in possession of before he ate the fruit of that tree.

We must regard it as a strange oversight on the part of learned commentators and divines, that they have failed to discover the sense of one of the plainest passages in God's word; as if it contained an enigma, or as if it were void of any meaning. How has this happened? And why has the mistake been perpetuated and transmitted from one generation to another?

No satisfactory explanation of this can be given, unless it be, that, as our knowledge of moral good and evil seems natural to us, or comes to us in the same way that all our secular knowledge does, Adam and Eve must have possessed this knowledge naturally, or from the moment when they began to know anything, independently of any experience, and that they must have had this knowledge even more perfectly than we have it. But they forget that neither Adam nor any

of his children could have any knowledge of any kind without experience, and without a teacher.

As this question is one that is worthy the thoughtful consideration of every rational and devout mind, it will constitute the theme of the next chapter, in which we will show what are the elements of thought, and how all our knowledge is acquired. The problem, as we shall see, is not so very intricate or abstruse, but that it can be worked out, and even reduced so nearly to a demonstration as to remove all doubt.

Let us now contemplate the immediate effects of the fall, as experienced by Adam, personally, in the garden, as minutely detailed in the inspired narrative. The effect was almost electrical, as if he had received a shock from a battery. The change was instantaneous and total. We are not now in a condition to appreciate that change, nor even to comprehend it. With our natural understanding, it is certain, we shall never be able to have any adequate conception of that change, in its bearings on the whole destiny of man, and on the entire universe of created intelligences. We may know hereafter, that, from that seemingly unimportant circumstance of tasting the fruit of that forbidden tree, there went forth an influence that will be felt throughout time, and in eternity, and by every created intelligence on earth, and in all the heavenly places in the universe of God.

But we will now only consider the immediate effect on Adam personally. As already stated, it was instantaneous—almost electrical. The sacred historian, whose pen was guided by inspiration, and who wrote

probably, what he did not himself fully comprehend, says:

"And the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

Do we comprehend this? They had been translated, so to speak, out of one state into another—had been taken from a state of nature—the state that we suppose to be the primitive and simple state of nature, and had been suddenly introduced into a higher sphere of existence—a *high moral state.* At once, they began to feel a slight flush of shame mantling their cheeks—a sensation they had not known before, because of their nakedness.

Savages and barbarians in a state of nature have to be educated for some time, before they become sufficiently refined in their feelings, to desire garments for the purpose of concealing their nakedness from one another. But this change was instantaneous in our first parents, as they were neither savages nor barbarians. They were perfect in their organization, and had all their senses and faculties complete. But there was one faculty, of which they had not known themselves to be in possession. It was the moral faculty, or conscience. It had never accused them—had never been called into exercise till that moment. When they had eaten of that tree, of which God had said, "Ye shall not eat of it, neither shall ye touch it, lest ye die"—when they had done this, conscience, which had been put in their bosoms for this very purpose, smote them—at once, there was a sense of

shame, and a sense of fear, and also a sense of guilt —three different sensations, which they had not experienced or felt before.

The action of conscience was instantaneous, and as it was perfect, never having been blunted, we may believe that the voice it uttered was distinct and sharp. It dealt a stunning blow. At once they felt guilty, and were overwhelmed with a sense of fear. There is certainly nothing remarkable in the fact, that they had never before experienced the action of conscience.

Conscience is a faculty that exists in every bosom; but how many there are who know not its use or its power. There are some who will never know the full force of conscience, till, it is to be feared, they shall have experience of it in another world, as the never-dying worm. And there is nothing strange in this.

Judas, the traitor, was in possession of this faculty when he was bartering his Lord for thirty pieces of silver; but he was not so conscious of its presence, as he was a few hours after, when he went out and hanged himself. It had not opened its batteries upon him, and like many others, he may have been almost unconscious of the fact that he had such a faculty.

Can we, therefore, look upon it as a mysterious thing, that the first man may have been ignorant of the existence of such a power in his own heart, especially when there had not been an occasion or an opportunity for it to act! But when he put forth his hand and plucked, and ate of the fruit of that tree, concerning which God had said unto him, "Thou shalt not eat of it," there was an instantaneous effect—the door of

conscience flew open, and there flew out, as from Pandora's box, not altogether a pack of evils, but of evils and of good mixed with the evil—and perhaps more good than evil, as we have yet to learn. But it was "the knowledge of good and evil."

As before stated, the first and the immediate effect was, the sense of shame, the sense of fear, and the consciousness of guilt. Thus, their eyes were opened. It was in fact, the opening of the door of conscience. For the conscience is the eye of the soul. The eyes of them both were opened.

The first thing they did, was to make aprons of fig leaves to cover themselves—a loose and insubstantial covering at the best. But they wanted to cover up—they wanted to put on a disguise. And this has been the feeling of sinners from that day to the present hour. There is not one who would be willing to appear in their own real character and likeness. They wear disguises as thin and rotten as aprons of fig leaves, to cover the deformities of their souls, as much as they do to conceal the nakedness of their bodies.

The next thing—they "heard the voice of the Lord God, walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God, amongst the trees of the garden." The sting of sin had blighted all the joys of paradise, so that its beautiful flowers, its delicious fruits, its delightful odors, and charming music had no more any power to please; and they were now miserable in the midst of that lovely paradise.

If one little sin—the merest peccadillo, as some would say, could produce such a change, can we sup-

pose that a sinful soul would be happy, if it were suddenly translated to the upper Paradise, into the immediate presence of God and of the holy angels? No, Eden was now any thing else but a paradise to the guilty pair. Trembling, pale, and affrighted, see them endeavoring, in vain, to conceal themselves from the all-seeing eye, among the trees of the garden! Only a few moments before, at the sound of His voice, they would have flown on the wings of love, to meet that Father and to hold blissful communion with Him. But now they are troubled at His presence, and vainly seek to hide from Him! This was what conscience did.

This shows not only the power of conscience, but also the nature and the power of sin. It separates the soul from God, and this is spiritual death. "The eyes of them both were opened, and they knew that they were naked." Why were they afraid of God? Let us try to analyze this emotion. An hour before, they were strangers to this fear. He was the fountain and the source of their sweetest joy. Why did they now feel so overwhelmed with terror and alarm, and try to escape from His presence? This is what sinners would do if they were in heaven itself. They would leap over its shining sapphire battlements, if they could, to get away from the consuming and intolerable brightness of His holiness, who is the light of that world. Sin raises up an insurmountable wall of separation between the soul and God.

But the first guilty pair could not be hid. They had to hear the voice of the Judge—"Adam, where art thou?"—and "What is this that thou hast done?" Ah, Eve! when that stern interrogation from the lips

of the Divine Father fell on thine ear, and wrung thy heart, what a relief it would have been, couldst thou have bid the earth open beneath thy feet, to hide thee from His sight! Here sin stood abashed in the presence of holiness! And here was the beginning of the knowledge of sin and holiness. The tree was beginning to bear fruit.

And now, in the last place, let us look at the sentence pronounced against sin. The penalty threatened was death—"In the day thou eatest thereof, thou shalt surely die." As we have seen, they were already *spiritually dead.* They were separated from God in such a sense, that they could no longer be happy in His presence, nor in Eden, the blissful residence which He had prepared for them. It is altogether likely, that if they had not been forcibly ejected from paradise, they would have sought a voluntary banishment from all that could remind them of what they had been, and of what they had lost. As much then in condescension to their feelings, as shown in their effort to avoid the presence of God, as to enforce the penalty of the law against sin, God said:

"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

This judicial sentence contains, in itself, a prophetic

description of what is, and what has been the natural history of all mankind, and of the whole material creation as well. It shows the connection between transgression and penalty, and indicates the establishment of a moral constitution. It also marks the beginning of the dispensation based on the distinction of a right and a wrong in human actions. This is not materialism.

Here was the beginning of a law of liberty, making man free or independent in the sense, and resembling God in such a manner, that he chooses his own acts, and his own destiny as suspended on his acts. In knowing good and evil, and having liberty to choose between them, he becomes, in a sense, the arbiter of his own destiny. Therefore, he is not a machine nor a puppet. Whether more was gained or lost by this change, remains to be seen.

The language of the judicial sentence pronounced on the race, when analyzed, is indicative of a struggle —the great struggle or battle of life, which was then to begin. It is as if God had said to man:

"*Go forth now, and weave the web of thine own destiny; go forth, and conquer and win, if thou canst. Thou must stand on thine own merit, and gain thine own subsistence. A warfare is before thee—a perpetual struggle in thy path which will make it necessary to strain every nerve, and to put forth all thine energies, in order to win. Even the ground is cursed for thy sake. Thorns also, and thistles it shall bring forth to thee. But by the sweat of thy brow, and by persevering toil, thou shalt gain thy bread. Idleness shall be followed with want and starvation. Go forth now, and make a character for thyself.*"

In substance, this was the sentence pronounced, and the decree that was contained in the sentence. Here was pure gold in the rough ore, taken from the mine, and cast down into the furnace, to be melted and purified in the fire—man, endowed with the knowledge of good and evil, cast forth on a life-long battle, and upon a stormy sea of troubles, to buffet the waves of adversity, passing through great tribulation, and a fiery furnace of affliction, that he might become a moral hero, and achieve for himself a character for perseverance, faith, hope, fortitude, patience, humility, meekness, charity—the only character which a holy God can view with complacency, and which, we are assured, He will, in the last day, reward with the plaudit of "Well done, good and faithful servant."

Of course this is not materialism—nor does it come under the operation of physical law, but under a moral dispensation, and a state involving a constant struggle. Has man lost or gained by being cast down, from his original carnal state of sluggish and idle ease—from the control of physical law, and the laws of blind instinct, that governed him as absolutely as the irrational creatures—has he lost or gained by the change to a moral state, in which he is thrown upon a conflict, severe and long-continued, it may be, but of such a nature as to bring out the lustre and perfection of the virtues already enumerated, which are now esteemed among men as the highest adornments of character, and which we believe that God will view with complacency in heaven above?

John, in his apocalyptic visions, had a view of the glories of heaven. And the company that seemed

highest in glory, and higher even than sinless angels, were those described as having palms in their hands, and as having come out of great tribulations. Moral heroes are God's heroes. Jesus Himself overcame, and became a moral hero, that He might be at the head of that illustrious company which John saw. And He it is, who says, speaking from His throne, "To him that overcometh will I grant to sit down with me in my throne, even as I also overcame, and am set down with my Father in His throne." There is no affectation in our saying, that, we believe God would be more glorified, and would be better pleased with the worship and homage of one such noble spirit, as that of him who could say, "I have fought a good fight—I have kept the faith;" and, "God forbid that I should glory, save in the cross of our Lord Jesus Christ"—would be more glorified thereby, than to reign over even such a boundless material universe, as that seen in the pantheist's wonderful dream; consisting of "mighty worlds, and blazing suns, and rushing planets without number, rolling in cycles, and through eternities without beginning or end," because they have no voice of praise.

As Pascal sublimely said: "Man is yet nobler than the universe, because, though he is feebler than a reed, he can think; and though the universe prevail against him, yet he knows that he dies; but the universe in prevailing against him, knows not its power." The event in the garden of Eden which has been the theme of this chapter, was the event which taught man *to think*—and by this it is not intended to say that it gave man the power of thought—but the capacity to

think on themes worthy of man—themes higher and nobler than any contained in the philosophy of a materialist, and which can never enter into the conceptions of one who has, or imagines he has no soul or spirit.

Though man can pervert the liberty of will, which he gained by the change from a physical to a moral state of existence, yet that wilful perversion would not make liberty, any the less the highest boon ever conferred on man—the liberty and right to have a personal agency in the formation of his own moral character and destiny. This will be shown in a subsequent chapter. The closing sentence of this chapter is, that the event in Eden, which let sin and death into this world, is the event which gives to every child of Adam, the opportunity no sinless angel ever enjoyed, to become one of God's moral, conquering heroes.

CHAPTER IV.

The Elements of Thought; or, The Origin of Ideas Explained.

Moral law not written on the heart—The word *Moral*—How moral government was introduced—How ideas are acquired—Illustrations—Reason a builder—The five corporeal senses—A moral sense necessary—Conscience—Why animals cannot have moral ideas—No ideas except under two conditions—Infancy and sleep—How thought begins—Ideas of light and color—Of sound and music—Of sin and holiness—The moral sense and positive law—Experience defined—The experience of a child—Experience of Adam—The three primary sensations—Holiness of Adam prior to the fall—Standard theology—Doctrine of innate ideas—Is there an innate idea of God?—Of the sixth commandment?—Of the seventh?—What the Bible teaches—How the idea of God is obtained—"*Work of the Law*"—Three ways to know—Extract from the *Edinburgh Review*—Locke's philosophy—Influence of education—Illumination and inspiration—How the Scriptures are understood—Human philosophers cannot understand Revelation.

THE theory of a moral law originally "written on the heart," as many have believed, is wholly untenable, as it contravenes all the laws of mind as now understood by us.

We say that God could have done whatever it is possible for omnipotent power to do. But there are some things which God cannot do. He can do nothing which involves a contradiction. For example, God could not create a Christian or a saint, by miraculous power, in the same way that He could create a sun, a star, or a sinless angel, by simply

speaking the word. For if God could have created saints so easily, it would not have been necessary for Jesus to die and to consume ages, in order to fill the firmament of the moral heavens with stars of a higher order, than those which gem the natural heavens. A saint is one who has been sanctified. A Christian is one who believes in Christ, and professes to be saved through the blood of Christ. And it would be a contradiction to say, that God could create such a character by an act of His miraculous power. In like manner and for the same reason, it would be a contradiction to affirm, that God could have a moral government in operation by an act of His miraculous power. *Moral* is a word that, in its origin and derivation, relates to manners, morals, experience. Therefore, there must be a positive institution—as positive law—and subjects having a positive or revealed knowledge of that law—in a word, there must be some such positive arrangement, as we have seen was brought about in Eden, in connection with the tree of knowledge of good and evil, or there could be no moral government, and no moral accountability.

The most approved systems of mental philosophy teach that we acquire ideas only by the exercise of some one or more of the organs or faculties given us for the acquisition of knowledge. We know, for example, that no one could ever have a notion of sound—without the organ of hearing; nor a notion of color, or light, without the organ of sight; nor any idea of odors without the organ of smell. It is easy to comprehend this, for it is an elementary principle in all our systems of mental philosophy.

We have been furnished with five of these corporeal senses, through which we obtain all our ideas of the material world which surrounds us, and of which we are a part. These natural organs are the inlets of our knowledge of the physical universe, and are the sole medium of our intercourse with that universe.

It is the office of reason to work up these materials of knowledge, thus furnished to us by the five bodily senses—to arrange and rearrange them, and out of them to construct its own infinitely diversified theories and systems. This is all that reason can do. It cannot originate a single idea, that does not come to us from the sensations that reach us through these five natural senses.

Reason is a good builder, ever busily at work like any good architect, constructing its edifices—some of them true, and beautiful, and grand—but more, perhaps, ludicrous, grotesque and unshapely in form and appearance. But as a master builder cannot construct a house without material, and also is compelled to use such material as he has, as wood, brick, or stone, so with the builders of theories, and systems, and air-castles, and stories—their structures must always be as the materials in which they have wrought, or the original ideas with which they have been familiar.

It must follow from the premises now laid down, that ideas of a moral nature, are not, and cannot be suggested to us by any, or all of the five corporeal senses, through which we are made acquainted with the visible and material world alone. To our mind this proposition seems a self-evident truth, and to deny it would involve a contradiction. But as there are

minds to whom it may not appear equally clear, because of the prevalence of the absurd and false notion respecting certain *innate ideas* in the mind, or the *moral law written on the heart*, we shall elaborate the proposition, as the principle involved is fundamental, affecting every system of truth in philosophy and religion.

There are many other animals besides man, in possession of the five natural senses. Perhaps all quadrupeds, as the horse, the ox, the elephant, the dog, and the monkey, have these material organs—and some, in even a higher state of perfection than man has them. But there is not one of these creatures that we believe to be possessed of a moral and accountable nature.

These lower animals can not have such ideas as are indicated to us, or expressed by the words, truth, justice, virtue, temperance, patience, holiness, and their contraries. Nor do we reckon them to be destitute of this class of ideas, for want of the faculty of reason; for our materialistic philosophers seem not to know, where to draw the line of distinction between reason and instinct. They believe, indeed, that there is no difference, only in degree; that reason is nothing else but developed instinct; and that many dogs and monkeys are in possession of more rationality than many human beings. And on their theory, that human beings have sprung from dogs and monkeys, the philosophy is plausible enough. The truth, however, is that neither man nor any other animal could reason or philosophize on subjects of a moral nature, with only a reasoning faculty and the five corporeal senses.

It would be possible, with a vigorous intellect, and the natural senses all perfect, to acquire a vast amount of natural science, and even to explore the material universe as far as Sir Isaac Newton explored it, without being able to obtain the slightest glimpse of the glories of the Inner Court of the Temple, or to have any conception of the meaning of that phrase, found nowhere but in the Book of books—"the *beauty* of Holiness."

Reason is an internal faculty—a faculty of the soul—but it is what we call the thinking faculty. We never think about any thing, and we have not the power to think about any thing that has no existence, or that has never been suggested to our minds, through the medium of one or more of our senses. The thing or object, whatever it may be, is brought into contact with one of our senses—that contact produces a sensation—an electric wire or a nerve conveys intelligence of the fact to the seat of thought in the brain, and thus an idea is awakened in the soul.

The ideas, thus generated, are the elements of thought, and constitute the materials of all our knowledge. Reason is the faculty that takes possession of the materials, and works them up into the countless systems of science, philosophy and religion, whether true or false.

The materials of our knowledge, or the first principles of all science, may be classed under six heads, or into six different departments of knowledge.

One of these departments or branches of knowledge, consists of that class of ideas suggested to the mind, alone, by the organ of sight. It is thus we are made

familiar with the science of Optics. We know—every person knows—it is not necessary to be a scholar to know it—that if a man had been blind from his birth, he could never have any proper notion of color, nor of any of the properties of light. He could not know one color from another. All colors would be the same to him; and no idea of color at all, nor of the nature of light could enter his mind. It would not be possible, by any words or signs that could be used, to communicate to him, any such notion. And if we should tell him that red, or blue, or violet, or any other color resembles thunder, that would be about as intelligible an idea of color, as it would be possible to convey to his mind. Such a man, blind from his birth, might be thoroughly educated—might be a theologian, or a philosopher, and able to reason well on other subjects. But he could never employ his reasoning faculty on theories involving the nature of light, as that field of knowledge would be as completely shut out from his mind, as if there had never been any such thing as light or color.

Now take another person, who had been deaf from his birth—could he ever have a notion of sound? Would he ever be able to appreciate the charms of music? He would be as totally destitute of all ideas of this nature, as the blind man would be deficient in ability to appreciate the beauties of color, or to admire the splendors of the rainbow.

It is clear, therefore, that there must be an appropriate organ, for the reception of each particular class of ideas. And when either of the organs is wanting, the class of ideas, or the elements of knowledge, which

it is the province of that organ to furnish, will be wanting.

If we could imagine a human being, born a monster —a *lusus naturæ*, without any of the bodily senses, which are the medium of communication with the external world, it is certain that soul would be able to receive no information—no ideas concerning the world without. Though there would be life, and the possession of a reasoning faculty, yet there would be nothing to call them into action, and they could only remain in a dormant state. That soul would be in a sound sleep, and could have no ideas of any thing. There might be the signs of life. The lungs might heave with breath. But the avenues to the outer world being closed, or the senses suspended, all means of intercourse with the external world would be cut off. And what else, in fact, is natural sleep but a state, in which there is, at least, a partial suspension of the action of these organs, when the chain of thought is interrupted, and a state of unconsciousness ensues?

This is a phenomenon that happens every night, to every living mortal who is in good health. There is life—animal and spiritual life; but the corporeal senses are all closed—locked up. And while this state continues, there being no sensations, and the electric wires conveying no dispatches to the seat of thought, the chain of ideas is suspended, and there is a state of unconsciousness.

Analogous to this, doubtless, is the state of an infant, just previous to its birth. It has life; yea, and it has all its organs complete. But these organs have not yet been called into action by contact with the outer

world, and, therefore, it has no ideas. The process of thought has not begun—it is yet asleep. And this state of unconsciousness will only be interrupted by actual contact of some of its new-born faculties with the outer world. This contact gives rise to sensations —the sensations originate ideas, and thus the infant begins to think. This is the origin of thought.

This process of thought could never have a beginning in the infant mind, if it had not previously been furnished with these organs of mind and body, which bring the soul into connection with the external world, thus enabling it to receive those sensations which generate ideas—which ideas are the elements of all thought and all knowledge. This matter, it is presumed, will be readily understood by any one in the possession of an average share of common sense.

These premises being admitted, we next inquire, through the medium of which of the five bodily senses, could such moral ideas as are expressed by the words, *sin*, *holiness*, etc., be suggested to any human mind? It must be apparent, on a moment's reflection, that no such idea could ever enter the soul, through any of the physical organs.

The eye would be the medium through which to convey, only, ideas pertaining to the phenomenon of light and colors. And if that were the only organ the soul possessed, it is certain that it could never reason, think, or reflect on any other class of ideas, except those which relate, in some way, directly or indirectly, to light. But the ideas of sin and holiness— or of moral good and evil as qualities of action, in no way relate to the phenomenon of material light. They

are not suggested, or generated by impressions on the optic nerve. We do not obtain through the medium of the eye, any notion or any perception of what sin, or holiness is. We obtain no such ideas through the organ of hearing. That can only make us acquainted with the science of *acoustics*. Nor can we, through the organs of smell and touch, receive any impressions of a moral nature. And if we were not in possession of another faculty—the internal faculty—the moral sense, or conscience, it is absolutely certain that we should never have had any notion, of either sin or holiness, or even the slightest conception of what is implied by those terms.

The same course of reasoning will show, that, with no other means of knowledge but the five corporeal senses, the world of moral science would have been totally and forever excluded from our thoughts. And by the phrase, the *world of moral science*, we mean, simply, *moral government*—moral accountability —the doctrine of reward and punishment, as based on the distinction of right and wrong as moral properties of human action. There is no idea in the whole field of moral science, that could enter the mind, or be suggested by any of the bodily senses, considered simply as the inlets of our knowledge. Therefore, materialists ignore this whole field of science. The existence of a moral faculty is absolutely necessary.

But there is another condition equally indispensable, in order to become acquainted with moral science. We know that to produce vision, two things are necessary, viz.: the existence of light, and the possession of the organ of vision, adapted to the light.

If either of these existed without the other, there would be no vision. No matter how perfect the eye might be, if light did not exist, the soul would be just as much in darkness, as if it had no organ of vision. The two things must co-exist—the light and the organ of sight; and then, from the adaptation of one to the other, when brought into contact, vision results.

Now, applying this principle to the acquisition of moral science, we see that these two conditions are necessary: first, the possession of a moral faculty; and secondly, an object adapted to impress that faculty. Conscience, as we have said, is the moral faculty. And now, what is the object, from without, adapted to impress that faculty, so as to originate ideas of a moral nature? That could be nothing else but a positive rule of conduct—a positive law, constituting certain actions right, and others wrong, like the positive enactment in the garden of Eden. If there had been no prohibited fruit—no tree of the knowledge of good and evil—no positive law of any kind, disobedience, in the case of Adam, would have been impossible. Of course, obedience in this moral sense, would have been just as impossible. For, obeying the instincts of his nature, he would only have been on a level with other creatures that followed the instincts of their natures.

But the possession of a positive law or rule of conduct, in the absence of a moral faculty, would not have been sufficient to originate ideas of a moral nature. The two conditions were absolutely necessary. For, if Adam had been as destitute of a moral sense—a conscience, as we suppose the irrational creatures

were, he would have experienced no sense of guilt—no remorse, even though he had plucked and ate the fruit of that forbidden tree, and there would have been nothing morally wrong in the act. To punish a dumb brute which has no reason, or to punish idiots who have no moral sense, for any act they might commit, would be nothing but an exhibition of wanton cruelty.

We are then brought to the conclusion, by a course of reasoning founded on our knowledge of the essential principles of mental science, that man has no idea, and can have no idea on any subject, whether material or moral, that has not been obtained by actual experience. As essential to this experience, there is necessary, in the first place, a faculty or organ adapted to the class of ideas, of which he is to be the recipient; and in the next place, an external object or medium, of a nature to impress that faculty, and originate the ideas. All knowledge except that which is obtained supernaturally, is acquired by *experience*. Every principle in moral science, no less than in natural science, becomes known through the action of some external object, making impressions on the mind, through the medium of those faculties with which we have been endowed, thus giving rise to all the ideas or thoughts we can ever have on any subject. This constant series of impressions of things from without us, and affecting our minds, is all that we mean by the word, *experience*.

When Adam transgressed the positive law, his moral sense was acted on, and he gained an *experience* not less real than a child acquires, who thrusts its hand, for the first time, into the flame of a candle.

The sensations are different, and the ideas awakened are different; but in both cases, they come by experience. It is experimental knowledge.

When Adam transgressed the positive law, he experienced three distinct sensations, viz.: a sense of shame; a sense of fear; and a sense of guilt. This was the beginning of his knowledge on subjects of a religious and moral nature. To these three sensations can be traced all the elementary ideas, or first principles, that constitute the whole system of moral and religious science. These ideas may be classed as follows:

1. The sensation of shame is suggestive of ideas of propriety, and impropriety—a very numerous class, lying at the foundation of the government, manners, and regulation of all social and domestic relations, founded on the basis of morality.

2. The sensation of fear would, naturally, suggest the ideas of enmity, favor, punishment, reward, alienation, friendship, revenge, forgiveness and other kindred ideas.

3. The sense of guilt would originate such ideas, as those expressed by the words, sin, holiness, obedience, disobedience, duty, accountability, moral law, etc., etc.

It was thus that the reign of moral law began, and was inaugurated on earth. This moral dispensation was not the original and normal state of things. It was devised and planned by the Omniscient One, and ingrafted on the original order of things, for what wise and glorious reasons, we shall learn in the further prosecution of these studies.

We have said that God could not make a Christian

or a saint in the same way that He created the world, because it would involve a contradiction. Christ had to be born, and Christ had to die in order to make it possible for God to make up His jewels, as He is now doing. And so, it would be a contradiction to affirm that God could create by a miracle, a holy man, in the sense that holiness is perfect obedience or perfect conformity to a perfect law. Obedience or disobedience to law is a thing of *actual experience*—and it would be a manifest contradiction to say that there can be either obedience or disobedience to law, where there is no law. In the garden of Eden, Adam was under no moral law, but the command that related to the tree of the knowledge of good and evil.

But here an objection is raised. Was not Adam holy, it is asked, before he ate the fruit of that forbidden tree? To this there is but one answer—he was holy, in the sense that he was innocent or without sin—in the sense that he was good, as God had pronounced everything good or perfect which he had made. He was holy in the sense that his holiness was a created holiness—something that was implanted in his heart like all the rest of his instincts. He was holy even in the sense that he loved his Maker supremely; but it was a spontaneous and natural affection, like his love for Eve, and all his other natural appetites and affections. They were constitutional, and without any moral property whatever. In this sense, unless he could change his own nature, he might have continued forever, negatively holy or good, as he had been created, without the possibility of being morally sinful or holy, if he had never received a moral rule of conduct.

But there are many who say that Adam had the moral law written on his heart. This theory is a mere figment of imagination, without any foundation in reason or Scripture. But as it is an opinion that has been advocated even by some learned divines, it may be proper to examine it carefully and critically. Thus, we have one, whose work is used as a text-book among a large and influential body of Christians, saying:

"Although we have no explicit account of Adam's having the written law, yet, from the very relation in which he stood to his Creator, we may clearly infer, that, he was bound to love and obey Him. If the law is written on the hearts of the heathen, we may with propriety infer, that, it was written on Adam's heart. But if we advert to the definition Christ has given of the moral law, we are bound to admit that Adam was under it; and if under it, it must have been, in some way, known to him; and if known, he was subjected to its awful penalty. It may easily be proved that Adam violated the spirit of both tables of the law, before he actually violated the positive law.

"Thus, we see, that Adam did, mentally and really, transgress both tables of the moral law, before, or while he was preparing to violate the positive precept; and this appears to be his principal crime."

The above is only a fair specimen of a vast amount of theology that has been written on the same subject. Let us notice, in order, several of the mistakes and false inferences in the above passage.

1. The author admits that we have no explicit account of Adam's having the written law.

2. He affirms that the moral law is written on the hearts of the heathen.

3. He infers from his own affirmation on the subject, that it was written on Adam's heart.

4. He affirms that Adam "did, mentally and really, transgress both tables of the moral law, before he violated the positive precept," and that "this was his principal guilt."

It is hardly necessary to offer any comment on this specimen of standard theology. But we may certainly inquire, if all the above inferences and affirmations be true, what becomes of the truth of the record given by Moses? If the moral law was known to Adam, before he violated the positive precept, what becomes of the truth of the Divine declaration, "the man is become as one of us to know good and evil?" Was God mistaken, or could man know the whole moral law, and yet *not know good and evil?* Or again, if the violation of that moral law "was his principal crime," and if he fell under its awful sanction before he broke the positive law, why was not that awful sanction inflicted upon him? or why is it not referred to, in the curse that was actually pronounced?

Yet all this is standard theology; and it has passed current as standard theology in many churches, and for a series of centuries. Surely, it is time to learn, that when men attempt to be wise above what is written, and to draw inferences, they not only stray from the truth themselves, but become "blind leaders of the blind."

And now let us examine the theory. In what sense do the theologians of this school, hold that Adam had the moral law written on his heart? What do they mean by the moral law, in this connection? Accord-

ing to the quotation above given, they mean the ten commandments, and, of course, this is all they can mean. It is generally believed, and rightly too, that the moral law is summed up, and perfectly expressed in these ten commandments.

Are we then to understand that Adam, and all his children, and even the heathen had, or have the knowledge of the ten commandments, each and every one, written in their hearts at their creation, or from their very birth? For if they have the law, as a whole, written on their hearts, it is only a fair and logical inference that they have it in detail, or in the several precepts that make up the moral law, thus written on their hearts.

Does any one believe, or would it be possible for any one to believe, that all who are born into the world, have this perfect law written in their hearts?

The first commandment in the Decalogue, enjoins the worship of the one and only true God. This precept, if written on the heart, implies, certainly, that there is in the heart, a clear and distinct idea—an innate idea of God. This idea is essential. There could be no moral law that does not include the idea of a God, and no inscription of that law on the heart without the idea of a God written thereon. But this old theory of innate ideas is exploded, or certainly it should have been, since the days of John Locke. There is not a man of learning in the world, whether philosopher or divine, who can subscribe to this absurd notion as it was once held.

If the idea of God is innate—if it has been written on the heart by God himself, every one who is born,

ought to be in possession of this idea. Not only so, but the idea ought to be perfect. For it would be an impeachment of the wisdom of God, to say that He would imprint on any heart a wrong or a false idea of Himself.

If we take any young child in any country, pagan or Christian, we shall find that it does not evince any sign in infancy, childhood, or at any period, that it was born with a clear and accurate notion of God in its mind. Every parent, every educator in the world knows, that if a very young person ever manifests, in its earliest expressions of thought, that it has any notion of a Deity, it is some such absurd and ludicrous notion, as an ignorant and heathen nurse may have instilled into its infantile heart.

If we select any single precept in the Decalogue, or every one of the ten commandments in order, a very little careful reflection will show the absurdity of supposing that any, or all of them were written by God on the human heart.

Let us select the sixth commandment as a test—"Thou shalt not kill"—if any portion of the moral law were ever written on the heart, one would suppose that it should be that relating to the sacredness of human life, and the sin of taking away life. But if we look at mankind in a state of nature, do we find that they naturally apprehend the sinfulness of murder? On the contrary, is not every crime forbidden in the Decalogue, approved, practised, and even consecrated as a part of religion, in certain conditions of society? Do we not know that the lawfulness of human sacrifices in the practice of religion, has been

held among many nations, from time immemorial? Of course such a practice would tend, in itself, to obliterate from the natural mind, any idea of the sacredness of human life. Infanticide at one time or another, has prevailed, perhaps, in every country. There was a period in the history of the holy people, when they made their children pass through the fire to idols.

Even in Greece and Rome, in their palmiest days, when the fine arts, and civilization, and philosophy had attained the highest degree of perfection, masters had the power of life and death over their slaves, and fathers over their children, and often exercised this power with absolute impunity. The Spartans were accustomed to put their slaves to death in large numbers, whenever they became so numerous as to give rise to fears of an insurrection. It was the custom of all the nations of antiquity, to put to death the prisoners taken in war.

If we search the records of all time, we discover no proof of the existence of any such idea of the sacredness of human life, as that the taking of it under any circumstances was considered a crime to be punished with death.

Aristotle, the prince among all the philosophers who have lived in any age, as some believe, taught that the larger part of mankind, "are born slaves"—that they are "natural slaves"—and that if they refuse to submit voluntarily to this law of their being, the other part, or those "born to rule," have a natural right to hunt, and capture and slay them, in the same way that they hunt, and slay wild beasts in the wood. This was the opinion of Aristotle.

Therefore, we have to conclude, that, if the portion of the moral law contained in the sixth commandment, was ever inscribed on the human heart, it has proved a dead letter, and was written in vain.

What shall we say of the precept contained in the seventh commandment, against adultery, and uncleanness? Was that also written originally on every heart? But what is the proof? Naturalists tell us, that the law of nature rather favors a repeal of that law—that the law of nature is a law of liberty, and a law of *free love*, like the law that governs all animals living in a state of nature. The truth is, that mankind have never been able, in any age of the world, in their natural state, to apprehend the sinfulness of uncleanness.

If the Senate of Rome, composed of their wisest and best men, in an age when the world had reached its most advanced state, could decree that all the women belonged to Cæsar, no other argument is needed to prove that they could not, naturally, apprehend the sinfulness of uncleanness. In the present age, there are none except those thoroughly imbued with the Christian religion, who have any such apprehension.

There is nothing in nature, nor in the law governing other animals as to sexual relations, from which any thing may be inferred as to the sinfulness of uncleanness. And when we know that there are so many educated and philosophic minds, ready to avow their belief that the marriage institution is a conventional arrangement, in contravention of the natural liberty of man—when we know that there are communists and socialists everywhere, who, notwithstanding the amount

of Christian light enjoyed, aim to break down the marriage altar, how is it that any who believe in the moral law at all, can teach that all men have this law written in their hearts, and that all must, therefore, be able, naturally, to perceive the sinfulness of uncleanness.

No, there is nothing to serve as a guard to the sacredness of the marriage institution, but *the Revealed Law* of Him who ordained it in the garden of Eden. That law has come down to us in the oldest Book in the world. And in addition to the *Edenic Law*, there has come down the double enactment issued from the flaming Mount Sinai—"*Thou shalt not commit adultery*"—"*Thou shalt not covet thy neighbor's wife.*" That law is all that makes marriage a sacred or a holy institution. Blot it out, and men and women would herd together like the beasts of the field, or as the fowls of the air.

It is as unphilosophical as it is absurd, to talk about laws written on the heart. God has given us minds, as He has given us bodies. And the body has its organs, and the mind has its faculties. And these have been adapted, as instruments, to the present state of our being, and if we use them properly, we shall acquire all the knowledge necessary to our present state of being.

God has not only given us the faculties, but He has spread out before us the fields of knowledge, and bids us, with the instruments He has given us, to explore them for ourselves. It would have been as easy for God to have implanted in our minds, innate ideas of light, color, sound, and innate ideas of a thousand

other things, to save us from the labor of study and research, in order to gain this knowledge, as to have implanted ideas of a moral nature, instead of giving us a moral faculty and a positive law adapted to the faculty, thus enabling us to acquire moral science, by experience, as we obtain all our knowledge of physical nature.

The Bible certainly lends no support to the theory of innate ideas, or a law written on the heart. Paul teaches that there is no innate idea of God, when he makes known, as in his letter to the Romans, how all nations may, and how they do come in possession of this idea of God, saying:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath revealed it unto them. For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and godhead; so that they are without excuse."

God has manifested Himself in the works of creation—and that is the way they get the idea of His existence—of His "power and godhead." And if that is the way, we cannot conclude that there is another way. It is the way that we acquire all our knowledge, viz.: by the exercise of our faculties as rational beings.

The passage in the Bible usually quoted, and relied on in support of this theory, is the following:

"For when the Gentiles which have not the law, do by nature the things contained in the law, these hav-

ing not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

"Which show the work of the law"—the effect of the law—the sense of condemnation or the contrary—that is what is "written in the heart," not the law itself. They have a conscience that accuses or else excuses them. This is the interpretation the apostle himself gives of the expression, "work of the law written in their hearts." They had a law of their own—the light of nature had instructed them, and their teachers had instructed them, and having violated that law of their own, they have a conscience that accuses them—and that sense of condemnation, is the work of the law written in their hearts. This reasoning is very clear. It is certainly Scriptural, for the apostle knew the Scriptures; and we say, it is philosophical and sound.

There are only three ways we can have any conception of, by which knowledge of any kind, or on any subject, may be acquired. 1. We are born with it—there are innate ideas—necessary and intuitive beliefs—or a law written on the heart; or, 2. we acquire all our knowledge by the exercise of our faculties—by experience; or, 3. we must receive it supernaturally, by special illumination or by inspiration. If there is any way to obtain an idea on any subject, except in one of these three ways, we know not what it is.

We have dwelt at some length on the acquisition

of knowledge by experience, or by the use of our faculties upon the materials of knowledge within our reach. We have seen that Adam must have obtained his first impressions of moral good and evil in the same way that he obtained his knowledge of the material world, viz.: by the contact of his faculties with their appropriate objects without. The possession of the faculties, and the existence of the external objects, are the two conditions which, as we have shown, are essential to the origination of any ideas in the mind. We obtain our knowledge of the material world in this way.

The philosophy we have advanced may be criticised, but it cannot be refuted. We are glad to notice that the later philosophers are coming into this view. We have seen, in the *Edinburgh Review*, an able article, long after we had prepared this chapter, in which the writer shows an exact concurrence with the philosophy we have advanced, on the origin of ideas. We quote a passage from the article:

"That there are two distinct sets of conditions essential to the genesis and formation of ideas, is now admitted with tolerable unanimity by philosophers. They for the most part, alike, maintain that the mind is originally constituted with its own fundamental laws of thought, which will, inevitably, cause it to develope only to certain effects—that is, by which it will develope thus and thus, and not otherwise: and that, at the same time, a certain external influence, a contact with the outward world, is absolutely necessary, without which it would never develope at all."

The writer sustains this view by the argument from analogy, as we have done. Thus, he says:

"The external world presents us with abundant illustrations of an analogous union of seemingly diverse conditions of developement. Thus, the internal structure of the flower, is such that it will develope only to a certain color, form, fragrance, and no other: yet, without the sun, the dew, the rain, the soil, it will remain in the germ. In like manner, the eye, were it otherwise constructed than it is, would not see, whatever the abundance of light; and were it constructed as it is, could see just as little, if there were no light at all."

And referring to the distinction between contingent and necessary truths, the writer says:

"How came the mind to make any distinction between them? In all those cases in which the mind says, 'this is a necessary truth—it cannot be otherwise—and this is a generalization of an equally uniform experience, but it might have been otherwise'—how is it that the mind comes to make this distinction at all, and to feel it yet more strongly than it can express it? The very classification of truths into such divisions (experience in either case being the same), is, we think, proof that the mind has the power of acquiring from experience, what experience alone could never give. To us it seems most rational that the suggestions of experience, and the innate capacities of the mind, itself, alike, conspire to render our thoughts such as we find them; the outward world ministering those materials, without which the mind would be without any thought at all—wrapped in a perpetual slumber."

We endorse every word in these extracts. There can be no knowledge without experience. Two sets of conditions are essential to the genesis or formation

of ideas, the inward and the outward conditions; or, in other words, the internal faculty, the eye to see, and the outward condition—the light adapted to the eye, to generate vision. This is the true Philosophy. And the writer says that the philosophers "with tolerable unanimity," are coming into these views.

The essay of Dr. John Locke, on the "Human Understanding," is the ablest treatise on the subject in the English language. The defect in his essay was, that he did not go far enough. He stopped short at the five corporeal senses, and the external conditions answering to those senses. Thus, he provided the means for acquiring a knowledge of the material universe. But he had no sixth sense—no moral sense; and he had no positive law, like that given to Adam in the garden. His philosophy was defective alone in this, that he did not go far enough. His system is perfect in its application to material knowledge, but he did not carry it out as he should have done, in its application to the acquisition of moral science. But he exploded the doctrine of "*innate ideas*," with which some of the scholastics before his time, had made themselves ridiculous, and on the whole, he rendered a grand service to philosophy and religion, for which the world owes him a debt of gratitude.

With regard to the almost universal belief of a law written on the heart, we have seen that it is but a theory, without any foundation in Scripture or reason. The history of the race shows that,

> "'Tis education forms the common mind,
> Just as the twig is bent, the tree's inclined."

The poet who wrote these lines was not inspired, but

in writing them, he but photographed an inspired sentiment from the sunlight of truth. "Train up a child in the way he should go, and when he is old, he shall not depart from it." That is inspiration, and that is true. Therefore, a child must be trained, to insure his going in the right way. And if he is not trained in the way he should go, any law written on his heart before he was born will not insure his walking in the right way.

We notice universally that if a child is brought up by Jewish parents, strictly, in the principles of Judaism, he is always a Jew in his religious faith. But if a child is carefully educated in the Mohammedan faith, we are sure that he will be a Moslem—a Turk in his religious belief and character. On the other hand, let him be strictly trained up in India, by Hindoo parents and teachers, and he would be a worshipper of Brahma. If he is trained up in the Catholic faith by Jesuitical teachers, he becomes a Catholic; and if by pious Protestant parents, he is a Protestant Christian.

Here is a law of education. It appears to be a divine law. And so far as we know, there is, and there can be no departure from it. In view of it, how great is parental responsibility! They who can leave the care of their little ones in the hands of ignorant nurses, at the tender age when their young faculties are just beginning to unfold, and the seeds of thought which are let fall into that susceptible soil, are to give the bias and turn to the character of that child, here and hereafter, either know not their responsibility, or they are devoid of natural affection.

I alluded to a third method of acquiring knowledge,

namely, by inspiration or by a special illumination of the Spirit. Such knowledge, however, is only partial, and we receive it by faith. It is in this way we receive the doctrines of Revelation. If our Bible is worthy of belief, it is because holy men of old, wrote and spake as they were moved by the Holy Ghost. Wherefore, every communication from them is to be received, not as their own communication, but as a communication or message from God. As the message came to them by the inspiration of the Holy Spirit, and as without that supernatural assistance, the prophets and apostles could not have written the Scriptures, so, it is certain that to understand the Scriptures, the illuminating influence of the same Divine Spirit is necessary in the heart. As no natural man could, by his own unaided powers, have conceived the sublime and wonderful revelations and doctrines contained in the Bible, so no natural man is able, by his own unaided reason, to understand and to expound those doctrines.

I am not stating simply a religious, but a necessary logical truth, which stands in the way, and has always stood in the way, and must always stand in the way of the general or universal reception of the Bible as the revealed Will of God. It is impossible for a carnal and natural man, to have a right perception of spiritual truths. This is fully brought out in the conversation between Jesus and Nicodemus.

Jesus advanced a doctrine—a truth which is fundamental in Christianity—a doctrine which every one, who has experienced the new birth, readily comprehends and believes. But Nicodemus, being only a

natural man, and having no experience of this new birth, could not comprehend what the Saviour was talking about; hence his apparent amazement, and his unbelief.

We do not, and we can not feel surprise at the rejection of the Bible on the part of rationalists of every name. It is a philosophical fact that they neither do, nor can comprehend its teachings. When they shall be willing to ask God to take the scales from their eyes, that they may see and understand, then they will believe. The fact now stated, is abundantly insisted on, in the Scriptures of truth themselves. Paul says:

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

And again:

"For what man knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God."

Of the like import is that profound passage in Peter, which has been so miserably perverted by the pretended successors of Peter, saying:

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, till the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."

Here we are told that, as the prophecy came not in old time, only through holy men of God, who spake as they were moved by the Holy Ghost, so no prophecy is of any "*private*" or *personal* interpretation. But the same Holy Ghost—not a priest—must be the interpreter. The illuminating influence of the Spirit is here called "*the day*" and "*the day star*" arising in our hearts. That is the way we come to understand the prophecy.

Even the apostles of our Lord were in utter ignorance of the nature of His spiritual kingdom, and of all the great and fundamental doctrines of His kingdom, till after His resurrection, and they had received the promise of the Spirit, which He gave them, saying:

"It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you; but ye cannot bear them now. Howbeit, when He the Spirit of truth is come, He will guide you into all truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He shall show you things to come."

So then, the wise of this world, the philosophers and scientists, are not those who understand the Scriptures of eternal truth. For it is written, saith God:

"I will destroy the wisdom of the wise, and I will

bring to nothing the understanding of the prudent. Where is the wise? Where is the Scribe? Hath not God made foolish the wisdom of this world? For, after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness."

These brief texts furnish themes for thought and meditation, that will, doubtless, form the study of pure and holy minds through endless ages. And yet, these infinite themes are, to the learned and wise of this world, foolishness. The reason is, that they see only through these eyes of the flesh. They occupy a little sand-hill on the surface of this earth, and their vision is bounded by a few feet of space around them. They cannot take their station on the summit of the universe, to take in a survey of the whole, so as to comprehend the scheme of creation.

Let angels preach, as Paul did on Mars Hill, to the philosophers on such themes as "God manifest in the flesh," "Christ crucified," "the resurrection of the dead," and they would be regarded as crazy fanatics and dreamers, giving utterance to the vagaries of a disordered mind. For why, as they reason, should God be so concerned about this atom of earth, as to vacate His throne, assume a human shape, and stoop to the shameful death of the cross to save a worm? Thus, like the philosophers of old, they treat the story of the cross as foolishness.

The truth of the Old and New Testaments is attested by such an array of miraculous evidence as

will make every unbeliever stand speechless in the presence of the final Judge of the quick and dead. When we consider the nature of belief as resting on evidence, as shown in the chapter on "The Law of Belief" and the philosophy of truth, we are compelled to say that a total disbelief of the Bible is a far greater marvel, than is the Christian's implicit and humble faith in that Book of books.

CHAPTER V.

Transgression and Penalty; or, The Connection Between Sin and Death, Explained.

Problems which materialists cannot solve—Life and death opposite principles—Not properties of matter—Tyndall's proposition—What is death?—The materialist's idea of death—The scriptural view—Spiritual death—Death a judicial sentence—When Adam began to die—The body the instrument of the soul—Why it must wear out—Last words of a statesman—Effects of sensual indulgence—This is *moral law*—Moral law is Justice—The pillars of the Throne—Sin brings its own punishment—Why sinless babes die—Original sin—The test act—The race existed in Adam and fell with him—A perfect representative—"In Adam's fall, we sinned all"—The doctrine of Imputation in the Decalogue—In representative governments—Adam truly represented his race—The law of descent—A consideration for parents—Why offspring degenerate—"*In his own likeness*"—The Gnostic philosophy—Objections to the heresy of Creationism—What is a man?—Christ died for Adam's race.

THERE are two problems that materialists will never be able to solve, no matter how long or industriously they shall work at the solution; that connected with the mystery of life, and that connected with the equally great mystery of death. Why inert matter should assume such different forms, passing through successive mutations—now instinct with life and beauty, and now, anon, a mass of putrefying corruption—and then again, springing from the ashes of the grave into other forms of life—this is a mystery they can never solve from their materialistic standpoint.

Death reigns. We cannot deny the fact. Sceptics say, this is in obedience to a law of matter—and a law of nature. This is all they know. But is this a solution of the difficulty? Do they throw any light on the question as to how, and when, this law came into operation? Did old dame Nature enact the law herself, in mere wanton sport, and for the purpose of clothing her children with the weeds of mourning, through all days?

Is death a law of matter? Is death a property of matter? If either a law or a property, it must be as old as matter, and they say that matter is eternal. If matter is eternal, all its properties are eternal. Is this a solution of the problem of death?

But how about life? Is that, too, a law or a property of matter? Well, if we are to believe these philosophers, it has "*the potency*" of life in itself. One of them, with great pomp of diction, has said:

"The confession that I feel bound to make, is, that I prolong the vision backward across the boundary of the experimental evidence, and discern in that matter, which we, in our ignorance, and notwithstanding our professed reverence for its Creator, have hitherto covered with opprobrium, the promise and potency of every form and quality of life."

This reads almost like an oracle. But if life is a quality or a *potency* of all matter, how can it be true that death is a law or a property of matter? Life and death are opposite and antagonistic principles. They cannot be inherent, as essential properties in the same substance. If life is the law or the condition of all matter, why does not the lump of matter that is

once instinct with life, live forever? The law of inertia would require this. Or if death is the law of matter, why does a single particle of matter, once dead, ever assume a living form, and then, after a little return to its normal state of death? Why these alternations—these incessant changes?

Ah! they must know that neither life nor death are essential properties of matter, but only adjuncts, or accidents; and that these accidents are from a cause that is quite above, and out of the matter itself.

All the accompanying signs and circumstances of death, show plainly enough that it has come as a judgment—that it is a judicial sentence which has been sent on the children of men, by the Maker of the universe, because He had a controversy with them.

Here, perhaps, is the place for the question, What is death? The believer in Revelation says, there are three kinds of death—spiritual, temporal, and eternal death. The materialist would say, there is but one form of death, and that is the dissolution of the body. As he does not believe in the existence of spirit, he denies that there is any such state as spiritual death, either here or hereafter. Physical death is the only form of death of which he has any conception. It is something that he can see—something that is tangible to the bodily senses. He admits that it does really exist. But if you inquire about its origin, he has to say that he knows of no cause, except that it is a law of matter. But if you ask for the cause of life, which is the opposite of death, he has to say the same thing; that it is a quality, *a potency*, or a law of matter.

This is one of the anomalies in the creed of a materialist, that he has effects, which are unlike and contrary, to proceed from one and the same cause.

Can opposite qualities, or conditions that are contrary, and that destroy one another, belong to the same substance? Can life and death have one common source, any more than light and darkness can dwell together, or fresh and salt water flow from the same fountain? This is a difficulty, which I have never seen explained by any materialistic writer. It is self-evident that, if matter is eternal, all its laws or qualities are likewise eternal. Yet they must admit that life had a beginning, and that death had a beginning, whether matter be eternal or not.

The cause of death is moral, not physical. The Scriptures teach in unmistakeable terms, that sin is the cause—"By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." In another place, it is said, "Lust, when it hath conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death." For "the wages of sin is death."

If we look at this matter from the standpoint of philosophy, we shall not fail to see that death is only a natural and necessary fruit, or consequence of sin. In Chapter III. we have seen that spiritual death is a state in which the soul is alienated from God by sin. In that chapter, we contemplated the condition of the first sinning pair in the garden, and the change that was wrought in them by transgression. We meditated, mournfully, on the manner of their alienation from God, and their banishment from His presence, and

from the place of His holiness. If we analyze the change that took place in their minds, we shall find that certain feelings or passions were engendered, to which they had previously been strangers, among which, as principal, were shame, fear, and remorse. From these first principles of depravity, the whole brood of evil passions would naturally spring, as jealousy, hatred, anger, revenge, cupidity, lust, etc. Could such evil principles spring up in a human soul, without causing spiritual death, and inducing, ultimately, the death of the body also?

In whatever sense we understand the word death, it was the infliction of a judicial sentence on account of sin; and also, it is the fruit or product of sin, naturally and necessarily resulting from it, just as a tree bears its own natural fruit. This proposition can be made intelligible to any ordinary mind.

The first man had all the knowledge, necessary to constitute him a moral agent, and to render the duty of obedience to the Divine command, obligatory on him. He knew God as his Father and Maker. He knew which tree it was, the fruit of which had been prohibited to him. And he knew what would be the penalty of disobedience. He did not know the exact import of the word—death. That was impossible in the nature of things—but he knew that it was some evil that would be inflicted as a punishment, and that was all it was necessary to know. Now, supposing for a moment, that the fruit which grew on the forbidden tree, had been a poisonous fruit, causing grippings and pain, and bodily dissolution immediately, on the same day when he ate the fruit; we should say

that the threatened sentence had been literally fulfilled, and that he had brought it on himself. And we could not have censured the Divine Being harshly, and unjustly. For man knew what the consequence would be, as the fatal tree had been pointed out, and he had been told that in the day he eat thereof, he should surely die. On this supposition, we can understand that his death would have been the result of his own rash act, having been duly forewarned. And we could not have blamed God as unjust or cruel.

This simple illustration, if understood, shows how death was introduced into our world, as the effect, and the legitimate fruit of sin. For there was death in that forbidden fruit, and Adam died as really and literally on the day he ate of it, as if his death had been attended by the pains and gripings of a deadly poison, causing immediate bodily death. Let us consider how the virus worked in the system to produce the result.

We have said that spiritual death, is death in sin, or alienation from God, and that this effect followed immediately the act of transgression. At once, they were afraid. They fled from the presence of God, and tried to conceal themselves from his all-seeing eye. They were now alienated from God, and in this sense they were dead. This is spiritual death. The elements of that alienation consisted, mainly, in a sense of guilt—remorse, and a sense of fear. Knowing that God was angry with them, they justly apprehended that He would visit on them, the penalty which had been threatened, whatever that might be. This filled them with terror and alarm, and caused them to fly from His presence.

There is in the heart of every sinner, the same sense of guilt and of alienation from God. Wherever there is this sense of guilt, there will be also a conviction, that God is angry with the wicked. For no mind can conceive of God except as infinitely holy, and opposed to sin. And as long as this conviction shall remain in the conscience, man will be an alien from God. This spiritual death results at last in the dissolution of the mortal body. Let us consider how this is brought about.

The body is the tenement of the soul. In the Scriptures it is called a "Tabernacle"—and it is called the "earthly house." We know not the nature of the mysterious bond that unites soul and body. But the relationship between them, may be likened to that between a house and its occupant. If the house has been substantially built, of good material, and is inhabited by careful occupants, it may endure for a gen eration. But if it is badly constructed, and from indifferent materials; if it is exposed to the action of the elements, and to careless usage; it will decay and fall into ruins in a few years, or even a few months. And this is true of our mortal body—the tabernacle of the soul. It was absolutely perfect, as originally constructed by the hand of the Divine Architect. No mortal man ever had so perfect a body as Adam; for as it was new and perfect, directly from the hand of the Creator, there could have been no defect in it. And this is the reason it lasted for 930 years. If he had not forfeited his right of access to the tree of life, his youth would have been renewed perpetually, and he would have been living now. But he began to die—and he was dying during

the whole of that period, intervening between the day of his fall and the day of his death. He was already spiritually dead, and his body was gradually wearing out, and tending to dissolution during all those years.

In the first place, sin affects the soul immediately, producing spiritual death; and, in the second place, it affects the body mediately, or through the soul, causing temporal death. This result comes in two ways. Let us consider them.

1. We are ignorant, as before stated, of the nature of that mysterious bond that unites spirit and matter, or soul and body together, but it is a connection that is easily broken; and when this union is severed, the body falls into decay, and, according to inspiration, "returns to the dust as it was."

This connection between the mind and the body is of such a nature, that they act mutually the one upon the other. Sometimes this action is very powerful, causing almost instant dissolution.

In the present condition of humanity, the outward tabernacle is too weak and frail for the occupant. The fluttering of its pinions often breaks it down suddenly—the prison doors burst open, and unexpectedly, the prisoner is gone.

The passions are so intensely excited, that, in thousands of instances, immediate dissolution has resulted. It is known that, not unfrequently, death is caused by disappointment in love—by a sudden shock of fear—by intensity of grief—by the sudden blasting of hope—by the welling up of the spirit of revenge—by disappointed ambition, and even by the spirit of avarice.

The frail tenement is shattered by the continued shocks, it receives from these raging passions, ever at war with the soul, battering the feeble house of clay; and it has to wear out eventually. The breaking down of the prison house is sometimes gradual, though not unfrequently, it is very sudden.

Here is an instance to illustrate the powerful influence of mental action on the body. Not many years ago, there was a great statesman who aspired to the first office in the gift of the American people, and he thought the office was just within his reach. But he was disappointed. His ambition was suddenly crushed. But it was more than he could endure. He broke down suddenly. For days and nights he could not sleep. It was said that his reason was dethroned. His last word was:

"When I was born, I died; and when I died, I was born."

He had no sickness. It was disappointed ambition that killed him. In millions of instances, the thread of life has been snapped just as suddenly, by the violent action of various other passions on the physical system.

Now the Mosaic record, is, that it was sin which first put in motion these tempestuous waves of passion, which agitate the soul, causing it to beat and dash against the frail walls of its imprisonment, till they are shaken down. It was sin. And ever since, it is only too true, that, "the wicked are like the troubled sea which cannot rest, whose waters cast up mire and dirt."

The human body may be likened to a delicately

tuned instrument of a thousand strings. As long as they all play in unison, the music is good. But if one string gets out of tune, the music is marred. The human body has more than a thousand strings, and they have all been out of tune ever since sin introduced the first discord. Some are out of tune—some are broken—the music is more and more discordant —and ere long, the instrument is utterly worn out.

2. But there is another way in which sin leads to mortal dissolution, or causes the death of the body; and that is *sensuality*. The more a sinner is alienated from God, the less capacity he has for spiritual and intellectual enjoyment, and of course the more he will seek his pleasure in sensual indulgences. This is the reason of all the gluttony, the drunkenness, the licentiousness, and other animal excesses prevailing in the world.

When a man has a high relish for spiritual and intellectual pursuits, or when he is walking with God as Adam once did, and as Enoch did, he cannot stoop to brutishness, and degrade his manhood, by an over indulgence of his animal appetites and lusts. It is the want of this relish, or capacity for higher enjoyments, that causes men to seek the lower gratifications, such as are carnal, and common to the brute creation. They become sensual—they have no relish for pure and spiritual joys. They walk with their face downwards to the earth like the brutes, because they do not look up to God, and are alienated from Him.

Now, it is needless to say that excess of sensual pleasure is pernicious, and destructive alike to soul and body. We know that drunkenness kills. Gluttony

kills even more than drunkenness. Whoredom slays its millions of victims. Not only do sinners shorten their own days, by the excessive indulgence of their appetites, but they plant the seeds of disease and death in their systems, which are transmitted to their children, and to children's children. They not only do this, but they do it deliberately, and wilfully, just as the first man ate the forbidden fruit, though he had been forewarned of the consequences.

From these premises, it must be clear that death was not, simply and only, a judicial sentence, inflicted on man because of transgression, but that it was the effect of sin—that it was the fruit of sin, and the wages of sin—that sin produced it—that sin brought it forth —that they are, in fact, related as cause and effect. Who shall blame God, because death abounds in our world? It is the fruit of sin. It abounds, because sin abounds. This is the solution the Bible gives of the problem of death.

There is no injustice—no hardness in this appointment—it is exact justice. "According to what a man sows, that shall he also reap. He that sows to the flesh, shall of the flesh reap corruption; but he that sows to the Spirit, shall of the Spirit reap life everlasting." This is *moral government.*

This is the law now. And this was the law from the beginning. Every man expects in this world, certainly, to gather only what he has sown. His own consciousness, and his sense of right convince him, that he may expect this, but nothing more.

Adam died on the day that he sinned; that is, died spiritually as already explained; and at the same

time his body began slowly to decay, and to wear out —and this process went on till he sunk, finally, into the grave. The same process is going on still. It is repeated in the case of every son and daughter of Adam. This was the beginning and the cause—and this is the process of death. It is moral law in force. It is justice; and justice is the corner-stone on which moral government rests. In this respect, it differs from physical law, and from a dispensation of grace.

It is this attribute of justice that makes the throne of God, "a throne of judgment," and a "*burning throne.*" It is this attribute of justice in the character of Jehovah, that has made the sacred volume appear, in some of its aspects, repulsive and uninviting, especially to the minds of modern sceptics. There are passages that speak of *judgment*, and *wrath*, because of sin—that represent God as being "angry with the wicked"—as "taking vengeance on His adversaries" —that speak of an "everlasting punishment," and "chains of darkness prepared" for the wicked hereafter, and other similar expressions; and for these reasons, they object to the Bible.

But what can they do about it? They could not themselves believe in a God, who is destitute of the attribute of justice. There is not an atheist, who, if he could bring himself to believe in the existence of a God, would be willing to have the attribute of justice expunged from the number of His glorious perfections. But if our God is just, how would it be possible to give a Revelation of His will, that should not contain some expressions relative to the nature of His dealings with the wicked, who trample down the laws of His holiness?

If we could imagine a Deity who is unjust—one in whose character the perfections of holiness and justice shine not—a god who does not discern between moral good and evil, and does not recognize this distinction in the conduct of His dependent creatures—a blind deity, as some of the ancients were accustomed to paint their goddess—what would such a god be, but a monster, whose character we would naturally abhor, even if we were compelled to worship him?

Blot out this attribute of justice from the character of God, and He would be transformed into a demon. The supreme excellence of the God of the Bible over all the gods of the heathen, consists chiefly in this, that He is declared to be a holy and just God, whereas, the heathen, having no clear and distinct idea of justice or holiness themselves, never represent their deities as either just or holy.

There is a class of free-thinkers, who have an imaginary deity, possessed of a single attribute which they call "LOVE." As to the natural evils that exist in the world, under the appearance of judgments because of wickedness, they say that this "God of love," has nothing to do with them—and that these misfortunes and calamities have no connection with sin, as the moral cause of them—moreover, that their god is the universal father who embraces all alike as children, in the arms of his love, and that he is going to make all alike, eternally blessed in the next world. But if you ask them, why this God of all love, cannot make all his children perfectly blessed here, as well as hereafter, they can make no answer.

When we have clothed God with the attributes of

holiness and justice, we have to believe in the doctrine of REWARD AND PUNISHMENT. And what is the doctrine of reward and punishment, but a practical expression of the *doctrine of justice*, and the *doctrine of holiness?* A God who is just and holy, is bound by His own nature, to make an eternal distinction between the good and the evil—between the deserving and the undeserving—between the holy and the unholy.

We have seen how this law of justice and holiness, began to be executed in the garden of Eden, by the infliction of the penalty against sin, on the first transgressor. We have seen also, that it was a self-inflicted sentence—that Adam brought his punishment on himself, and that his death was really the effect or the fruit of his own sin.

This view of the subject is one that is calculated to give us a solemn and awe-inspiring view of the character of God! Well may we exclaim, with adoring angels, "Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of Saints!" The principle that virtue is its own reward, and that sin shall bring its own punishment, is the principle that God has incorporated into His moral government over this world. What sounder principle than this, what more glorious conception can enter into our thoughts!

Hitherto, in the presentation of these doctrinal views, our way has been clear and unobstructed. But now we approach what many have regarded as a great, if not insurmountable difficulty, in connection with the problem of death. Why, they ask, do sin-

less and unconscious babes suffer the pains of death? And how are we to reconcile this fact with our views of the justice or the benevolence of God?

This is a question that requires us to take up the consideration of a very fundamental doctrine of the Scriptures, viz.: the federal or representative character of Adam; and the relation which all his posterity sustain to him as their federal head, and the consequences flowing from that relationship.

We speak of this as a fundamental doctrine, because it lies at the foundation of the Christian scheme of doctrine. Unless this doctrine is understood, no part of the system can be understood. An error in regard to original sin, leads to error in regard to every essential and important doctrine of the Bible.

What is Original Sin? I must confess that I feel a degree of hesitancy, and even of reluctance, to entering on the discussion of the question. Every Christian who is in fellowship with any branch of the Body of Christ, professes to believe in Original Sin. Volumes upon volumes have been written on the subject; sermons upon sermons have been preached upon it, almost enough to fill the world, which have tended, instead of placing it in a clear light, rather to deepen the obscurity that reigns about the meaning of those two simple words, ORIGINAL SIN.

There was but one Original Sin. That was the very first act of Sin. It was the act of Adam in eating the fruit of the Tree of Knowledge of Good and Evil. That first act of sin was the beginning of sin. And, certainly, in the case of Adam personally, it was Original Sin. That was the only test act. Adam did

not die, nor suffer the loss of Paradise, nor the loss of the favor of God for any other sin, but that first and Original Sin. It was on account of his eating the fruit of that forbidden tree, that grew in the midst of Eden, that he fell under the penalty of death, and incurred all the pains and woes connected therewith. No other act of sin, which he may have committed in his long life of 930 years, had any connection, as the procuring cause, with his mortality or any of his penal sufferings. All his subsequent pains and sufferings, as well as his death, flowed from that first act. These made up the stream, of which that was the fountain. He may have committed a thousand other acts of sin, and some of them even more aggravated than that first sin; but he was not sentenced to death, and he did not suffer death on account of any sin, but that first act of transgression.

This is what we understand by Original Sin, in its application, especially, to the first man. And perhaps every one can understand it in the same way. But, it may be asked, have the words the same sense, as applied to the posterity of Adam? Is each and every one under the sentence of death for the same act of sin—the sin of eating the fruit of a tree that grew and flourished, perhaps, thousands of years before they were born?

That is a difficult question. But if that was not the sin, for which each and every one has been brought under the condemnation of death, tell me, why an unconscious babe ever dies. For they do die! Almost every one has seen such a sight—a tender and unconscious infant gasping and writhing in the pain of dis-

solution! It has committed no actual sin. And if it does not die for the guilt of that original sin, which was the test act for Adam and his whole race, who can tell why the infant dies?

But is it just? This is the next question. As it comes to pass, and infants do actually die—thousands and millions of them every year—it must be just; for God is just, and so just that He can do nothing that is unjust. Every one probably would admit the justice of the sentence as pronounced against Adam personally, because he committed an actual sin, and brought the sentence on himself. And they would, probably, be just as ready to admit the justice of the sentence against every individual of the race of Adam, if every one had stood for themselves, just as Adam and Eve stood in the garden of Eden, in precisely the same circumstances, and had plucked and eat the fruit of the forbidden tree, and thus brought the sentence on themselves, by their own personal act. In this case, the justice of the sentence would be manifest. As God is omnipotent, He could have afforded the same opportunity to every individual of the race. But it is certain that if He had done so, the result would not have been different from what it is. The result would have been precisely what it is, under the present arrangement. And no individual has either lost or gained anything, that he came into the world by the law of generation, instead of having been created as Adam and Eve were, in an adult state, by God's miraculous power.

Having purposed to bring the human family into being, an exact and definite number of them, it was

optional with God, whether to create them all full-grown, and with their faculties fully developed, as He created Adam and Eve; or to create only a single pair, the models and types of all the rest, and through them as the progenitors and representatives, to bring all the other individuals of the race into existence. God had a right to select His plan; and He could have adopted the mode of creation, as easily as the mode by *propagation;* but what I reaffirm is, that it would have made no difference as to the result.

We believe that the first human pair were matchless—that they were absolutely perfect in their make, in soul and body, without the least taint of sin; and if they did not stand in the hour of trial, it is safe and reasonable to conclude that no others of the same race, would have stood firm in the same circumstances. Therefore, it was not unjust in God to make the first human pair types and models of all the rest, and to make their conduct a test, as to how all the rest would have acted in the same circumstances.

The old familiar couplet, so long in use among the pious Puritans, and which they taught their children to repeat with their catechisms, but which, we regret to say, is now falling into disuse,

"In Adam's fall, we sinned all,"

is very significant, and expressive of a great theological truth.

The infant that lies gasping in the pains of death, ere it is a day old, is suffering the consequences of a sin which itself committed in Adam, its federal head, and which it would have committed in person, if it had

stood where Adam stood. As to the suffering or the penalty endured, there is no difference. It would have died as Adam died, if it had sinned personally. But now it dies, and dies in infancy, because it sinned in Adam, and was represented by Adam. In either case, the penalty is death. Nothing is gained or lost in consequence of having been born, instead of having been created.

It has been incorporated into the moral law that God does "visit the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate Him, but showing mercy unto thousands of them that love Him, and keep His commandments." This is a part of that law, written on the two tables of stone. By this law, children are made liable for the iniquities of their fathers.

This is what theologians call the doctrine of *Imputation*. If we acknowledge the moral code contained in the Decalogue, we must admit the justice of the principle, whether we fully comprehend it or not.

We see the same principle carried out, and proclaimed by a thousand voices, throughout the works of nature and Providence. There is not an earthquake, a pestilence, a famine, a war, or any other judgment ever sent on the inhabitants of any nation or city, that does not involve, in its consequences, children and unconscious infants, equally with the guilty fathers and mothers. Now, to say that the God of the whole earth would send these calamities and judgments on a sinless race of beings, and without any just cause, would be an arraignment of His infinite wisdom and benevolence. Unless we admit the justice

of God, there is only one way to avoid the sin of blasphemy, and that is, to say that God has nothing to do with our world, nor with its inhabitants. This would be to throw ourselves on *Fate*, or "The Beautiful Necessity," of R. W. Emerson, that makes "food and eater all of one piece."

The doctrine of Imputation implies that tender and helpless babes, who perish in earthquakes, wars, famines, etc., being involved in the consequences of their parents' guilt, are not themselves guiltless, or without sin. Though they have no actual sin, they are born with Original Sin. They have sinful souls, by nature, and sinful bodies, because of their descent from Adam. And so, if they suffer the punishment of their parents, they suffer as possessing the same sinful nature with their parents. This sinful nature is derived from Adam. This is what is signified by Imputation.

Having thus stated and defined the doctrine, let us look at the argument which sustains it.

As Adam was the federal head of the race, when he fell, they fell with him, because he represented them. But the question is made, whether it was just and right to appoint one man—Adam—as the representative of all the race, instead of giving to each individual of the race the opportunity of a personal trial, as He gave to Adam. And it is asked, whether, if all had been afforded an equal chance, by a personal probation, to choose for themselves, some at least, would not have stood firm in their allegiance to the King of heaven, and not have forfeited the crown of life?

If such a contingency could have happened, we should be compelled to say that Adam did not fairly

represent his race. We call him their federal head, and their representative, because he represented them —that is, he acted and chose for them, as they would have acted and chosen for themselves in the same circumstances. If he did not represent them fairly, they would, in justice, be entitled to another representation. But it is not likely that any will ever set up a claim or a plea like this, who can reason properly and logically from cause to effect.

It is a law of mind to be controlled by motives, as it is a law of matter that it is controlled by gravitation. It is an axiom in all our reasonings—in all systems of philosophy, that the same causes, all other things being equal, will produce the same effects. There could be no system of philosophy, and we could not reason at all on any subject, if this axiom were not admitted.

We know, that if the two scales of a balance be in exact equipoise, the weight of a grain of sand, or a feather, thrown into one of the scales, would destroy the balance, and cause the other scale to ascend. And this will happen a thousand or a million times, or just as often as the experiment is made. And so, in regard to mind—it is controlled by motives, and all other things being equal, the strongest motive will prevail.

We believe that the Infinite and Eternal mind is governed by motives. For God is an Infinite Intelligence—and intelligence cannot act without design. God had a motive, when He formed man; and when He created the world; and when He sent His Son into the world, to save man. God does nothing without counsel—"according to the counsel of His own

will," it is written; and again, "according to His eternal purpose which He purposed in Christ Jesus."

Man was made in the image of his Maker, in this sense; that he acts, and that he is capable of acting from counsel. He can deliberate, and choose between opposite and contrary courses of action, that may be presented to his mind. But man, when acting rationally, cannot act or choose without counsel. And the moment he ceases to act rationally, or to be influenced by motives, he acts as a madman or an idiot; for they cannot feel the force of a motive, and they are not regarded as responsible moral agents.

Therefore, we conclude that if any child of Adam, whom he represented, had been placed in the same condition, surrounded by the same circumstances, with the same strength of intellect, and acted on by the same motives, he would have made the same choice, or else, the philosophical axiom before stated, cannot be true. So then, we say, that Adam fairly and truly represented his posterity; and in his fall, they fell.

It is true, the Heavenly Father appointed him our representative; but there is no cause of complaint on this score; since, if we, the children, could have had a voice in the election of a representative, we could not have chosen a better man than Adam—the model man—the one and only perfect man, as God had formed him. And he cast our vote, as we should have cast it for ourselves, had we been in Adam's stead.

I will add here, that this principle of representation in government, is beginning, more and more, to be recognized as the wisest and best form of government among men, even in the regulation of political affairs.

Individuals as well as states, now recognize the fact, that when a representative whom they have elected, has fairly expressed their will, in the national councils, they become responsible with him, for all the consequences of that vote, even though it should turn out disastrous to their interests. And they do not complain of wrong or injustice, if the disastrous influence of that vote descends to them and their children.

Hereafter, then, when we look on a helpless infant —just born into the world, with its tender features distorted with pain, and writhing in the agony of dissolution, let us remember that there is a cause—a cause that vindicates the Divine Father, from the suspicion of injustice and cruelty. And if any of us have ever entertained feelings of this kind, let us dismiss them from our thoughts. Neither let us be too free in our censures of Adam and Eve, as if they were the sole authors of suffering and death, to us and our children. But when our thoughts revert to the solemn transaction in the garden of Eden, let us try to realize that we stood there, in the persons of father Adam, and the dear, beautiful mother Eve, and that when they plucked and ate the fatal fruit, we plucked and ate, and so brought the sentence of death on ourselves. This view of the subject clears them, and also clears God of any blame attaching to our own personal sin and suffering. And in this view of the subject, we have to say in the words of the apostle:

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judg-

ments, and His ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him are all things; to whom be glory forever. Amen."

If we could comprehend perfectly the law of descent, or reproduction, we should not censure the first human pair for the inheritance of death and sinful infirmities, transmitted to us from them. If there were no such law, every species of things in the animal and vegetable kingdom, would run out in a single generation. But the law is something like photography—it takes impressions of persons and things as they are, and reproduces or transmits them.

Here is a law of nature, which, whether just or not, whether ordained of God or not, is universal in its operation. And if the law had not existed, there would have been only one generation of men, and only one generation of any other species of animals in the world, and special acts of creation would have been necessary to perpetuate any species. By this law it was ordained, that every species should reproduce and perpetuate its own kind. When the original law, as recorded by Moses, was issued to man and all other animals, "Be fruitful and multiply, and replenish the earth," the intent was that they should reproduce themselves, or perpetuate their own species. This law has never been changed. In its application to physical or organic structure, we understand this.

If parents desire a beautiful offspring, they understand that it is necessary to be beautiful themselves.

If they desire children born to them with good and amiable dispositions, they know that they must be good and amiable themselves. What is more common than the remark, that, this or that child resembles his mother, and this or that son or daughter has inherited the temper of the father? We think nothing strange of this. But in what a light does it present the criminality of that man, who, being a drunkard, puts himself in the attitude of a father, well knowing that he transmits that to his offspring, which may make him a drunkard, an idiot, or a maniac! Or the criminality of that female, who, being a slave to some such pernicious habit as *opium-eating*, wine-bibbing, or snuff-dipping, consents to assume the responsibilities of a mother, knowing that the poison she takes into her system, may occasion the death of her babe before it is a day old, whereby, in the eye of God's law, she becomes a murderess! Is it a strange thing that there are so many early deaths, when we look at the habits of our modern females, and the way in which they are brought up? O then, you who are parents, do not go back to the garden, with sad and bitter reproaches, as if the first parents were the greatest sinners whoever lived, because they had children in their own likeness!

Mental and moral traits are transmitted, as well as physical. This is so well understood that there is a general expectancy, that, the offspring shall bear a close resemblance to the parents, one or both, not only in their personal features, and the color of their hair and eyes, but as to their intellectual qualities, and their dispositions. And when there are variations

from this general rule, they are accounted for by going back a generation or two, to find the resemblance in remoter ancestry.

According to this law, no species can produce or propagate any thing else but its own kind. Nothing can be reproduced that had no anterior existence; that is, parents cannot transmit a single property, faculty, appetite or instinct, or any moral or physical likeness, which are not inherent in, and essential to their own nature, as we say that a stream can never rise above its fountain. A species, or a race can never be improved, beyond the original types of the race. We do not expect that there can ever be two human beings born, more perfect in mind or body than were the original pair, the types of the race. They were absolutely perfect. We can suppose nothing else, without reflecting on the Creator. But there can be a degeneracy. Offspring may dwindle—may be less perfect than the parents, for various reasons. The law of reproduction is interfered with. There is a pressure laid upon it. For example, a father has consumption, scrofula—or he is a drunkard—or in some other way he causes a degeneracy in his offspring. In the animal and vegetable worlds, this law is obstructed in a thousand ways, but never destroyed. Take any fruit, as the apple; and when planted in a genial soil, and with proper culture and care, how rich and pleasant is the fruit. But let it grow in the woods, on the side of a hill, or in a swamp, without culture, and it becomes the wild apple. But the original germ, or the type remains in the species, and when the pressure of untoward circumstances is removed, we shall always find

the law of reproduction gradually carrying back the species, to the perfection of its original type. But beyond that point it can never go.

Hence, when it is said, that Adam begat a son in his own likeness, we understand that it was his likeness at the time when his son was born. He was a sinner—an apostate from God. His nature was much changed from what it was at his original creation. The whole brood of evil passions that belong to a depraved nature, had become enthroned in his heart. And this is the sad inheritance transmitted from parents to children, and from generation to generation.

There were certain ancient philosophers, who taught, in the first ages of the church, that sin and sinful properties belong to matter—to the body alone. This was the old Gnostic system. Some of those pagan philosophers were early converted to Christianity, and by degrees the leaven of that philosophy got into their theology, and the whole body of church divinity became leavened, of which we see the effects to this day. This idea of a material depravity, gave rise to various superstitious practices and rites, of a religious nature; as baptismal regeneration, trine immersion, baptizing candidates in a nude state—whippings, fastings, celibacy, monasticism, etc., all of which were for the purification of the body—for the punishment of the body, and to keep the body under.

But I propose to notice here, only a single error that had its origin in the same root of heresy, or false philosophy, and that is, the notion held even by some able and learned ecclesiastics, that souls are not pro-

agated with bodies, but that the souls of all infants are created by a special act of God, and that they are joined with, or to the bodies they are to inhabit, somewhere about the period of their birth, or just before. This opinion has been advocated even by some orthodox and evangelical divines. I think the objections to it are insuperable, several of which I will briefly state.

1. And the first is, that the tendency of such a notion would be to confirm and to perpetuate in the church, the absurd and superstitious practices before mentioned, to which it gave rise; such as baptismal regeneration, celibacy, etc. For nothing can be more certain than that, if all souls are created by a special act of God, and not propagated from Adam, they must be pure and holy at the time of their union with the bodies, and they don't need regeneration. There is nothing necessary but the regeneration of the body. The Gnostic philosophy, that all depravity is inherent in the body, would naturally suggest, as we know it did, the idea of baptismal regeneration, which was only a bodily washing or purification, and the kindred practices, which were designed to overcome and to eradicate the depravity of the flesh.

The advocates of this notion of a special creation of souls, would hardly pretend that God creates a sinful soul, for that would make Him the creator and the author of sin. And therefore, they must believe that all infants are, at the moment of their birth, perfectly free from the defilement of sin, as to their souls, and only sinful or corrupt as to their bodies. If this is a proper statement of what they call the *doctrine of Creationism*,

I confess that I cannot see much difference between it and the ancient Gnostic System, and we cannot feel any surprise that the early Christians should have introduced a system of rites and observances, all having one aim—the purification of the body from its original and moral defilement. This dogma of *Creationism*, must stand or fall with that whole system of superstitious practices so early grafted on the simple sacraments of the church, and which laid the foundation of the general and great apostacy.

2. In the second place, this doctrine of Creationism, or a special creation of souls, is clearly in conflict with the teachings of Moses, the servant of God. Moses says:

"In the day that God created man, in the likeness of God made He him; male and female created He them, and blessed them, and called their name Adam, in the day when they were created. And Adam lived a hundred and thirty years, and begat a son in his own likeness, after his image, and called his name Seth."

If, as materialists say, Adam had no immortal spirit, and no likeness of God, we should believe that Moses meant to teach in the above, nothing more than that Adam begat a son in his own bodily shape or *image*. But that this could not have been his meaning, is very clear from the carefulness with which he records in the same connection, what the image of Adam was:—"in the likeness of God made He him." This was a moral and spiritual likeness, for God has no bodily form—God is a spirit. Therefore, Moses records the fact, and he took pains to make his meaning clear,

that Adam begat a son in his own spiritual and immortal likeness, in the image in which God had made him.

But they may say that Adam had forfeited or lost this spiritual and immortal likeness, by transgression before he had any son. It is true, that image had become marred by sin. But that image was not destroyed nor blotted out. That image of God was nothing more nor less than the breath of Jehovah, breathed into his nostrils at his creation, by which "man became a living soul," or an immortal spirit; for that is meant by "*a living soul.*" That has never been blotted out, and it never will be.

But if Moses meant to tell all the generations of mankind, how Seth came into existence, why did he not add that God gave him a living soul, after having informed us that Adam begat his mortal body, if that was all he meant by "his own likeness, after his image?" If Seth had a soul and a body, as well as Adam, and if Adam begat only the latter part, or the body, Moses should have recorded how Seth came in the possession of the other part, the soul or the immortal part, without which he would not have been a man, nor the son of Adam.

What is a man? A being possessed of a human soul in a human body. And what is a son of man? The same—a being with a human soul in a human body. Such an one was Seth, the son of Adam, and as such he was begotten of Adam. But all this is nonsense, if Creationism is true, that the soul is created by a special act of God, and only the body is begotten.

3. Again, this notion of the Creationists that had its

foundation in Gnosticism, is subversive of the doctrine of the federal relationship sustained by Adam to his posterity. Paul says: "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

The extent of meaning we give to that last word—"sinned"—must determine the nature of the atonement, and the relationship we sustain to Christ, who is called "The Second Adam." For the extent of the atonement is only commensurate with the ruins of the fall. If only the bodies of men existed in Adam, and sinned in him, and fell with him, then only the bodies of men are redeemed by Christ. If the souls did not exist in Adam, and did not sin in Adam, but were created pure and holy by a special act of God, then of course they are not redeemed by Christ, as they could have no need of his redemption.

I may not understand these Creationists. But I must say, that, I have no idea of a sin of the body—of the hand, or the foot, or any other member of the body in which the soul is not concerned. Sin and holiness are moral qualities, which inhere in the soul. And if Christ has not redeemed my soul from the power and the consequences of sin, as well as my body, how small is my debt to what I had believed!

"It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," but only the sinners of Adam's race. And if He saves sinners of Adam's race, it is because they are the children of Adam—because they were represented by Adam—because they sinned in Adam, and fell with him. And if they are the children of Adam,

it is because they are descended from him, and born of him, body and soul—in their entire humanity. There is no greater mystery in the fact that souls are pro-created, than in the fact that bodies are pro-created by the decree of Almighty God.

In conclusion, I will only add, that, it has been my aim in this chapter, to show the connection between death and its attendant evils, and sin as the procuring cause thereof. Death is not simply and only a penal or judicial sentence against sin, but, as we have seen, it is the legitimate and necessary fruit or product of sin. The first transgressor not only fell under the judicial curse, but by sinning, he imbibed principles into his system, which, working within, produced death and all its consequences, so that it is truly spoken of as "the wages of sin." There is only exact justice in this, and justice is moral law in force. And we have to say, "All His works are truth, and His ways judgment."

CHAPTER VI.

The Only Perfect Code of Morals.

Human laws imperfect—Rome in the time of the Cæsars—Not a charity hospital—Polygamy and infanticide sanctioned—One exception, Israel—Morality of the Jewish code—A great paradox—Was Moses the author?—His idea of the Unity of God—Of the law of the Sabbath—A natural man could not have written the Decalogue—The knowledge of letters—Four marks of a perfect law—First, obedience always followed by good—Secondly, disobedience followed by evil—Third, all wrongs traced to some violation of the law—Fourth, perfect in its sanctions—Natural calamities viewed as punishments—The pantheistic refuge—Nature and Revelation—Conduct of children and idiots—Heathen sacrifices—The Divine law must be executed—Submission to authority—A miniature government—National and individual sins—Judgment of the Jewish nation—Proofs of a future judgment—Singular psychological facts—The books to be opened.

THE wisdom and learning of the world, from the earliest times, have been called into constant requisition to devise a wise and just code of laws, for the regulation of the conduct of states and individuals. Nothing has more occupied the minds of legislators and philosophers in every age, than the necessity for such a system of laws, the observance of which would conduct states and individuals to happiness and prosperity, by securing the prevalence of virtue, and preventing the commission of crime. But they have never been able to devise such a code. To be convinced of this, we have only to look at the present condition of the world, outside the countries which have, in part, adopted the Christian code of morals.

And the *status* of the nations of antiquity, as we read it in history, shows the same thing.

The Roman Empire rose to as high a pitch of civilization, and refinement in arts, science, and civil jurisprudence, as any other country that has a written history. And what was the nature of their civil jurisprudence? What did human wisdom and learning, after all the changes and experience of the preceding ages, achieve for the amelioration of Rome, in regard to the manners and morals of its people? Let us hear what a late and eloquent writer says on this subject. In giving a brief sketch of the state of Rome, in the time of the Cæsars, he writes:

"Human nature was invested with no sacred character. Men were divided into two classes—masters and slaves; and according as they belonged to one or the other, they ranked as demi-gods or brute beasts. The former held possessions, had a family, a country, and a name; the slaves were looked upon as things, not men; and were, by the laws of the times, declared not only vile, but *null*.

"In the domestic relation the same spirit prevailed. The father of the family alone possessed rights; wife and children were held in a state of subordination, differing little from bondage; their life even being at the mercy of him who, though husband and father, recognized no duties incumbent on him as such. Women, ignorant of their own dignity, and their peculiar duties, and having no standard by which to form their opinion of themselves but that of the other sex, looked upon themselves as being created for no higher purpose than the gratification of man, and the propagation of the species. By the laws of the state, they were treated as goods and chattels; they might be bought and sold; their life was taken

for the smallest offence. Polygamy everywhere prevailed, either openly or in disguise. Prostitution was sanctioned by religion.

"At the period of the birth of Christ, these systems of antiquity had worked their worst. The sceptre of Rome was extended over all the countries of the West; her mission was accomplished; with her, tranquillity degenerated into stagnation, and ended in rottenness. Humanity, incapable of submitting to inactivity, fell back upon itself, and revelled in selfishness, debauchery and cruelty; the three capital errors of antiquity had reached their apogee; thirty thousand gods were enthroned in the capitol; the slaves of the wealthy citizens were thrown into the ponds to fatten the murænas; a decree of the Senate declared that all the women belonged to Cæsar."

This was the state of the most enlightened portion of the world at the period when Christ was born, after human legislation and philosophy had done all they could to enlighten and reform it, through a lapse of several thousand years. The spirit of philanthropy almost sickens at the recital. Was this, indeed, the best, and all that the wisdom and experience of many ages, concentrated in the most august body of senators ever assembled up to that time, was able to accomplish, in the way of devising good and humane laws for the happiness of the human race? What a comment on the insufficiency of the light that is in man, as to anything good, independently of the Divine light!

Human wisdom has never been found competent to devise anything like a perfect system of legislation, for securing the peace and welfare of society. Rome, at the era spoken of, was not, in her legislation, be-

hind, but far in advance of any other nation. Suppose that we go back a thousand years earlier, to Egypt, the cradle of learning, arts and science, where Moses the great Lawgiver of Israel received his first lessons in wisdom and human jurisprudence — we inquire, did Egypt ever have a better code of laws than Rome? Did Persia, or China, or Greece ever have a better system of laws or morals? On the contrary, Rome had made, perhaps, some slight improvement on the experience of those more ancient kingdoms and states; and, at the era we speak of, it may be truly said, that, in the grandeur of Rome, the world had reached its zenith, as far as human wisdom and learning could go, or have ever gone in the enactment of laws for the government of states.

Look at the monuments left us by the legislation of ancient times—what inscriptions do they bear? None—not a single word that speaks of a civilization, or a state of morals, beyond what the most pagan nations of our own day can boast. War was the art which they studied more than any of the arts of peace. War was the most honorable occupation, and the principal business of life. The captives taken in war were lawfully put to death, and if any were spared, they were distributed among the conquerors to be slaves for life. There was nothing in their legislation teaching, that "all men were created equal, and endowed with certain inalienable rights, among which are life, liberty and the pursuit of happiness." On the contrary, they taught that the great mass of mankind are born "*natural slaves*" — that nature has formed them for this condition.

They had no laws providing for the erection of hospitals, asylums, or other institutions for the support and comfort of the poor, the aged, the orphan and the widow. They had no asylums for the blind, the lunatic, or the deaf and the dumb. It is not known that heathen legislation ever gave birth to a single orphan asylum, or charity hospital. But they had statutes, making it lawful for parents or states to put out of the way, by a secret death or otherwise, those who could not take care of themselves, or who were a burden to their families, or to the state.

Polygamy prevailed, and was sanctioned by law in every nation. They had no enactment recognizing the sanctity of the marriage relationship. Husbands could put away their wives, under any pretence, and even without any pretence at all. Not only so, but in most of the countries, they could sell their wives and children, and sometimes even cause them to be put to death. If we search the records of all antiquity, there is hardly a page which affords any relief to this dark picture.

There was a solitary spot—the holy land—where God's people dwelt, for whom He legislated—where just and wise, and wholesome laws prevailed. When the holy people walked according to the laws of the Lord their God, they were prosperous and happy. We can point to the Kingdom of Israel, in the reigns of David and Solomon, as presenting an example of national prosperity under wise and just laws, never seen in any country before or since, save in those countries in very recent times, that have acknowledged the authority of the Divine Code of laws recognized in the Bible.

But the Israelites were a rebellious people. They often apostatized from God, and trampled His laws under foot, in consequence of which they brought on themselves the judgments of heaven. They were scourged by wars, by famine, by pestilence; and sometimes they were carried into captivity by their enemies. And they are in a dispersed and broken condition to-day, because of their rebellion against their rightful Lawgiver and King. But scattered, and peeled, and trodden down as they are, there is not a race, or a nation of people on the globe, exclusive of those strictly Christian, that has a fourth part of the enlightenment, the wealth, the morality, or the education which the Jews have to-day.

If the eight or ten millions scattered among all nations, could be collected together in their own land as there is a promise and a probability that they will be, they would be in possession of more wealth, more learning, more refinement, a purer and higher standard of morality, a better trained and more obedient offspring than any other people. Every attentive observer of history must note, in this singular state of things, the hand of a Special Providence. It is a problem that has no parallel in the history of the world, and there is no other way to solve it.

So striking is the fact now noted, that when we hear or read of individuals greatly distinguished for wealth, learning, or legislative genius, we are ready to take it for granted that they are probably Jews. One of the greatest statesmen in modern times who has just passed away, and the only man able to measure swords with Gladstone, on the political arena, was a

Jew. The richest men in Europe are Jews. The richest and most thrifty merchants in many of the great commercial marts are Jews. It is a rare thing to meet in any country a Jew who is a beggar. It is quite as rare to find a Jew in any of our jails, or brought up in any of our courts on a charge of crime. So that we can say in truth, if all the Jews scattered about in our cities, were ordered to Palestine, and were to take all their learning, and wealth, and moral refinement, and commercial enterprise with them, they would almost spoil the nations which they abandoned, as much as their forefathers spoiled the Egyptians when they came out of Egypt.

Here is a great fact—a wonderful paradox—that stands out to the view of the whole world. The materialist—the worldly philosopher can give no explanation of it. But there is a cause, and it is found in the code of morals contained in their law-book, which has come down from their great and acknowledged Lawgiver, Moses, and which they still follow, though imperfectly. It is that, and only that, which has made them the wonderful people they are, and superior in wealth, intelligence and morality, in a tenfold degree, to any other equal population on the face of the earth, except strictly Christian nations, who have received their moral code from the Jews.

This is something for sceptics to think about, and the great naturalists of our times, who devote so much of their leisure to the study of whatever is rare or remarkable in natural history, or in psychological developements. It is not probable that they will give their profoundest thoughts to the consideration of this

singular paradox, but the fact is too prominent for them entirely to ignore it.

The moral code recognized by the Jew, is the very same as that which the Christian recognizes. The system of morals taught in the Old Testament, is that which is inculcated in the New Testament. Christ Jesus proclaimed that he did not come to destroy the law or the prophets, but to fulfil. The ceremonial part of the law, which the Jew observes, was designed only for a certain age of the world, and a certain condition of the people; but it does not affect, nor in any way diminish, the claims of the moral dispensation. That can never pass away, and can never be changed, so as to be either less or more perfect, than when it was first promulgated amid the thunders of Sinai, to be the rule of conduct for all God's people, to the end of time.

The influence of that moral code is the same on the life of the Jew, that it is on the life of the Christian. The effect of it is to keep the people from idolatry—to perpetuate the worship of the One only living and true God—to secure the observance of one day in seven, as a day of religious worship and rest—to secure filial reverence and obedience to parents—a careful training of children in the paths of virtue, on the part of parents—and the performance of all those offices of love and duty to others, which we would have others perform unto us.

If this law were perfectly kept, it would make the Jew perfect in his external conduct and conversation —it would make the Christian equally perfect in his outward conduct—and if it were universally promul-

gated and observed, it would have the same effect on the entire race.

Will it be said that this law originated with Moses? —that he was the author of it? It is true that Moses was, naturally, a great man, and a philosopher. It is equally true, that, he was learned in all the wisdom of the Egyptians. We can readily believe that he was the equal of any who lived in that age of the world. But this would not be a satisfactory or a philosophical account of his having originated the most perfect system of laws, and the only code, absolutely perfect, the world has ever known. If Moses was inspired of God, that would account for it. But there is no other explanation. If Moses was only a natural man, how did he get that code of laws in the mount? Who taught him to write? He had not learned the art in Egypt. They knew nothing of writing in that age, except in hieroglyphics. Where did he get the idea of the unity of God? The Egyptians worshipped the calf, and a great variety of gods. Where did he get his notion of the sanctity of the Sabbath, incorporated in the fourth precept? They had not any Sabbath in Egypt. If Moses had no direct communication with God, he was only a natural man and an impostor. And if he was an impostor—a deceiver, how is it possible to believe that he went into the wilderness, and into a mountain, and after remaining there a very few days, that he came forth again to the people, with sublime and wonderful thoughts and conceptions, embodied in a code of laws, far beyond any legislation to which the world had attained in that age, and which has not been surpassed, nor even equalled, by any

legislation in any age of the world since? How was this possible? Let sceptical philosophers explain it, if they can.

Here I want to say, and I say it as in a parenthesis, that the most reliable historic records, show that the Greeks received their knowledge of letters from the Phœnicians, and the Phœnicians from the Hebrews. There is not a tittle of historic proof, that the art of writing was known at the time of the Exodus from Egypt. The Egyptians had not this knowledge in that age. Of course, Moses could not have known the art of writing, and the probability is that the Decalogue written on the tables of stone in the handwriting of God, was the first written document the world ever saw. I will quote here just a few words. Rawlinson, in his historical evidence, says:

"The Hebrew alphabet is considerably different both from that of Egypt, and that of Babylon, while it is almost identical with that of Phenicia."

Again, he says:

"Eupolemus says that Moses was the first wise man, and that he first taught the Jews letters—that the Phenicians received them from the Jews, and the Greeks from the Phenicians; and also that Moses was the first who wrote laws for the Jews."

It is not consistent with my purpose, to elaborate this argument. But I think that archæologists could make much of it.

I have said, that the moral law contained in the Decalogue, is a law absolutely perfect; by which I

mean, that there was nothing essential omitted, and that nothing could be added to make it more perfect. How shall this statement be verified?

1. In the first place, this moral law, if universally promulgated and practised, would fill the world with love, and light, and joy, and peace.

2. Any violation of this law, if broken or set aside, or repealed even as to a single precept, would be followed with disastrous consequences.

3. Every wrong, or disorder to society or individuals, comes from some infraction of this perfect law.

4. This law is perfect, in the sense, that it has its sanctions, as indeed, there cannot be a perfect law, without sanctions or penalties.

Let us examine the moral law contained in the Decalogue, by these four tests.

I. And first, we say, that the universal prevalence of this perfect moral law would fill the world with love, and light, and joy, and peace. How would it secure this result? By eradicating everything like idolatry, oppression, tyranny, pride, ambition, covetousness, wrath, sensualism, and every other evil and crime. And if all these evils and wrongs were banished from the earth, it would be full of love, and light, and joy, and peace.

The precepts of the first table, which the Saviour summed up in a single command enjoining supreme love to God, would insure the fulfilment of every obligation and religious duty which is due directly to God. There could be no such thing as idolatry in the world, because supreme love to God would require

all worship to be rendered to Him alone. And then, the two first precepts positively forbid the worship of false gods. The sins of blasphemy, profanity, and evil-speaking, would be unknown, as they are prohibited by the third precept in the law. The inhabitants of the whole earth would have one day in seven, as a day of rest from their worldly cares and labors; and in every hamlet and village, the Sabbath bells would call the joyful worshippers to the sacred sanctuary, to enjoy the more welcome spiritual rest needful to the souls as well as the bodies of men.

The precepts of the second table of the law, summed up by our Lord in one command, to love our neighbor as ourselves, would banish everything like tyranny, oppression, pride, ambition, wrath, covetousness, and sensualism. If these precepts were observed and enforced, children would be reverential and obedient to parents, and parents would love their children and train them in the way they should go. The law of love is the law that would bind families together, as well as communities.

If every man loved his neighbor as himself, there would be no tyranny, and no tyrants on earth. For who could act the part of a tyrant over his neighbor —his fellow-man, whom he loved as himself? Neither could there be any such thing as covetousness, for that is nothing else but idolatry, one of the greatest sins; and that is positively prohibited in the tenth precept of the Decalogue. The prevalence of this law would exclude everything like theft, fraud, dishonesty, deception, falsehood, etc.

Again, if this moral law should prevail universally,

we can readily understand that there could be no want, no beggary—no starvation among the children of men. For love is an active and a benevolent principle, prompting all under its dominion to do good unto others—to relieve want and suffering, wherever and whenever there is opportunity. The mother who loves her babe as she loves herself, cannot bear to see it suffer; for every pang she sees it to endure, goes straight to her own heart, and she suffers with it; and she cannot be happy till she sees her child relieved. This is the nature of love. It seeks happiness in communicating happiness to others.

Now, if this law of love united all men together as a harmonious family, the only strife that could exist among them, would be a strife as to who should do the most good. There would be no pride, no ambition, no vain striving to get one above another, or to put down one another. What then would become of the clamps which now keep society together —such as jails, prisons, courts, police officers, locks and keys, bolts and bars? There would be no use for these things; and they would be unknown, if the law of Moses held supreme sway.

II. Let us now try this moral code by the second test proposed, namely: that if it should be broken, or set aside even in a single instance, so far and in that degree, the happiness of the world would be marred. If we analyze the moral code with a view to ascertain whether there is one among the ten precepts that could be spared, or that might have been omitted, without impairing the perfection of the system as a whole, we could not select one. They are so joined

or put together to form one complete and perfect code, that it would be impossible to take out one, without destroying the unity of the whole. What God hath joined together, let not man put asunder.

I am perfectly aware that in taking this position I bring myself in conflict with *rationalists*, in a sentiment, unfortunately, becoming too common in our day, in opposition to the Sabbath as a moral institution, and a part of the original moral law. This is a matter of so much importance that I have considered it at length in the next chapter.

III. The third test proposed, to show the perfection of God's moral law, consists in this fact, that every wrong, and every disorder that now exist in the world, have come in some way, directly or indirectly, from some infraction of that perfect law. Can there be a doubt as to the truth of this statement? No one who will give the subject a moment's thought, can entertain a particle of doubt. For let any one try to imagine some complaint—some pain, or distress, or trouble, or misfortune, or disorder that has come on him, or on society at large, that is not the effect or the legitimate consequence of some broken law, which he or some one else has violated, and could he think of one?

In the preceding chapter, it was shown that death, with its attendant evils, was produced as the legitimate fruit of sin, so that it is not necessary to go over that ground again. If we accept the teachings of the Bible, we are sure that neither death, nor any of the pains of death, would ever have been known in this world, but for the prevalence of sin.

But let us look at this matter more from the stand-

point of rationalism. We ask the sceptic—or the rationalist, to name some existing disorder in society, which he thinks has not come, directly or indirectly, from some infraction of the perfect law of God.

Would he name war? That is a universal evil. We might admit that, in the present state of the world, it is a necessary evil. There is no nation—no state of society, no country in the world, that has escaped the bloody scourge. Yet who can say that it has not come from the utter trampling down in the dust of God's holy law?

If men loved God supremely, and loved their neighbors as themselves, could they go to war with one another? "Whence come wars and fightings among you? Come they not hence, even from your lusts that war in your members?" These lusts, engendering wrath, strife, malice, revenge, result in open collisions and the strifes of arms. Hence there is hardly any land that has not been many times drenched in the blood of its inhabitants. But this is all in opposition to the law of God.

There is prevalent everywhere in the world, a vast amount of temporal want and even of starvation, which is a great evil. But there is no one who would not say that this evil has come from habitual violation of the law of God. The most of the sufferers are those who have brought their sufferings on themselves by their own fault. Of course, the righteous are often afflicted. Yet even their afflictions, we must believe, are self-induced, being directly or indirectly the effects of a violated law. "But the Lord will bring them out of them all."

The time will probably come—and it certainly will, if we are to have a millennium—when, if there should be one human being in a state of want or starvation, every other human being cognizant of the fact, would instantly fly to his relief; just as we may believe that an angel from the courts of heaven, would think it a joy to be commissioned by the King of kings, to carry relief to that suffering Child of God. It is true, there are too many so-called Christians, who do not fulfil their mission of love. But they will hear their sentence of condemnation in the great day, "I was hungry, and ye fed me not," etc.

The Religion of Love—Christianity, is steadily restoring the equilibrium that was lost by the fall, blotting out the distinctions of caste that sin had created, levelling the barriers and walls of separation built up by patrician pride, and restoring the bond of brotherhood destined to unite the members of one common family, since all are the children of Adam, and are to be one in Christ.

IV. The moral law of God is perfect as to its sanctions. In the very nature of a law, three things are essential. It must be adequate or adapted to secure the end proposed; it must be enforced by proper and adequate sanctions; and it must be faithfully executed. In all these respects, the moral law is absolutely perfect. Let us consider this. We are not now dealing with the Gospel, but with a law dispensation. The law knows no mercy. The principle of law is, *obey and live, disobey and die.* This principle is incorporated in the Decalogue itself.

"Thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments."

There is a penalty attached—and the perfection of law requires that there be a penalty attached to every act of transgression. Modern rationalists are horrified by the proposition that a God of Love should ever inflict any judgments on the transgressors of His law. And because the Bible teaches this doctrine, they are disposed to ignore the Bible. But what can they make of the punishments—the natural evils—the calamities, or by whatever name they choose to call them, to which individuals as well as nations are subject, in the present world?

They may say that these natural calamities come from the operation of nature's laws. If we ask here, whether God ordained the laws of nature, they are driven into their pantheistic refuge, and proclaim that God is in nature; and God and nature are one; and that it is absurd to suppose the existence of a personal God, because it is a proposition that cannot be grasped by human reason. Having thus got rid of the idea of a personal God, and set up on the altar of their belief, an impersonal God, which is nothing else but unintelligent and blind nature, they have no difficulty in ascribing all the evils and troubles that occur in this world, to the workings of this blind goddess. This is much more rational, they think, than to suppose the existence of an intelligent Moral Governor

of this universe, who sends judgments on the guilty subjects of His government, in the administration of a just law.

It has been shown, that, every wrong and disorder existing in the world, as war, the pains of death, oppression, starvation, etc., etc., come from some violation of the perfect moral law. I say here, farther, that they come as penal consequences of that broken law, and that there is an established and necessary connection between the violation and the penal consequence. On this point, the teachings of nature and of Revelation harmonize perfectly.

There is no law of nature—no physical law that may be violated with impunity. If a man takes a deadly poison into his system, he violates a law of his nature, and is punished. He may be ignorant at the moment, but he is punished notwithstanding. If an idiot, knowing nothing of the law of gravitation, steps into empty space from the top of some lofty eminence, or from the roof of a building, and is dashed to death on the pavement below, he has broken a law of nature, and he pays the penalty with his life. There is an inseparable connection between the violation and the penalty. And the knowledge, or the want of knowledge of that connection, never makes any difference as to the result.

The same is true of moral law. We may not always see the connection between the transgression and the penalty. But we can perceive it often enough, to be as well satisfied that it exists, as that the laws of nature are unvarying in their operation, although there may be idiots and children, who are not always

wise enough to perceive them, in season to escape harm; as it is to be feared there will be some not wise enough, to escape the consequences of the broken moral law.

Again, the sanctions of law must be adequate to secure the ends of government, for which laws are ordained. Human laws, in this sense, are never perfect. They enact laws and repeal them, because they do not work well. They enact other laws and repeal them for the same reason. And hence the whole course of human legislation is little else but a series of experiments in the art of civil jurisprudence. This is but a fair account of the history of human legislation.

But the Divine laws are all perfect, and there is never any change in them. They are never set aside nor repealed. And it must be that the sanctions are as absolutely perfect as the laws—not too severe, and yet severe enough to secure the ends of God's government. As God was in the possession of infinite wisdom, we must believe that He knew what sanctions to affix to all His laws.

But, once more, will that perfect moral law of God, be inflexibly executed against transgressors? This is a question of painful significance. An answer in the affirmative would seem to surround His throne with a flaming fire, and to invest His character with the aspect of a stern and implacable judge, such as to keep every trembling and guilty culprit from approaching into His presence. Here, indeed, is a difficulty in the way of approaching God directly, which human thought has never been able to sur-

mount. There is the broken law—there is the judge on his flaming throne—and there is no escaping the penalty.

Can we wonder that the nations lying in sin and wickedness, have always had their expiatory and bloody offerings—that they have been willing to cut and mangle their own bodies—to walk on burning coals of fire—to swing in the air with iron hooks thrust through their quivering flesh, and to offer the fruit of their own bodies—their infant offspring, as a sacrifice for the sin of their souls? Who could approach unto that awful throne, if he had never heard of Him who said, "I AM THE WAY."—"No man cometh unto the Father but by me."

On the other hand, if the question be answered negatively—that God will not execute the sanctions of His law—that He will set aside the law, or remit the penalty altogether, this would argue weakness or fickleness in the Almighty Governor. For if He should enact a law which He had to repeal, or which He could not execute, would this not prove some defect either in the law, or in the Lawgiver? And if God could change, or let down His law which is holy, just, and good, even in a single instance, would he be competent to rule the universe?

No, if the law is perfect, it must stand till heaven and earth shall pass away, or as long as God Himself shall exist. It must be apparent to every mind, that there cannot be two perfect systems of law, that are not perfectly alike. Therefore to repeal the perfect law, would necessitate the re-enactment of the same law, or the ordainment of another and necessarily im-

perfect law, in the place of that which had been repealed. It would be easier to believe the universe self-made and self-regulated, than to believe in such a Deity.

There is a necessity, then, in the nature of things, that the sanctions of the perfect law be enforced. Nothing would so surely bring even a human government into disrepute, as a failure on the part of the executive to enforce the laws. If pardons were granted indiscriminately, or the laws were allowed to stand on the statute book as a dead letter, a state of anarchy would speedily ensue, and the enemies of law and order would hold a jubilee.

The best systems of human jurisprudence on earth, are those in which the laws are faithfully executed, and the fewest pardons are granted. If there could be a perfect human government, it would be one with laws few and simple, but always executed, and under which pardons were never issued. For pardon is not law—pardon is the absence of law—it is the abrogation of law, and encourages crime by holding out the hope of impunity.

There are but two contingencies, in which pardons should ever be granted in a human government; one is, when the penalty is too severe, and therefore, unjust; the other is, when there is a reasonable doubt of the guilt of the accused. These conditions make it necessary, sometimes, under the operation of human law, to suspend the sentence. But these contingencies arise from the weakness and the fallibility of those concerned in the making and in the carrying out of human laws. It is almost impossible so to adjust

human laws and their sanctions, that they shall be neither more nor less severe than the rule of strict justice demands. And it is often difficult to determine the question of the guilt or innocence of parties accused of crimes. And when there is such a doubt, it is better to lean to the side of mercy, and suffer the accused to go free, than to inflict the sentence of law against an innocent victim.

But these are contingencies that can never arise under the perfect law. All sins against that law are graduated by a scale that is most exact, and penalties are annexed, according to the nature, the number, and the turpitude of the crimes to be punished. And He who is to be the final judge can never make any mistake, as to the nature and the degree of guilt of those brought before Him to be judged.

As the government over man is moral, and as all moral government implies an inseparable connection between reward and good—between punishment and evil, the sooner he learns the lesson of absolute obedience to law as the only condition of impunity, the better will it be for him, both in this life and in that which is to come. It is a lesson that cannot be inculcated too early in childhood.

What is family government, but a miniature moral government, modelled after that which was set up in Eden? Let the child know that impunity under a broken law is not to be expected. Let it understand that obedience to parental authority is a sacred thing. This lesson can be inculcated in the mind of any child by the time it is four years old. And when this fundamental principle has been thoroughly impressed on

its heart and memory, it is prepared to be not only an obedient child at home, but to be an obedient and faithful subject of law, in whatever sphere it may be placed in after years.

Parents stand, to their children, in the place of God, for in their tenderest years, they know no other. And if they are taught the duty of implicit and unquestioning obedience to parental authority, in their tender years, they have received the proper schooling to yield a willing and ready obedience to lawful authority, in all the higher relationships of life.

Human nature is self-willed. There is a proud, stubborn, and depraved will in every heart, which has to be subdued, and brought under control. If this is done in infancy, or very early childhood, the trouble is all over. But if this is not done, and if the young and tender will is allowed to become strong, without ever being brought under control, there is danger, and a strong probability that it will never after be brought under submission to lawful authority.

There is one thing, connected with this law dispensation, which, to certain minds, involves what seems to be a great mystery, and which has even driven others to the verge of scepticism—I now allude to those natural calamities which happen through the operation of second causes; such as famines, earthquakes, storms, explosions, epidemics, etc. If these events are not accidents—the result of blind chance, but happen according to a wise law, as we have before seen that the whole universe is under the control of law, then all such events must be viewed in the light of judicial or disciplinary acts of Providence, designed

to remind the guilty inhabitants of their offences against heaven, and recall them to a sense of duty, and humble submission to the sovereign Lord of all.

In a former chapter, it was stated that national sins must be punished, if punished at all, in this world. The assembled universe, who are to be arraigned before the tribunal seat of Christ, in the last day, will meet there, and will be judged there, not as nations, but as individuals. Every soul will stand there on his own account, just as if he were the only individual to be judged. Therefore, national crimes against God are punished in this world.

National sins are such as are tolerated by the heads of government, or such as prevail generally among all classes of the people. For example, if there is a national and wide-spread desecration of the Sabbath —if the people generally are given to covetousness, which is idolatry—if the government, by its constituted authorities, makes war against a weak neighbor, and tramples on their rights, because they have the power to do so—or if they relapse into atheism, or idolatry, and forget God, there is an absolute certainty, as we may learn from the history of the chosen nation, that they will be judged and chastised in some form or other, in this present world.

A distinguished statesman once said, that he "trembled for his country, as he remembered that God is just." That was a prophetic utterance, and how fearfully has it been accomplished! In view of the prevalence of other great national sins, Christian statesmen, in the light of this subject, can easily foresee terrible judgments yet in store for this as well as

other nations. God's judgments may linger, but they will come.

The crucifixion of Christ by the Jewish nation, as it was planned, concerted and brought about by their great national council—the Sanhedrim, was a national sin. It was the greatest crime ever committed by any nation. He was their promised Messiah, for whose coming they had waited long. But when He came at the appointed time, and the time predicted, they did not receive Him. They rejected Him, and put Him to death, not because of any crime committed by Him, but because He claimed to be the Son of God. He raised the dead, opened the eyes of the blind, and performed many miracles in the presence of vast multitudes to prove His claims, but still they would not believe in Him. They crucified Him, thus subjecting Him to the most shameful and ignominious death known under the law. It was the greatest national crime ever committed. They have not yet acknowledged their sin, nor repented.

The national judgments which have been visited on the Jewish race, outweigh all the judgments and suffering ever sent on any other people for that crime of crimes. Jesus foretold their doom, when approaching the holy city on the occasion of His last visit, and weeping as He beheld the city, He said:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her brood under her wings; but ye would not; behold, your house is left unto you desolate. For, verily, I say unto you, that, ye shall

not see me, till ye shall say, blessed is he that cometh in the name of the Lord."

Again, He foretold the storm of vengeance that was coming on them, when He said that their enemies would cast up a trench about Jerusalem, and forewarned His own disciples, or the Christians at that time, to make their escape from the city, by fleeing into the mountains, which they accordingly did, as we know from history, during the siege of Jerusalem, so that not a Christian perished.

The pen of the historian is incompetent adequately to describe the horrors of that siege. More than a million of the wretched inhabitants perished by starvation and the sword. Delicate women were reduced to such straits, that they appeased their hunger with the sodden flesh of their own babes. Ninety thousand —all that survived the siege, were carried into captivity, and sold as slaves. But this was only the beginning of their punishment.

Jerusalem was to be "trodden down of the Gentiles, till the times of the Gentiles be fulfilled." And has it not been so? Long ago, the inspired prophets foretold what has come to pass. They were to be "scattered," and "peeled," and "trodden down"—to be made "a hissing," and a "by-word among all nations." And has it not been so?

It is impossible, without a feeling of sadness, to read the history of that wonderful people for the past eighteen centuries, in view of the terrific precision with which the threatened denunciations have been visited upon them. That people are, to-day, a monument—a living and perpetual monument—one of

God's very striking monuments, containing inscriptions upon it written in such characters that none of the nations can fail to read and take warning, proclaiming that God's works are truth, and "His ways judgment." There is the monument standing up before the whole world—a nation without a country—a priesthood to God without a high priest and without a temple—claiming to be the chosen and peculiar people of God—and looking, but in vain, during the long centuries for the promise made to their fathers—and yet not blotted out as a people! The history of the world has no parallel. They have been kept separate and distinct, though mingled among all nations, in a manner that is marvellous, yea, miraculous! Let not any nation, therefore, that forgets God, and tramples down His laws, hope for impunity, or expect that they shall escape His judgments.

But there are individual wrongs committed and suffered, which, often, are not judged nor punished in this world. This necessitates the appointment of a future Day of Judgment, that the sanctions of the Divine law may be fully carried out. And, accordingly, we read of the appointment of such a day. If the law is absolutely perfect, as we have seen, all its penalties must be executed, if not here, hereafter.

The "BOOKS" are to be opened, and all are to be "judged out of the things written in the books." There will be no omissions and no mistakes. "Every secret thing," and even "every idle word" spoken, will be found recorded in the books, which are to be opened in that day. For "there is nothing hid that shall not be brought to light." Memory is one of the books which shall be opened.

It may throw a little light on this subject of a future retribution, to know what, perhaps, every one does not know, the curious physiological or the psychological fact, that impressions once made on the tablet of memory—that the organ of the brain is so constructed that the images of things, of actions, and words, are photographed upon it, so to speak, in such a way, as to be retained permanently, and to be recalled and rendered back in certain psychological states of the mind. Now, who fashioned and formed that curious organ, and why did He make it so, but to serve as the infallible record or book to be opened in the last day, to facilitate and expedite the proceedings of the final judgment.

But, as bearing on this same matter of a future judgment, there is another book which is to be opened; and that is the book of Conscience. There are few, comparatively, who have any conception, in the present state of existence, of the nature and power of this faculty. We have seen, in a previous chapter, how it made the breach between God and the sinning pair in Eden. If it had not been for the workings of conscience, there would have been no fear, no terror, no remorse, when the voice of God was heard, and no fleeing away to escape from His presence among the trees in the garden.

Every soul has been furnished with this faculty. They may be insensible to the possession of such a dangerous gift. It may be in a torpid state; but it can be aroused from its slumber. There is no pain that may be experienced, even in this present life, to be compared with the tortures of a guilty conscience. If the rationalist could deny the fact, or if he could

annihilate conscience, then he might afford to scoff at the doctrine of a future retribution. These books of memory and conscience, which could not be, unless God had made them just as they are, afford unmistakeable evidence and premonitions of that coming judgment.

CHAPTER VII.

Law of the Sabbath.

Prominence of the Fourth commandment in the Decalogue—Who are opposed to this law—Necessity of a day for rest—Morality of the institution—Why the Dutch Republic went down—A beacon of warning—Founders of our republic kept the Sabbath—The new interpretation of this law—A change in public sentiment—Words of Hugh Miller—The effect in Scotland—Prayer of John Knox—Former judgments on the holy people—The plural term "Sabbaths"—The new philosophy spreading—Some of the clergy affected—Ebenezer Presbytery faithful—Sermon of a rationalistic divine—Harmless Sunday amusements—Words of Lord Beaconsfield—Which day is the Sabbath—Numerical order not essential—When the Jewish Sabbath was instituted—Why Christians observe the First-day—Fulfils the letter and spirit of the law—A threatened universal desecration—Taking vacation—The vacant churches—Scattered flocks—Two hundred thousand Sabbath-breakers in one city—Where responsibility rests—What the clergy in one city could do—Sunday papers and street cars—The prophet's warning to the "watchman."

THERE is no precept in the sacred Decalogue, that occupies so much space as the law concerning the Sabbath. It looks as though, from the first, it had been anticipated that this would be the commandment more frequently ignored, and forgotten than any other. And therefore, as if by design, God gives it more prominence in that code, which He wrote with His own finger on tables of stone, and placed, as it were, in the centre of the whole, as if to guard against the possibility of forgetting or ignoring it. This is the command:

"Remember the Sabbath day to keep it holy. Six

days shalt thou labor, and do all thy work; but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days, the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the Sabbath day, and hallowed it."

This one law takes up more space than the six laws, or the six commandments placed after it in the Moral Code. And concerning every one of those six commandments, we should say, that they are of perpetual obligation, and that not one could be repealed or blotted out, without marring the perfection of the whole. Now, why should any say that this fourth command, which occupies so much more prominence than any other in the Moral Code, has been blotted out, or that it is no longer a part of the moral law? Before any one who professes to believe the Bible at all can do this, he should be able to adduce from the Scriptures the clearest proof, that the law concerning the Sabbath, as incorporated in the Moral Code, and handed down from Moses, either was never a part of that code, or that it has since been changed. But this, it is not presumed, that any would undertake to do, who profess faith in the Bible.

Whenever, or wherever a class of men set themselves in opposition to the two great moral institutions that were ordained in the garden of Eden, the law of the Sabbath, and the law of marriage, it may be taken for granted, that they are in opposition to the Being who ordained those laws. They do not desire to be

under any moral constitution which requires holiness of heart and life, or which puts any restraint on their natural freedom and appetites.

Who are the men and women who array themselves in opposition to Sabbath laws, and advocate communistic ideas, and the formation of Socialistic orders? They are rationalists, if we may apply to them a general term, which they have chosen for themselves, and by which they seem proud to be designated; but in reality they are materialists, or atheists, as the great body of them ignore, entirely, the idea of a personal God, or any Divine law that was ordained of God.

The necessity for a Sabbath exists in the very nature of man—both his physical and moral nature. The Creator foresaw in the beginning that the greater part of the children of men, would have to earn their bread in the sweat of their face—that many of them would be servants—slaves—that others would be tyrants who would oppress, and task, and grind the toilers; and therefore, He enacted this Divine law, so wise, and just, and necessary for oppressed man and beast, requiring the grasping and merciless tyrants in all ages, not only to rest themselves, but to let their servants, and even their beasts of burden rest from all their labors, every seventh day.

We know of no law that could have been more humane or moral, or more necessary for the human family, as it was to exist in this world, except that other institution ordained in Eden, that was to regulate the intercourse between the sexes. If these two ordinances of God, or if either of them, should be blotted out, civilization would perish with them. And

yet there is scarcely a rationalist who is not opposed to these two civilizing institutions of the world. But the true secret of their opposition, as before stated, is to be found in their opposition to morality, to religion, and to God.

Man has a religious, as well as a physical nature. If there were no Sabbath—if all the days alike belonged to the tyrant man, and God had ordained no day for rest, what chance would the weary toilers of this world have had for stated periods to rest their weary limbs, or to gratify the longings of their nature in seasons of public or private devotion?

In the very nature of things, there was a necessity for a Sabbath. The atheist, of course, may not be able to see it. But the Divine Father foresaw it from the beginning. And He made a wise provision, in this law of the Sabbath, to meet this necessity to the end of time. The law is a proclamation to every master, to every lord, and tyrant, as if God had said—as if God were still saying to them:

You may work during six days; and you may require your men and maid servants, and your oxen, and cattle to work. But you must rest; and you must let them rest on the seventh day. It is the Sabbath of the Lord your God.

This is the law, and the reason for it. There is no guarantee, except in this Divine Institution, that there would have been any respite from incessant and unremitting toil, to the weary and heavy laden, in body and mind. Taskmasters would drive their slaves and their beasts of burden, the year round, on all days alike, for

the sake of gain, and there would be no relaxation, and no rest. But "the fiery law" from the Throne of the Eternal, issued from flaming Mount Sinai, has interposed, to hallow one day in seven, in favor of oppressed humanity.

Without the Sabbath, there could be no religion, and no Christian civilization on earth. In order to show the extent, to which national and individual prosperity depends on a proper observance of the Sabbath, let us take a case, as recorded in the history of the Dutch Republic, which was founded over three centuries ago, by that remarkable man—William Prince of Orange, who was the George Washington of his day. The Republic founded by him flourished for more than two centuries, or twice as long as our own Republic has now been in existence; and during that period it was the home of religious freedom. It was in Holland, that our forefathers sought and found an asylum from religious intolerance in England. Having tarried there, just long enough to imbibe the spirit of freedom, they embarked on a stormy and unknown sea, to seek a new home in our Western world. Of the prosperity of that noble little Republic, a historian says:

"The only country, whose national existence and independence are due to the Reformation, is Holland. To be the first to break the triumphant power of the Spanish army, would have been glory enough for any ordinary ambition, but no sooner was her independence declared, than she gave signs of great commercial and industrial activity. Her Hudsons navigated every sea, and planted the Dutch flag on shores not traced on any map of the world; her manufacturers supplied all markets, with the fruits of their labor and ingenuity;

her soldiers were a match for any European force; her De Ruyters and Van Tromps knew how to contend with the Blakes of England; her William of Orange, a descendant of the first William, whom she gave to her British neighbor, was as good a ruler as ever lived in Whitehall; her scientific men founded the systems which have continued in use till the present time; her philosophers revolutionized the thinking of the civilized world; her universities were the seats of the most thorough researches of the age; her painters founded new schools of art, and vied with the Italian painters; her theologians gave rise to controversies which brought all churches and their champions within the scene of conflict, and her pulpit orators acquired a celebrity, which, in spite of the inflexibility of the language, was second only to that enjoyed by the most renowned preachers of France and Great Britain."

Such was the Republic of Holland, during more than two centuries, while the Reformed religion flourished, and while they kept the Sabbaths of the Lord. But there came a change; and the decline of Holland, politically and morally, was about as sudden and rapid as her advance: and her greatness in the past would have been well-nigh forgotten, if Prescott and Motley had not recalled it. History shows that the principal cause of that decline, and rapid retrogression in morals was the sudden and total extinction of the Christian Sabbath. This is one of the facts of history which stands out prominently to view, and which ought to serve as a beacon of warning.

Among the philosophers—for speculative philosophy flourished then as well as now—that arose out of their schools of learning, there was a sect called

the Coccæans, from Coccæus. He had been educated a Jew, and had the belief that the Sabbath formed no part of the moral law, but that it belonged to the ceremonial dispensation which had passed away. Coccæus was a man of peerless learning and genius, and his followers becoming numerous, and gaining the ascendency in the State, as the historian relates, "the freest customs, and gayest notions were rapidly imported from France."

Never, perhaps, in the history of countries, was there a more rapid fall from greatness and glory, with the cause more strikingly apparent, than in this case. Let us take warning. Our Republic has not yet seen half the lifetime of the Republic of Holland. But already we have had our Coccæus, whose false philosophy has undermined our Christian Institutions, and especially our Christian Sabbath.

The pilgrim fathers who sailed from the shores of Holland, settled the New England States; and the Huguenots who came from France to avoid persecution, settled the Carolinas; and these pious ancestors imported into this country the institutions of Christianity and the Sabbath. With these institutions, left us as a legacy by them, we have grown and prospered as a nation, beyond any precedent furnished by the history of nations. The duty we owe to their memory is to stand guard over the institutions which they planted on this soil. The duty which we owe to ourselves, and to those who shall come after us, as we hope to transmit this Republic in its integrity, is to stand guard over these institutions, and especially our Christian Sabbath. They were a Sabbath-keeping

people. They had no Sunday newspapers,—and no Sunday street cars,—and no Sunday excursion trains, and Sunday steamers puffing and hissing defiance every Lord's day in the face of Heaven. Every store, and shop, and office was closed every Sabbath. How great the change which has taken place since their day!

It is hardly a quarter of a century, since the first Christian scientist ventured to put a new interpretation on the law of the Sabbath incorporated in the Decalogue. But already there are Professors in nearly all our leading colleges, whose teachings are subversive of the authority of the Sabbath, as a divine institution. If the six days of creation are Geological ages, the seventh day, or Sabbath, is a vast Geological age. And if so, what becomes of our weekly Sabbath—the natural day of twenty-four hours?

Hugh Miller was the first Christian philosopher who presumed to give to the Fourth Commandment, a meaning different from that in which Moses, and the children of Israel in his lifetime understood it, and different from that in which Jews and Christians have understood it for three thousand years. The words of Hugh Miller are:

"God the Creator wrought during six periods, and rested during the seventh period; and as we have no evidence that He recommenced His work of creation —as, on the contrary, man seems to be the last formed of His creatures, God may be resting still. The presumption is strong that His Sabbath is an extended period, not a natural day, and that the work of Redemption is His Sabbath day's work."

Mr. Miller possessed a brilliant genius, quite equal to that of Coccæus. But let his philosophical views be adopted, and who cannot foresee that our weekly Sabbath of twenty-four hours, will certainly and rapidly go into disuse? There is something in this movement —I could wish that this were only a fancy of my own, but I am afraid it is not—something that seems to portend the Divine displeasure against our great Republic. God is the Governor among the nations. And no nation ever yet was so great, that He could not, or that He did not judge them for their wickedness.

Already we begin to see the effects, or the fruits from the seeds planted by Miller. Hardly a quarter of a century has yet elapsed, and already the land of John Knox—the land of blue stockings, and of orthodoxy for three hundred years, which has produced so many philosophers, and theologians, and able defenders of the faith—that land so long the home of the orthodox faith, is even now threatened with a universal declension. They have Professors in their universities, quoted with approbation by such writers as John Tyndall. They have rationalistic Professors in their theological schools. Volumes of "Scottish Sermons" are published, filled with rationalism, and the rankest heresy. Movements have been made to obtain the convenience of Sunday street cars in some of the cities. And all this is only the beginning. Probably they will soon be asking for the luxury or the convenience of Sunday newspapers. If the great Reformer, who as a wrestling Jacob and prevailing Israel, cried to God in his prayer, over three centuries

ago, "Give me Scotland, or I die!" which prayer was so signally and wonderfully answered—if he could be cognizant of the change that is going on around and over his very grave, we may imagine his slumbers would be so disturbed, that he would want to come back again to renew the contest, and wrestle again in agony with the angel of the covenant, crying to God, as of old, "Give me Scotland, or I die!"

But the ocean wave once put in motion, does not stop till it touches the most distant shore. It were to be wished that this wave of *liberalism* and free thought, were confined to Scotland. But as Mr. Miller was a genius, he has had his followers—ardent admirers who do all they can to propagate his views. The leaven of the new philosophy is beginning to permeate the public mind, in England and America. A systematic effort is made to popularize the theory of vast geological periods, and to prove that God's Sabbath was a vast age, not a natural day of twenty-four hours—a theory which is a pure fiction having no foundation in science or religion, but only in Mr. Miller's glowing imagination. Scientific lecturers, on invitation, visit our colleges and our theological seminaries, delivering a series of lectures, of such a nature as to impress the minds of young men with the belief, that life and death reigned on this globe long ages ago—or for thousands and millions of years before man came on the stage of action, and even before the present arrangement of our planetary system. And the young men thus instructed, must take it for granted that this is science. Then what respect can they have for the Mosaic record of creation? There

is a logical tendency in the very nature of things. And the necessary logical tendency of these theories is away from the Bible, into rationalism and infidelity.

When the writer was on a visit in Canada two summers ago, he formed the acquaintance of an excellent Christian gentleman, a minister of the Methodist church, and his wife. They were lamenting the scepticism of their son, a brilliant and promising young man, twenty years of age. He was just from college, where the geological principles he had been taught, had undermined the early teachings of infancy and childhood, causing parental hearts to be filled with grief and sorrow. Alas! how many within the last decade of years may have the very same sad story to tell! We are entering on the dangerous way that the Dutch Republic went.

"Righteousness exalteth a nation, but sin is a reproach to any people." The Lord judged and punished His ancient covenant people, because they kept not His Sabbaths. This was the charge preferred against them:

"And I will scatter you among the heathen, and draw out a sword after you, and your land shall be desolate, and your cities waste; then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye shall be in your enemies' land; even then shall the land rest and enjoy her Sabbaths." *Deut.*

And is it not so? The holy land is desolate, while her people—the once holy nation, are still in exile, because of their transgressions, and because they polluted God's holy Sabbaths. And when long ago, they went into the Babylonish captivity, to be under the

yoke for seventy years, this was the charge against them, that they had polluted God's Sabbaths. The prophet says:

"And them that had escaped from the sword, carried he away to Babylon, to fulfil the word of the Lord by the mouth of Jeremiah the prophet, until the land had enjoyed her Sabbaths; for as long as she lay desolate, she kept Sabbath to fulfil threescore years and ten."

Again: "Moreover, also, I gave unto them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against me in the wilderness; they walked not in my statutes, and they despised my judgments, which if a man do he shall even live in them; and my Sabbaths they greatly polluted; then I said, I would pour out my fury upon them in the wilderness to consume them."

Almost everywhere, we see that the plural term is used—"*Sabbaths*"—not Sabbath, as if there were one long Sabbath since the creation—"But I gave them my Sabbaths for a sign"—"and my Sabbaths they greatly polluted." How strangely such words must have sounded, if those in whose ears they were spoken, had believed with modern Scientists, that the Sabbath of the Lord is a vast geological age—that God has never had but one Sabbath—and that He is resting still. But Principal Dawson tells our Theological Students who are to be the teachers of religion in the next generation, in his course of lectures:

"The seventh day is not said to have a morning and evening; nor is God said to have resumed His work on the eighth day. Hence the seventh day is the period in which we live. Our Saviour sustains

this view of God's Sabbath in His remarkable expression, 'My Father worketh hitherto, and I work.'"

In the above paragraph we do not see the connection between Principal Dawson's premises and his conclusion. Moses said that "God rested on the seventh day"—that He ceased from labor, and "was refreshed." Principal Dawson says that God works, or that God is working on his Sabbath—is there no difference between *resting* and *working* on God's Sabbath?

The leavening influence of this false philosophy, is far more wide-spread than many, even good Christians seem to be aware. When I was in the city of churches a year or two ago, I was credibly informed that nearly all those preachers who had preached as candidates for a certain vacant pulpit, that seemed a very desirable prize—and these candidates were not a few—preached philosophic discourses that were highly seasoned with the evolution philosophy. Can we expect anything else than that preachers, holding such rationalistic views, should be candidates for pulpits which are rich, and have rich perquisites connected with them? When a preacher, or when any other man has lost faith in the Sabbath as a Divine Institution, he is then a rationalist. He then has no belief in any part of the Divine word, which he cannot bring into harmony with his own imperfect and low conceptions of things.

The Presbytery of Ebenezer, in Kentucky, acted very wisely and judiciously a few months ago, in suspending from the ministry one of their members, for publicly proclaiming his disbelief in the Sabbath as a

Divine and moral institution. He had been over to Germany to complete his theological studies, and while there, had imbibed some of the principles floating in the philosophic atmosphere of that region. But there is many a Presbytery, we regret to say, where this preacher might not have been disturbed, or molested at all, for the proclamation of his peculiar views. There are many occupying the sacred desk, who no more believe in the sanctity of Sabbaths, than did that deposed minister. As reported in a secular journal, one of these rationalistic divines thus discoursed upon the Sabbath, in one of his pulpit ministrations:

"I have attempted to show that the Hebrew Sabbath is nowhere in the Bible, clearly established as a religious ordinance, before the Exodus. I have attempted to show as well as I could, that there is nothing in the whole New Testament that can be advanced to prove the establishment of what is called 'the Lord's day,' to take the place of the 'Mosaic.' With all the earnestness of my heart, I wish there could be more genuine religion among the people of this great city. I wish the churches could be thronged with multitudes anxious to know the truth; but I do not believe these great results can be brought about by denouncing harmless and refreshing recreations on Sunday. For this denunciation has no warrant, either in the Bible or in the conscience of men. If you feel that harmless amusements constitute a valuable part of your Sunday rest, I have no Christian right to interfere with your rational enjoyment, and have no Scriptural right to declare such enjoyments sinful."

If the old Mosaic law of the Sabbath, as this reverend preacher argued, was not moral in its nature,

and also, if there is nothing in the New Testament to prove that the Lord's day, or the Christian Sabbath was intended to take the place of the Mosaic, then, of course, there is no law requiring either the seventh or the first day of the week to be kept holy as the Sabbath of the Lord. All men are free from the law of God as to the observance of any Sabbath. And he argues that he has no right to dictate to others the manner in which they shall spend their Sundays; and that if they feel that harmless amusements constitute a valuable part of their Sunday rest, he is not going to interfere with their rational enjoyments.

We know not what the rationalist might regard as "harmless amusements" for Sunday. But he lays down the principle that, there being no Divine law on the subject, all men are a law unto themselves, and are to be governed by their own *feelings*—"if you feel," he says, "that harmless amusements constitute a valuable portion of your Sunday rest," etc. Now we know how men *feel* on this subject in every city, and in every country. We know what kind of amusements, and harmless recreations, fill up the hours of the Sabbath, on the part of the multitudes, who ignore the authority of the Holy One—the gaming tables, the billiard saloons, cock fightings, bull baitings, beer gardens, and dance houses, the open Sunday theatres, where low comedies are enacted for the amusement of the idle, where lascivious songs are sung, and beautiful danseuses dressed in close garments, on the public stage, display all their charms. It is in this way, men *feel* that they have a right to spend their Sabbaths. And this minister of the Gospel says, that,

"*if they feel*" that these amusements are refreshing to them, he has no Scriptural right to interfere, for the purpose of restraining them in their pleasures.

This is the argument of rationalism. Let these views be universally adopted and carried out in practice, and not only would there be no Sabbath, but there would be no national morality. Any nation or people who should enter on this course, would at once, and rapidly, sink into corruption and licentiousness.

Lord Beaconsfield lately, in one of his public addresses, said:

"Of all Divine Institutions, the most divine is that which secures a day of rest for man."

And he added:

"I hold it to be the most invaluable blessing ever conceded to man. It is the corner-stone of civilization."

When a stream has been poisoned at the fountain head, all who drink of the waters must imbibe the poison. What Coccæus did for Holland, Hugh Miller has done for Scotland and America. How the dark wave has spread, and is spreading! He threw the deadly branch into the fountain, which has poisoned all the stream. The waters will not be healed till the deadly branch shall be taken forth, and the sacred covenant, written on the tables of stone, and so long kept in the ark of God, shall be restored in all its integrity to its proper place.

Some people, I do not say Christians, raise an objection to the observance of a Sabbath, on the ground

that we cannot tell which day of the week is to be kept holy as the Sabbath of the Lord, seeing that Jews keep the seventh day, and Christians keep the first day of the week as the Sabbath. Which is the true Sabbath? How can we tell?

But those who raise this question are those who have not looked at the law of the Sabbath, and apprehended its meaning, in letter or spirit. The language of the law, and the spirit and meaning of the law, require one day in seven, or the one-seventh portion of our time, to be set apart for rest from all our cares and labors—every seventh day. That is the law. And the reason of the law—the only reason given, is, that when God had wrought for six days, He rested on the seventh. Therefore, if the Jew works six days, and then rests from all his labor on the seventh day, in obedience to the Divine command, he has kept the law both in its spirit and letter. And if the Christian works six days in the week, and rests religiously from all his labors on the first day of the week, which is his seventh day, or the day that succeeds his six working days, he has fulfilled the law in its very spirit and letter. And it can make no difference in the eye of God, whether the Jew shall observe, as the Sabbath of the Lord, what we now call "the seventh day" in the week, or whether the Christian shall observe as "the Lord's day" what we now call "the first day" of the week. The Jewish Sabbath—or the seventh day of the week—if properly observed, is just as holy to the Lord, and just as much a Sabbath to the Lord, as is the first day of the week, when properly and religiously observed by the Christian. It is not the

number of the day, in the order or succession of days in the week, but the proper observance of the day, that is essential to the Sabbath. Let us look at the letter of the law:

"Six days shalt thou labor and do all thy work; but the seventh day"—that is, the next day, or the day that succeeds the six working days—that "is the Sabbath of the Lord thy God." And the Christian's First day, which succeeds his six working days, is equally the Sabbath of the Lord our God, when faithfully and religiously observed in the spirit of the divine command. The numerical order of the days is not essential to the holiness of the Sabbath.

If Jews, or if Christians, were bound by that law, to observe the identical seventh day which God kept as His Sabbath, in the order or succession of days, as they occurred or succeeded one another in the morn of creation, this would be a very different thing. And if it were essential to keep God's seventh day—or the seventh day from the date of the beginning of God's work—if that were necessary to the validity of the law of the Sabbath, then there could be no Sabbath for Jew or Christian. For that original Sabbath had become obsolete—had been blotted out. We know that the antediluvians, who had been destroyed for their wickedness, did not keep it. They had no Sabbath. That was one of the reasons why they were overwhelmed in a universal destruction. Then the Jews, in their land of bondage, when they were under Egyptian taskmasters four hundred years, had no Sabbath. There was no Sabbath in Egypt. That was urged by Moses, in his last exhortation to the children of Israel,

as the reason why they should keep the Sabbath, and let their servants and their beasts of burden rest, because, they were servants in Egypt, where they had no Sabbath—no day of rest.

The children of Israel obtained their Sabbath in the wilderness, after the exodus, but before the publication of the moral law from burning Mount Sinai. It was when God began to feed them miraculously with manna —the bread that came down from heaven. They gathered manna the first morning, and that became to them the first day in the week. Then they gathered manna the second morning—the third morning—the fourth morning—the fifth morning—and the sixth morning. But what seemed to them a strange and mysterious thing, they gathered twice as much on the sixth morning, or enough for two days. That was their sixth day of the week. "And all the rulers of the congregation came and told Moses. And Moses said unto them, This is that which the Lord hath said, *To-morrow is the rest of the Holy Sabbath.*"

That was the way in which the reckoning of the Jewish Sabbath began. And that Seventh day has been their Sabbath ever since. It is possible, nay, we will say, it is even probable, that Seventh day may have been identical with God's Seventh day, when He rested from the work of creation. And if so, it was the original Sabbath renewed or revived, after having been lost for ages. But there is no evidence of any such identity in the days. We can never know it. Neither was such identity, or knowledge thereof necessary to the validity of the ordinance concerning the Sabbath.

In like manner, the Christian Sabbath is the day that Christ arose from the dead. He had finished the work of Redemption, a greater work than the work of creation, and it was only meet that the day which succeeded that finished Redemption should be celebrated as a day of rest. In the observance of that day, Christians only follow the example of the holy and inspired Apostles. We have no special precept or positive command for the change in the day, for the reason of the change is in the great fact of Redemption itself, and the practice of the apostles and all the primitive Christians, is all the law we need on the subject.

But the law is still maintained and kept, both in spirit and in the letter. Because we give to God the seventh part of our time, or one day in seven, as really as the Jews did under the former dispensation. By hallowing one day in seven, we still commemorate the creation of the world in six natural days, and by consecrating the First instead of the Seventh day, we at the same time commemorate the Resurrection of Christ from the dead. So that our Christian Sabbath has a higher significance attached to it, than the Jewish Sabbath. And when the Jews shall acknowledge the Messiah, as doubtless they will, in due time, they will naturally and easily fall into this change—of observing the First instead of the Seventh day, as their Sabbath. But till then, they must, and they ought to keep the Seventh day. The general law of the Sabbath is of perpetual obligation, and can never cease to be binding, till the Decalogue itself, of which it is a part, shall be blotted out.

But now we come to the question, how is our Christian Sabbath to be saved from a threatened and utter annihilation? A son of the church has proclaimed, in the name of science, that the Sabbath of the Lord is not a natural day of twenty-four hours—not the seventh day in the week, nor yet the first day, nor any other natural day—but a geological age—a vast geological period, extending through thousands and millions of years. Other scientists have endorsed the lie. Tens of thousands in the church, as well as out of it, have adopted the false belief, and it is spreading with an ominous rapidity. We do not wonder that people of the world lose their reverence for God's day, when professed Christians have such notions of science, that they think all days alike, and that the Sabbath is not a moral institution. In this state of public sentiment, we do not feel surprised that the time has come, that pastors leave their churches, two or three months every year, and go abroad to spend *vacation*, leaving their flocks to scatter abroad, and spend their Sabbaths as best they can.

Here the author takes occasion to state that he was in the city of New York a year or two ago, when he saw an editorial item in certain of the city papers to the effect, that two hundred thousand of the population left their homes every Sunday morning, for pleasure and recreation. From fifty to one hundred thousand would go to Central Park. As many more would go to Ocean Grove, Long Branch, Atlantic City, or some other fashionable and cool resort, where every kind of Sunday amusements and refreshing recreations were provided for them. Every steamer,

every passenger train, the street cars, and all the vehicles in the livery stables, were called into requisition, to accommodate these crowds of pleasure-seekers, every Sabbath. But the churches were nearly all empty. The pastors were absent. If any pulpit happened to be supplied a part of the day, it was usually by some stranger—some unemployed minister, glad to get perhaps ten or fifteen dollars for such a perfunctory service. But as the pastor is away, the people of course do not attend. The present writer went into one of these churches one pleasant afternoon—there had been no service in the morning—when a stranger was to preach, and he is certain that there were not over thirty persons in attendance. He went to another church on another Sunday afternoon—one of the largest and wealthiest churches in the city, with a seating capacity of over two thousand. There were not over a hundred persons in attendance and they were mostly strangers, as was evinced by the fact that they were shown to seats by ushers. The flock will scatter when the shepherds forsake them. It is a deplorable state of things. It may almost be said that we have no Sabbath.

Fifty years ago, public sentiment would brand a preacher who should desert his people two or three months in the year, except he was ordered to do so by his physician, for the recovery of his health. Sylvester Larned, the most eloquent preacher of his day, fell a martyr to this public sentiment. He could not leave his post to take vacation in summer, even though yellow fever raged in the city, and he fell a victim to the scourge, the second season of his pastorate.

The change that began in the church a quarter of a century ago, which is the very root and core of the prevalent rationalism of the day, has by no means reached its acme. And the question still remains—and it is the most important question of this hour, what can be done to save our Sabbath from utter annihilation? If the Sabbath is ignored, piety must become extinct. And when religion perishes from among a people, their national ruin and dissolution cannot be far off. As it appears to us now, unless there shall come a speedy reformation, judgment must be in store for us as a nation.

But where shall the reformation begin? If there is any truth in the oft-repeated saying, "Like priests, like people," it is certain that the reformation will have to begin with the priests—with the teachers of the people. We know, if the blind lead the blind, what the consequence must be. But how shall the reformation begin with the preachers? Are they Sabbath-breakers? We bring no accusation against them. But if they hold such peculiar views in regard to the law of the Sabbath, that they do not preach and enforce its moral obligations, they not only break the law themselves, but they teach others the same.

In a late number of the *Presbyterian Journal*, it was editorially asserted that the Presbyterian element is one-sixth part of the city population. This is probably true. But the Methodists may certainly claim to control an equal portion. This would be two-sixths, or one-third of the city population. The Baptists and the Episcopalians together, would certainly control another sixth. The Catholics might claim another

law of holiness, what would it be, but to blot out holiness? And not to enforce a good law, would be to cease from goodness. This is the way that wise men and philosophers have reasoned on the subject. And, indeed, it would be impossible to reason otherwise. Therefore, pardon is impossible under a law dispensation. It is absurd, and a contradiction in terms, to talk of pardon under a law dispensation.

What then? Can there be no exercise of pardon? Yes, but not under a dispensation of law, but under the dispensation of grace or mercy, which is something very different, and entirely contrary to the law. Has the law, then, been abrogated, and are we living under a new dispensation—the dispensation of grace or mercy? Jesus said, "till heaven and earth shall pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled." God's perfect law, as we have seen, cannot be abrogated. It is in full force, and must ever remain so, till the Judgment Day.

It is evident, then, that there is a very anomalous state of things existing in this world. We seem to be living neither under a law dispensation, nor yet under a system exclusively of grace. It is a mixed dispensation. Judgment and Mercy seem to be mingled in almost equal proportions. Now one seems to prevail, and now the other. Justice seems to be standing with drawn sword, ready to execute the sentence of the fiery law; and the angel of Mercy holds back the hand of Justice; and there seems to be a constant strife going on between the two. It is a singular state of things, that we cannot suppose to

exist either in heaven or hell, but only in this world. In the former, the cup of joy is unmixed; in the latter, it is unmingled woe. In this world, it is alternate joy and sorrow; judgment and mercy. It is an anomalous state of things, which many are by no means able to comprehend. The impenitent wicked do not understand it. Those who look to the light of reason alone, ignoring the Bible, will never be able to comprehend it.

It is the mixed state of affairs in this world, that leads some to say, there is no God; and others, that there is no government of moral law in force, but only the government of the laws of matter and blind chance. And they conclude that the natural evils existing, have come from these laws of matter over which God Himself has no control, and that when the souls of men shall be delivered from their bodies, they will, at the same time be delivered from the dominion of these laws of matter, and mercy will reign supreme in another state. Such are the absurd and false reasonings of men, in view of the strange state of things existing in this world. Let us try to bring the light of truth, and of the Scriptures to bear on this subject. Only three hypotheses are possible, by which to account for the present disordered state of this world: 1, that there is no God—and this is atheism; 2, that all things are under the absolute control of physical laws, which is materialism; or 3, that there is a moral government, the laws of which are in force, but that by some special interposition, which may not be perfectly and always understood, a respite has been obtained for offenders against the law, on certain conditions. This last sup-

position expresses the true state of the case. On this supposition, the offenders against the holy law are, in reality, prisoners of that law, and so they will be, till the conditions on which they were respited, shall be complied with, or till the term of that respite shall have expired. All the sinners in this world, who have broken the holy law, are held as prisoners under guard, by officers of the law that never sleep nor slumber.

Take the case of the antediluvian sinners, as an illustration. They were granted a respite of one hundred and twenty years, while Noah preached to them. Were they not prisoners during all that term? If they had complied with the conditions for which the respite was granted, by repenting in sackcloth and ashes, the flood would not have come. But they were prisoners, and under guard till the time was out. The old world was their prison house, and how could they escape? How could a single soul get away from the officers of God's law? When the last day—when the last hour came, and those officers received their commission to execute the sentence of the law, then all the natural elements were let loose, for they are God's ministers, and the law was avenged, and a drowned world is the monument to the inflexible justice, and holiness of that law.

There is a fragmentary scrap of very ancient history, which might be considered as affording a case strikingly parallel to that of the antediluvian sinners. The inhabitants of a certain city, had rebelled against their lawful king, for which act of treason, they had been condemned, men, women and children, to be beheaded

on a certain day. The army of the king surrounded their city to prevent any from escaping. They were actually prisoners in their own city, shut in, and guarded on every side by the king's officers, so that there was no possibility of escape. But they had sent ambassadors to sue for pardon. The day appointed for the execution had dawned, but yet there was no word from the king, and hope had almost died out in their hearts. Still they were prisoners of hope, and though it was almost hoping against hope, they hoped on till the very hour, when the executioners were to begin their bloody work of death. Then, almost at the last moment of their reprieve, the straining eye could discover in the distance, the swift coming messenger, bearing in his hand a white flag, the signal of pardon. The scene that followed could not be described. Some swooned away for joy; others fell into each other's arms, mingling their tears and sobs. They were prisoners even in their own homes, till the moment they knew that a pardon had been obtained. The difference between their case and that of the antediluvians, is simply in the fact, that the latter did not sue for pardon, and seemed all unconscious of, or indifferent to the coming doom.

Now in what essential feature, it may be asked, do the cases which have been given, differ from the actual state or condition of every unpardoned sinner on earth? Are they not transgressors of the Law? And is not that law as much in force now, as it ever was? We have seen that it is impossible to believe, that the law can ever be abrogated. Therefore, they are under the sentence of condemnation. This is what

Jesus Christ said. And if so, are they not prisoners, awaiting the day of execution? Suppose that the world is their prison house—can they escape from it, or find any way to evade the execution of the sentence, when the time of their respite shall end? They have their day of respite, just as the antediluvians had, and for that reason, they are said to be "prisoners of hope;" as the prophet says: "By the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water; Turn you to the stronghold, ye prisoners of hope; even to-day do I declare that I will render double unto thee." That is the light in which inspiration puts the case—"prisoners of hope"—yet prisoners—and prisoners of hope, only because there is a stronghold—and an opportunity, and a day of grace afforded, to turn to that stronghold. But, suppose that the opportunity passes by, and the day of grace, or the term of the respite comes to an end, and they have not turned to the stronghold; what then? Is the law of eternal holiness and justice blotted out? No! the sentence is executed. Can any sinner escape from his prison, or avoid the execution of that sentence? They may hope for impunity. "Because sentence is not speedily executed against evil doers, the hearts of the sons of men are fully set in them to do evil." As it was in the days of Noah, so it is now. They may become very bold in their wickedness, mouthing the very heavens with their insults and blasphemies. But they will get to the end of their respite. Suppose that an Ingersoll shall exclaim in his insane folly, in defiance of God; as he is said to have done—"Liberty is my

religion; I'd rather live free in hell, than serve in heaven; I despise such a God as the Hebrew Jehovah!" Suppose that he is *free*—and that is a fact not to be denied, for God made him free, and that will only make his impiety the more inexcusable—suppose he is thus daring and defiant, can he expect to escape from his prison, or to get beyond the power of God, or to evade the final sentence of the supreme law, when the day of his respite has ended? Have any ever escaped? Have any ever evaded that penalty? Voltaire was just as bold as any who ever lifted pen or voice against Christ—did he escape? Chateaubriand, the exquisite classical French author, says:

"Tronchin assured his friends that Voltaire died in great agony of mind—'I die forsaken by gods and men,' exclaimed he, in those awful moments, when truth will force its way. I wish, added Tronchin, that those who had been perverted by his writings, had been present at his death. It was a sight too horrid to support."

Tom Paine was another, equally bold and free in poising his lance against the Man of Calvary—did he escape? Who can tell where his grave is? Dying in want and misery—without a friend—indebted to Christian charity for even the show of kindness in his last moments—denied the rites of burial in a Christian cemetery—his bones transported from continent to continent seeking repose, and at last, as if all lands abhorred him, going down beneath the waves of the ocean, to mingle with the bones of the sinful race, that were overwhelmed in the universal deluge! It is a terrible instance of

retribution! None have ever escaped, and none will ever escape. Think of the fate of Judas the traitor. Think of the end of that Roman emperor who made bonfires of the bodies of Christians and of the holy Scriptures, of whom the historian says, that, in his last hours, he was eaten of worms. Think of another emperor, an apostate—Julian, who made war against the whole church—did he escape? What made him, at the last hour, taking some of the blood that was oozing from his veins, and throwing it upward, exclaim in an agony of remorse, "Thou hast conquered, O thou Galilean!" "Let the potsherds of the earth strive with the potsherds of the earth, but woe unto him, who striveth with his Maker."

There is a law. That law is in force. The execution of its just sentence can never be evaded. Those who have broken the law, are prisoners. Whether they are conscious of it or not, they are prisoners. What made a great rationalistic preacher say of this world, that it is a vast *penitentiary?* Are there not many indications which show that it is a vast prison? This is the stern and indisputable fact, which made John Stuart Mill say, there is no God. Some have said that this earth is a graveyard—a charnel house—a battlefield. No one can ever feel that he is safe anywhere, or at any time. No one can know, at what moment his respite shall end. The officers of the law surround us. All the elements of nature are ever in motion, and no one knows when the fatal blow shall be struck. A man may be crossing the ocean by steamer, or he may be travelling by railway, or he may even be sitting in his counting-room, or in his parlor—

no matter where he may be, or what he may be doing, when the fatal moment has come, a stroke of lightning, or a sudden blow from some other appointed minister of the law, settles his account forever. There is no escape. We are all shut up in this *vast penitentiary*. Let Mr. Ingersoll scoff, and defy the Almighty—his hour will surely come.

If men would accustom themselves to look on the present dispensation, in the light now presented, how easy it would be to account for the natural evils, which so abound in this world? If there is a respite, and certain conditions on which, or for which that respite is granted, and if the time is nearly out, and men have not turned to the stronghold, ought they not to be warned? If mercies will not draw them, ought they not to be startled by judgments? Can we wonder that there are epidemics, fires, explosions, losses of property, the sudden blasting of worldly hopes, alienations among friends, the sudden casting down from pinnacles, and a thousand evils? What can be the design of these judgments, but to serve as warnings, and to teach the children of men to turn their thoughts upward?

But the righteous also suffer, as well as the wicked. And this is the argument often used by the sceptic or rationalist, against the idea of a moral government. It is very true, the righteous often suffer as well as the wicked. I will even admit, that, sometimes they seem to suffer more than the wicked in this world. But their afflictions are not judgments. They are not punishments, but chastisements, sent, not in anger, but in tender pity and love, as a means of discipline.

Thus, there is a Christian home, where a tender mother's heart has been wrung with anguish. She folds in her arms, the lifeless form of her only child. She had thought it the most perfect babe ever born. She doated upon it. It was fast becoming the idol of her heart. She was beginning to love and worship the beautiful one, more than she ever loved or worshipped the Saviour. And the Gracious Father saw there was danger, and the temptation was taken away. It was a severe trial. But the lovely flower transplanted to the bowers of the upper paradise, blooms a thousand times more beautiful, than it ever could have done in the mother's earthly bower. And now she has an attraction to draw her to heaven, she had not before, and her chastened heart can say, "It cannot return to me, but I shall go to it"—and—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." It was severe, but it was the very discipline the mother needed. And she is made to ripen for glory herself more rapidly, than if the chastisement had not been sent. Whom the Father loveth, He chasteneth, and scourgeth every son or daughter whom He receiveth. And again, "Our light afflictions, which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory."

The afflictions of the righteous are not judgments —not the penal consequences of a broken law; but they are chastisements. God deals with his children as a loving parent—He corrects them in measure for their good. It is not so with the impenitent wicked. Their afflictions are really *warnings* and *judgments*,

which often, instead of making them better, render them harder and more wicked still.

But now we come to the discussion of a very important question—what is the reason of this mixed dispensation—this mysterious and anomalous state of things, which we have been considering? What is the nature of the respite by which it has been brought about, and by what special interposition has that respite been obtained? These are questions which no naturalist—no human philosopher can ever answer. They lie entirely out of the province of natural reason. They belong to the sphere of Revelation. To discuss them fully, we should have to draw aside the veil which covers the Mercy Seat, and thus anticipate what we shall have to say in the third part of this work. Let it suffice here to say, that, as to the special interposition by which this respite, or this day of grace was procured for sinners, there is some intimation of it given in that wonderful passage, before quoted from the prophet, wherein they are called prisoners of hope—"By the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water; turn you to the stronghold, ye prisoners of hope." There was a covenant, and that covenant was sealed with blood. The consideration of that might take us to Calvary, and as I have said, this would be to anticipate what I shall have to say in the third division of this work.

But this I say, it is a subject on which human philosophy or learning can throw no light. As we have already seen, the law knows nothing of mercy. The only sentence that speaks of mercy, is that which

is heard in thunder tones from Mount Sinai, saying:

"*I the Lord thy God, am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generations of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments.*"

Here is mercy indeed, in the sense of goodness or bounty, not grace—but to whom? To "thousands of them that love me and keep my commandments," but wrath and vengeance "unto the third and fourth generations of them that hate me."

The mixed dispensation that has been described, affords a very satisfactory solution of the irregularities and inequalities seen everywhere in the world, as the triumphs of the wicked over the just—the oppression of the righteous—the prosperity of the ungodly, and the thousands of ills that seem never to be rectified in this life. These things cannot be in strict accordance with the rule of justice, and not even in accordance with the dictates of any system of mercy or grace. For not even mercy could sanction, under any circumstances, the triumphs of wickedness and falsehood over innocence and truth. Yet these irregularities and wrongs are witnessed everywhere in this apostate world. Many a good man has occasion to complain like the Psalmist:

"I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death, but their strength is firm. They are not in trouble as other men. Therefore, pride compasseth them about as a chain. Violence covereth them as a

garment. Their eyes stand out with fatness. They have more than heart could wish. They are corrupt, and speak proudly concerning oppression; they speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth."

The Psalmist could not understand this at first, till he went into the sanctuary:

"When I thought to know this, it was too painful for me, until I went into the sanctuary, then understood I their latter end. Surely, thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation in a moment? They are utterly consumed with terrors!"

The triumphs of the wicked are short. They have their respite—their brief day of grace, but it soon runs out, and then justice takes its course.

But now for the mystery. If we should ask the greatest philosopher who ever lived—if we should ask Plato—if we should ask Solon, or Aristotle, how mercy can be exercised, even for a day, consistently with the demands of strict justice, they could not answer. There is no finite mind—no angel who could conceive how mercy can be exercised at the expense of a just and wise law.

As we understand the Holy Scriptures, there were rebels against the Divine government before man became an apostate. We read of certain angels who "kept not their first estate" and were cast down from heaven, and who are "reserved in chains of darkness unto the judgment of the great day." And nowhere in the word of God is there any intimation

that a respite was granted to them, after they had sinned. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

There was no mercy in that dispensation. It was in strict accordance with law. It was not a mixed dispensation. There was no judgment tempered with mercy, as in the case of rebels on this earth. The rebel angels are shut up in the prison of despair —sinners in this world are prisoners of hope.

Could any finite intelligence have devised a plan, by which the rebel angels could have escaped the just penalty of their apostacy, without blotting out the holy law which they had broken? It was not possible. Therefore, of necessity, they were cast down. No more would it be possible for a created intellect to conceive any way by which rebel men could be spared, without compromising the claims of the holy law. Yet Infinite Intelligence did devise a scheme of mercy, in perfect harmony with that law.

That scheme has been revealed to us in the Gospel. Unless it had been revealed, neither man nor angel could have conceived how a rebel sinner could be saved under the law, or by the law. Under the operation of a strictly just and holy law, mercy could not be exercised except by a repeal of the law, that is, by blotting out its sanctions; or by an atonement—a satisfaction rendered by some third party for the original offender. Let us consider these two methods.

1. And first, was it possible to set aside the sanctions of the law in the case of the guilty? To our mind the asking of the question is a sufficient answer

Clearly, it was impossible. A suspension or a repeal of law in one instance, would imply a necessity for a suspension, or repeal of law in any other, and every other instance, or else God would be a respecter of persons. Then there is a cessation of law. And if we say that God could ordain a law that is holy, just and good, and then abrogate or repeal it, because He could not execute it, we should suppose either a weak or a mutable God. But God is neither weak nor mutable. Moreover, the law is absolutely perfect, and for that very reason, must stand whether we can understand these things or not, and we could not affirm the contrary without guilt.

But there remains still the insoluble mystery. The law has been transgressed. Sin has invaded the dominion of Jehovah, and he must maintain His law. By all the perfections of His own nature, He is bound to do this. But yet, "God is Love"—and God is merciful—and the question is, how can He be both merciful and just? How can the two attributes be harmonized? Without a special revelation, no one could show this.

2. Now let us consider in the second place whether it would be possible to conceive of an exhibition of mercy on the ground of an adequate compensation to the law, either by the sinning party or by a substitute. And let us go back in our thoughts to the beginning of sin—to the sin of Adam—or to the sin of the rebel angels. Who could have died for Adam? Who could have atoned for the sin of the fallen angels? As we have seen, they were cast down to hell, and are suffering the vengeance of God, "being reserved in

everlasting chains unto the judgment of the great day." In what other way could they expiate the guilt of their sin? How could they be delivered from the penalty of the law, and restored to their original state of holiness? Could they become holy again? For, sin once committed, leaves its dark stain upon the soul, and the fires of hell could never burn out those stains, and make the soul pure and holy again.

Could the sinless angels approach the flaming throne, and say, here are we; let us take the place of our brother angels, and suffer for them—let them be released, and let us be bound with their chains, and be cast down to hell in their place—would that be satisfactory? Would that be an adequate atonement for the fallen angels?

But would the sinless angels have a right to interpose in favor of the rebels? Would they have a right to leave their own place, to enter into another sphere, and another region, and undertake a work for which they had not been created? But suppose they had the right thus to interpose, would God be pleased with the vicarious suffering of the innocent for the guilty? Would He not say that the redemption of the sinning, at the price of an equal number of unsinning angels, would bring no glory to Him, and that He could take no pleasure in the death or suffering of sinless beings?

Again, even if we suppose it possible for superangelic beings to be in possession of such a disinterested love as to be willing to die eternally in the place of others, this would be nothing but a creature com

passion on behalf of their fellows who had fallen—the sympathy or pity of one fellow-creature for another. It would be no exhibition of mercy on the part of God —and if no mercy, no glory to Him.

The guilty angels had to suffer, or God's law had to be annulled. Creature intellect could not have conceived any other alternative as possible. There may be those who believe, and say that though God cannot blot out the holy law, yet He may annihilate the souls who have transgressed that law. There is a class known perhaps as annihilationists, who have some such idea as this. But to say that God would ordain the existence of immortal souls, and then annihilate them for any reason, would make Him as mutable and inconsistent, as to say that He would ordain an infinitely perfect law, and then blot it out because He could not execute it. God is neither so mutable nor so weak. He does nothing for the sake of undoing it again. We don't know that God ever annihilates anything that He has once created. We cannot in this state, certainly, know that a single atom now in existence, will ever cease to exist. It is certain that it will not, without an act of the Almighty and miraculous power which created it at first.

But if there were none who could have made an atonement for the fallen angels, who could have died for Adam? Death was the penalty of the law—and who could have suffered that penalty in his room? Even supposing that there were angels in existence at the time of man's apostacy, it is certain that no one could have offered himself to take the place of man. For an angel is either more or less than a man, and

therefore, the ransom would have been either more or less than the law demanded, and justice would not be satisfied. But the Eternal Judge might have said, that the rebel worm of earth could be better spared from His service, than one of those bright, flaming spirits, who minister in His immediate presence—therefore, let the law take its course! Let the guilty die! Adam could not have made a satisfaction for his own sin, without suffering the penalty of the law, which was death, and the race must have perished forever. No created being in the universe could have suffered that penalty for him, for the reason that no one could stand up before the flaming throne, and say, "I have found out a ransom." The angel Gabriel could not have interposed for man, saying, "*I have the price—let me ransom man—let me die for him!*" No created being—not the loftiest seraph, or archangel had such a price, as a ransom for man. No one had authority to say, "I have power or the right to lay down my life, and I have power to take it again." He must have been uncreated, self-existent, and independent, to have said this.

Who then could have found out a ransom? Who could have procured deliverance for man? or even a momentary reprieve from the sentence of the broken law? There seemed no possibility of escape. There was no eye to pity, and no created arm that could bring salvation.

This shows the necessity of a Divine Revelation. And that Revelation is contained in the Bible. Alas! for the race, if God had not in infinite pity, vouchsafed such a revelation in their hopelessly lost condition.

He who labors to knock away that only prop which supports the hope of humanity, should be deemed the worst enemy of his kind.

As we have seen, we are living under a mixed dispensation—law and grace. How did mercy enter? Who has procured a respite from the sentence of the broken law—a respite that extends to all men, in heathen lands as well as Christian ? Who has interposed? Shutting the volume of Revelation, who could answer that question? Who could satisfy the heavy laden, and sin-burdened soul on that point? If we had no Bible to cast a ray of light on this subject, it had been better for us if we had never been born!

The state of mankind in all heathen countries, shows the necessity of this knowledge. Look at them in their bloody rites and ceremonies—their voluntary offerings of the fruit of their own bodies—their painful systems of penance and self-inflicted tortures—their whippings, and fastings, and vigils, to make satisfaction for their own sins! Do they know that One who was almighty, self-existent and Independent—and who had power to lay down His life, and power to take it again—that such an One has indeed come, and paid the ransom—satisfied the claims of Justice, and stayed the execution of judgment? No! they can never know it, without the Bible! None have this knowledge, and none can have it, except those who have listened to the song of angels, first sung over eighteen centuries ago, o'er Bethlehem's plains, "unto you is born, this day, in the city of David, a Saviour, which is Christ the Lord!"

And now, we seem to be drawing near "*the Mercy Seat.*" But I shall not yet lift the veil, that, for ages, concealed the Holy of holies from vulgar gaze. My aim at present is, simply, to show the need of a special Revelation—and that such a Revelation has been received from above. There are not many who appreciate the boon, or who seem to know the day of their merciful visitation.

There are but few, comparatively, who realize the blessedness of being permitted to live under this *mixed Dispensation.* Some complain against God; and some openly denounce God, on account of the Dispensation. If this respite of Grace is rightly improved, it becomes the vestibule of heaven, and is made a stepping stone, from which the redeemed soul shall rise to a sphere of blissful existence, higher than any to which sinless angels will ever attain. But they who shall despise the day of merciful visitation, and cast away the boon that is within their reach, will find eternity too short to bewail their folly! Reader, if thou couldst comprehend this—if thou couldst fairly get this idea of grace in thy thoughts, thou wouldst rather be the meanest, helpless babe, born in the darkness, and then strangled out of existence as soon as born, by some unnatural mother to hide her shame—yea, to be that despised thing, than to wear for a brief season, the crown set with gems, of any earthly monarch! For how canst thou know what a monument of grace, and what a star in the upper firmament of God, every such outcast infant soul shall be, when earthly crowns shall have lost their lustre forever! "God hath chosen the weak things of the world, to

confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in His sight."

Who can tell, in adequate terms, what it is to live under a *Law and Gospel Dispensation*? Strangely enough, "Justice and Truth are met together; righteousness and peace have kissed each other." It was long ago foretold, that this should happen, and it has come to pass according to the prediction; but O, how far above our comprehension was the scheme devised by the Eternal and Sacred Three in heaven, to bring it to pass!

A brief résumé will conclude this chapter.

The present state of mankind, as we have seen, is not wholly, or exclusively, a law dispensation; nor yet is it altogether a dispensation of Grace. It could not be exclusively a dispensation of mercy, without entirely cancelling the claims of the law.

In several of the preceding chapters, we have seen what is meant by the Moral constitution; also, when it was introduced, and why it was necessary to establish moral Law. We have seen that the law is just, and holy, and good; wherefore, of necessity, it can never be repealed. On the contrary, its sanctions must be rigidly enforced, as long as the throne of God shall stand.

The aim, in this chapter, has been to show that the sanctions of the law have not been rigidly executed, in this present state, because of the special interposition, by which a system of mercy has been introduced,

—but not absolute or exclusive mercy, seeing that good and evil abound in this state; and judgment and mercy have been strangely combined, proving that we live under a mixed dispensation. As we have seen, there is in existence an order of things, which our natural and finite reason, does not enable us to comprehend, or to explain. And this accounts for the fact, that, such multitudes have strayed off to opposite extremes of error; one portion vainly endeavoring to work out salvation by their own imperfect obedience to the law—the same law to which their life has been forfeited, by disobedience and rebellion—and others imagining that the law, even supposing that there ever was a law, has been set aside or abrogated, so that, now, exclusive grace abounds, wherefore, all without distinction, are to be saved, and to enjoy the favor of God forever—a conclusion, which they must know, contradicts all that they see of God's providential dealings with the subjects of His government, in this world, where mercy and judgment are mingled.

Further, it has been explained, that, from Revelation alone, comes all the knowledge we can ever have, as to how this state of things was brought about, and how mercy came to be mingled with judgment. This was a mystery which human reason or philosophy could never have solved. And were it not for the Word of Divine life and light, we could only stand with the ages, and the generations that are past, on the outer limits of this necessary knowledge, inquiring in vain, and praying for some celestial messenger to come to the world, to show the way of salvation. But we know that we have the Revelation, which the

world stood in need of, and without which gloom and despair would have rested over our moral destiny. How thankful we should be for this light of lights, and this gift of gifts!

CHAPTER IX.

Doctrine of Free-Will; or, What Constitutes Moral Accountability.

Plane of a higher existence—Definition of Free-Will—Essential conditions of Free Agency—Nothing so powerful as the Will—A mistake of ethical writers—Extract from Dr. Thornwell's theology—Sin a transgression of law—The law Adam transgressed—A prevalent belief—Dr. Thornwell again—What makes an act sinful—The crimes committed from right motives—Illustrations—The good motive that influenced our first parents—Double aspect of that first sin—The rule of moralists contrary to the Divine rule—Divine enactments—The sin of ignorance—Theory versus practice—Doing evil that good may come—Conscience not a law—No self-determining principle—Who are not responsible, and why—To act *rationally* is to act from motives—The proper objects of choice—The knowing faculty and Free-Will—The serpent that tempted Eve—Her sin not a deliberate act of rebellion—A mere preference is not choice—What constitutes the nobility of man—A principle of the Divine government—Illustration from Foster's essays—The great reformers of the world—Examples of the power of Will—Recapitulation.

AS we have seen in previous chapters, man might have been left under the operation of physical law, and might have been as absolutely controlled by physical law as any other creature, and, as certain philosophers believe, that he is controlled. But in giving man a rational soul, and a moral sense, and then in proposing to him a positive law as a rule of conduct, adapted to that moral sense, God, thereby, took man out, from under the operation of physical law, where he had stood on a level with the irrational creatures, and placed him on the plane of a higher

existence, and on the platform of moral accountability.

The simplest definition of Free-Will, is to say, that, it is *the power and liberty of choice.*

The first man was invested with this prerogative, in the day when God said to him:

"Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof, thou shalt surely die."

It must be confessed that the doctrine of man's free agency is a fruitful theme, which has been discussed in every age, by philosophers, and theologians of every name and rank, in books, and essays, from the pulpit, and the platform. Yet, it is to be lamented, that the ideas of most persons are in a confused and chaotic state, in regard to this subject.

If *Free-Will* means, simply, the liberty and power to choose, then, if either the liberty to choose, or the power to choose, were wanting in man, he would be not a voluntary, but a necessary agent, and therefore, not a free agent, and not, properly, responsible for his actions.

The essential conditions of moral accountability, are, *the possession of a reasoning faculty, and a moral faculty, or a conscience, together with a positive law as a rule of conduct.*

As the materialist denies moral accountability, he must deny the essential conditions thereof. He must either deny the existence of any moral law, or he must deny to man the possession of a moral sense, or a

conscience. In his view, conscience can be nothing else but a superstitious feeling, the result of a false and superstitious training.

In Chapter IV., as the reader will remember, there is quite a full discussion on the gifts or endowments of the mind, which are necessary to the acquisition of knowledge of any kind. It is only necessary now to show whether, in the possession of the reasoning and moral faculties, and under law, man is in a condition to will, and to choose freely, when opposite courses of action, or different objects of choice are placed before him, soliciting his will. Our definition of Free-Will, asserts that he has this ability.

In the discussion of this question, let us go back to the garden of Eden—to Adam in Paradise, before he had fallen. He was intelligent, for he had been endowed with the gift of reason. We must believe that he had this faculty as fully and as perfectly developed as any human being who has lived in any age since. He had also a moral faculty, and he had a positive law; and the question is, was he able, and was he free to eat, or not to eat of the fruit of that forbidden tree? If he was equally free to eat, or to abstain from eating, he was a free agent. But if there was a necessity in the case, and he was compelled to partake of that fruit, then he was not a free agent. The settlement of this single question, decides the whole controversy involving the doctrine of a *free will.*

The truth is, we know of nothing, and we can think of nothing, so free, or so powerful as the human will. Indeed, all power, here on earth, seems to be vested in the will of man. He has control of the inferior crea-

tion. The irrational creatures, and even the elements of nature are subject to his will. And who shall say, that will is not free? What is there that may not be controlled or checked, except this indomitable and free will of man?

Man, in his fallen state, has exactly the same power or freedom of will, that he had before he fell. Man did not lose the power of will, nor any of his mental faculties, in consequence of the fall. But there was a change in his character, and in the state of his affections in relation to his Maker. He became alienated in his mind from God, whereas, before, he was united to Him in love.

At this point, a difficulty arises, which has greatly perplexed all those who have tried to investigate the subject of the origin of evil. If Adam was without sin, and united to God in communion and love, they do not comprehend how it was possible for him, voluntarily, to apostatize from Him. This mistake—for it is a mistake—has arisen from the idea that there can be no sin without malice, or a malicious motive in the mind, at the moment when the act of sin is committed.

The ethical writers and theologians who fall into this error, must believe that Adam was a fallen and depraved being, before he committed the first act of transgression, or, in plainer terms, that he was a sinner before he sinned. Their reasoning is, that he was already an apostate, when he conceived the thought of eating the forbidden fruit, even before he had raised his hand to do so; and further, that it was because Adam was already, in his heart alienated from

God, that he determined to disobey the command. Some of our most distinguished divines are very pronounced and emphatic in their teachings on this point. Thus, Dr. Thornwell, in his Theology, says:

"To suppose that man was merely taken in, and did not mean to transgress the law of God; that he sinned ignorantly, and by involuntary mistake, is to make a representation which every moral understanding will instantly pronounce to fall far short of the intense rebellion, which the Scriptures uniformly ascribe to the first sin of the first man. It was a falling away from God; a deliberate renunciation of the claims of the Creator; a revolt from God to the creature, which involved a complete inversion of the moral destiny of man."

The same writer expresses himself in a similar strain in giving a definition of sin proper. Thus, he says:

"It has been shown that the formal principle of sin, is enmity against God—an attitude of hostility to His nature, His being and His law; and enmity can only be conceived as manifested in throwing off its allegiance, and claiming to be its own master. From every point of view, therefore, we are conducted to substantially the same conclusion; and that conclusion presents sin in an aspect which should make every reflecting being shudder. The notion of a creature whose being is a gift, setting itself up against the great God, and assuming a position of open and undisguised enmity, is surely enough to fill our minds with horror and dismay. Sin stands revealed in awful malignity as a profane attempt to dethrone the Most High, and to exalt ourselves to His glory and sovereignty."

The theology, contained in these extracts, would

make Adam to have been a very fiend, even before he had transgressed any law. Yet the Scriptures teach, that, "sin is a transgression of the law;" and that "where there is no law, there is no sin." We must look at this theology, for there must be some error in it, since we know that Dr. Thornwell's Theology is a standard work, and that many other standard works contain the very same theology.

If there was such a degree of enmity in the heart of Adam against his Maker, that, under the influence of this feeling, he revolted from Him, and attempted to usurp His throne, we would know what was the origin of this fearful state of hostility against the Supreme and blessed Father, whom he had loved and adored with all his heart? The theory supposes a great and sudden change in the state of his affections, and that too before he had violated the positive law. If there was such a change, what was the cause of it, since there is no effect without a cause?

When God formed man, He made his heart, and He must have implanted every pure and right affection. Then how could he love God supremely, and at the same time be at enmity against Him, and seek to dethrone Him?

There must be something wrong in the theology, or the philosophy, which leads to such a conclusion. They do not mean to charge God, as being the author of sin. But to make Him the Creator of that antecedent and malignant state of heart, which prompted Adam to rebel, would certainly involve this charge.

In the consideration of this question, we must discard human philosophy, and casuistry, and appeal to the ethics and the casuistry of the Bible alone.

In deciding on the question of Adam's guilt, we have to inquire first, whether he violated any law, and then, what law; for "sin is a transgression of law." If he had a law given him as the rule of his conduct, and he knowingly transgressed that law, that act of disobedience was his guilt—his sin. We cannot go back of that, to inquire concerning the state of his feelings. If he knowingly transgressed the command, what difference would it make as to his guilt, whether the act had been influenced by love or enmity? If sin is a transgression of law, Adam could have had no sin, till he transgressed the command by eating the fruit of the forbidden tree.

I do not endorse the sentiment that the antecedent disposition, or the intention in the mind of Adam, had in it the essence of depravity, or was so malicious or diabolical, as certain theologians have been in the habit of representing. For that, as before remarked, would make God the author and the Creator of sin. For the soul of Adam, with its antecedent affections and instincts, was the gift of God. And from such a pure fountain, nothing impure could have flowed, before it had become corrupt. But nothing had happened yet to corrupt the fountain. When Adam had actually transgressed, then his eyes were opened—conscience accused him—then he began to have a sense of fear—he wanted to escape from the presence of God, and that was the beginning of his hostility to God—because alienation or enmity is naturally begotten of fear.

What the intention was, which moved our first parents to partake of the forbidden fruit, or whether

that intention was right or wrong in itself, are considerations which it is not necessary for us to go into, in forming an estimate of their guilt or innocence. The main question is, was there a law, and did they knowingly disobey that law, while they had the power of obedience? This is a plain question, which admits of but one answer. This is as far as we can go in this direction, and this is all that it is necessary for us to know.

There is a very general belief, that the acts of moral agents may be good or bad, without regard to the motives from which they spring. In truth, we know not how a perfect system of moral government, could be maintained without recognizing this principle. Hence, we have Dr. Thornwell, in another passage of his Theology, saying:

"It is not required that a man should actually mean to do wrong. The probability is, that the deliberate choice of evil as evil, or the making of it, because it is evil, the good of the soul, is a degree of wickedness very seldom reached by man in this world. That is the characteristic of lost spirits in the world of wo. It is enough that a thing is embraced as a good, notwithstanding it is evil; that the heart can cleave to it while it is abominable to God, and destructive of the comeliness and beauty of our own natures."

It is almost impossible to believe that the above was written by the same author, as the two previous extracts. And yet Dr. Thornwell is ranked among the most logical writers and thinkers, the American church has produced. But the most ordinary reader will see a manifest contradiction between the sentiment of the

last paragraph, and the position assumed by him in the first two extracts quoted. The last paragraph contains sound doctrine. It places the evil of an act in the act itself, not in the intention. "It is not required," he says, 'that a man should actually mean to do wrong." And the choosing of evil, because it is evil, "is a degree of wickedness" he further says, "that is very seldom reached by men in this world." We can endorse this sentiment fully. But it is utterly at variance with the sentiment of the former paragraph, wherein the sin of the first man, is pronounced an "intense rebellion," and "a deliberate renunciation of the claims of God," etc.

It is probable that, in practice, there is more wrong done in the world from right motives, than from wrong ones. Thus, when the Romish Inquisitors were accustomed to place their victims on a rack, or in a dungeon, to reclaim them from their heresy, they always professed to be actuated by a love for their souls, and the desire to save them, which, in itself, could not be considered as an evil disposition. But we should not argue from the uprightness of the intention, in this case, that they were sinless in the persecution of God's saints.

The best of men may be deceived as to the spirit or nature of the law, and, under the influence of motives very pure and upright, commit the greatest crimes.

Take the case of Paul—he thought he was doing God's service, while persecuting the church. As a devout Jew, he thought the only true system of religion in the world, was in danger of being blotted

out by the new heresy, as he considered Christianity, and his sole aim was to defend the religion of his fathers—to save it from destruction—and thus to honor God.

Paul was a wonderful man, always doing with his might, whatever his hand found to do. He had the same zeal for Judaism, which, after his conversion, he displayed for the Cause of Christ. The prevailing disposition in his heart was not enmity to God, or the cause of God, neither before nor after his conversion to Christianity. On the contrary, he was actuated by a holy zeal for the glory of God, both before and after his conversion.

When he discovered his mistake—when he found that he had been persecuting the Lord of glory, he had an overwhelming sense of his guilt, confessing that he was "less than the least of all saints," because he persecuted the saints. He never attempted to offer any plea as a justification of his conduct, on the ground that his intentions were pure and right—and that his sole aim was to maintain what he regarded as the only true religion. When his eyes were opened, as were the eyes of Adam and Eve, he saw his conduct in all its enormity and guilt. It is certainly a fundamental error, in estimating the guilt of sin, to refer it in all cases, to the intention or the motive of the actor. Perhaps we do not know what the intention or the motive was, which actuated the first parents of mankind, to put forth their hand, to pluck and eat the fruit of the forbidden tree. But if the inducement held out by the tempter, was that which mainly influenced their will, we can only say, it was the strongest

possible motive which could have been suggested to influence a mind that was in a pure and holy state. What was that inducement? "Ye shall be as gods" —or like God—"knowing good and evil."

Man was formed in the image of God; and his highest destiny is to be like God. There was nothing wrong or sinful in that motive. To know God "is life eternal." And the exhortation which comes to every one is, to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There is no more sacred command than this, and he who has no desire to grow in this knowledge, is not of God.

"Ye shall be as God"—in knowing good and evil —in being able to distinguish right from wrong. And who shall say, there was anything improper in desiring this kind of knowledge? In itself considered, it is one of the highest and holiest motives, that can actuate a pure and sinless being. And for this very reason, it was offered as a temptation to our first parents. I shall enlarge on this thought, for it contains a solution of a great problem.

The Scripture saith, "The woman, being deceived, was first in the transgression." And Eve herself said, "The serpent beguiled me." And why should we not suppose the possibility of a deception in the case? It would be against nature to believe that the most beautiful and perfect female, in body and mind, who ever trod this earthly footstool of God, could have wilfully and wickedly offended against the Supreme Father, whose only daughter she was, and whom she must have loved with all the powers of her soul, unless she had been deceived.

There never has existed on this earth, a mortal man or woman who was infallible. The fact is, that the offence of our mother Eve, considered simply as her individual sin, is the merest peccadillo as compared with the sins of her degenerate daughters, committed every day and hour against the same Universal Father.

The first sin of the first pair of the human race, has two very different aspects. It must be viewed, first, as their individual sin, and secondly, it is to be considered as the sin of the race, on account of their federal connection with Adam, as already explained, in the Chapter on Death. It is that relationship between Adam and his posterity, which gives to that first sin, its significance. Viewed simply as the personal or individual act of our first parents, it is no more, or it was no more than any other act or offence of any individual, who transgresses the law of God. Indeed, the most common sins of the most ordinary transgressors now, may be said to be far more flagitious and aggravated, than was that simple act of tasting the forbidden fruit in the Garden of Eden. Of course, it was a sin. But the sin of deception is not so great or aggravated, as when there is a deliberate purpose of rebellion in the heart, or a premeditated act of opposition to God, as we cannot believe there was in the case of Adam and Eve.

The mistake of moralists, and ethical writers, has been, in always referring the moral qualities of acts, to the moral state of the affections in the actors. This is in opposition to the Divine Rule, and contrary to the entire practice of the world.

1. In the first place, I say, it is in opposition to the

Scriptural rule for estimating the moral qualities of an action. In the Theocratic form of government established over Israel, in the days of Moses, we have such enactments as the following:

"When a ruler hath sinned, and done somewhat through ignorance, against any of the Commandments of the Lord his God, concerning things which should not be done, and is guilty; or if his sin wherein he hath sinned, come to his knowledge, he shall bring his offering"—"and the priest shall make an atonement for him concerning his sin, and it shall be forgiven him."

"And if any one of the common people sin through ignorance, while he doeth somewhat against any of the Commandments of the Lord, concerning things which ought not to be done, and be guilty: or if his sin which he hath sinned come to his knowledge; then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar"—"And the priest shall make an atonement for him, and it shall be forgiven him."

From these Divine enactments we learn certainly these two things: first, that an act that is sinful and to be punished, was something or *somewhat*, that had been done "against any of the Commandments of the Lord;" and secondly, that ignorance, or a mistake on the part of the offender, did not, and does not nullify

the guilt of such acts, but that they require atonement in order to forgiveness.

It might, indeed, be said that all this was incorporated in the old Levitical and ceremonial law of the Jews, which has passed away, and been superseded by the Christian dispensation. But no orthodox or evangelical commentator, would argue that the sound ethical and moral principles incorporated in the old Theocratic institution, have passed away, although the ceremonies have ceased. No part of the moral law has been blotted out. If under the Theocratic code of morals, a sinful act was defined to be something, or *somewhat* done against *any of the commandments* of the Lord, even though it was done in ignorance, the same must be true under any form of government, and in all time. It is not necessary to the existence of sin therefore, that there should be an evil intention in the mind of the doer of the sinful act, at the moment of transgression.

What do we know of the nature of sin, or what it consists in, except as we learn it from that old Theocratic code? If anything is clear, it is, that under that system of legislation which was God's, there were sins of "*ignorance*"—sins that proceeded from no evil intent or disposition—sins of error or mistake, which yet had to be repented of, and atoned for, as soon as discovered.

It was certainly in accordance with this rule of estimating the guilt of sin, that the great apostle, who had been educated in the Theocratic code, condemned himself, when he discovered his mistake in persecuting the Church, and acknowledged his sin by a life-long sorrow and repentance.

2. But, in the second place, I said, that the modern rule of estimating the moral quality of actions, is against the general practice of mankind. The truth is, such a rule would be really impracticable in the conduct of human affairs. The modern rule resolves itself into this, that if a good motive can be pleaded in justification of a bad deed, then it is lawful to do evil that good may come.

There has been, alas! too much bad legislation in the world, that has proceeded on the principle of raising crimes of the deepest die into the most exalted virtues, merely by finding something good in the motives. It is known that lying, perjury, and murder have been tolerated, and rewarded, and recorded as meritorious actions, when committed for the interests of Church or State. It was by this plea, that States justified themselves in enacting statutes against education, and in binding their subjects in the fetters of ignorance. This was certainly a crime against humanity itself. But they had a good motive. It was, to keep their subjects contented in their state of bondage. They did not want insurrection and bloodshed. The legislation of God strikes a death-blow to all this unsanctified human legislation, by making the Divine law itself, the standard of right and wrong in human actions, without going back to ascertain some antecedent state of mind. This point can be made clear by a simple illustration.

There was one who, in the days of slavery, held that all slave-holding was a sin, or, in the words of John Wesley, "the sum of all villainies." He was what was then called an *ultra abolitionist*. But h

bought a slave, and endeavored to justify himself for the act, by the *purity of his intention.* The circumstances were these. The slave was about to be sold to a Southern slave-holder, and to be carried to Mississippi; and he besought the abolitionist to purchase him, in order to save him from a fate which he dreaded more than death. He bought him, and thereby became a master and a slave-holder, under the laws of the State. He claimed his service, but agreed to allow him wages, till such time as he could repay the sum that he had advanced for him. But whether that period were a year or fifty years, made no difference in the principle; he was a slave-holder during that period, and he had bought and paid the price demanded for a human being.

Now, I say nothing of the act, in itself considered, whether it was right or wrong, but I affirm that if the buying or the selling of a slave was, or is a *malum per se*—a sin under all circumstances, as this man believed, then he committed a crime by purchasing that slave, and he could not justify himself by pleading the purity of his intention. If he had a right to buy one, he could have bought a hundred or a thousand under a similar plea. It was simply asking the privilege to do evil, that good might come. Every slave-holder in the South, could offer, and did offer a similar plea, for purchasing and holding in bondage every negro brought from Africa. They said they were savages —barbarians—and that they never could be civilized or Christianized only by enslaving them. This was the opinion expressed by Dr. Samuel Cartwright, and others of their best writers. One of them, Chancellor

Harper, even went so far as to affirm that, if the poor laboring classes in England—white people—could be transferred as slaves to their Southern plantations, their condition would be so materially improved, that it would be an act of emancipation to them.

Even in the most ordinary affairs of domestic or social life, we should find it impracticable to carry out this rule of making the moral qualities of actions, depend on any prior state of the affections. A kind father, for example, uses the rod with his son. He does not do this, because he hates his son, or because he takes any pleasure in giving him pain. The severity he uses proceeds from love, not from hatred. But he pleads, in justification of the act, the law of God: "He that spareth the rod, hateth his own son."

But here is another father, his neighbor, who never uses the rod with his son. He loves him so affectionately, that he cannot "chasten him betimes." Moreover, he thinks this system of rod government, a system of domestic tyranny, and he has discarded it from the discipline of his family. I do not here discuss the question, which of these opposite courses of discipline is right, and which is wrong. But I affirm, that, if one is right, and the other wrong, the right or the wrong cannot be in the motive, since both parents are alike influenced by the impulse of love or affection to their sons, and the desire to train them in the way they should go. If either is wrong, as one or the other must be, the wrong must be traced not to the motive or the wrong state of his affections, but to the wrong state of his knowledge. If he did not know the Divine rule, which is to govern all parents in the

discipline of their sons, and if he sinned through ignorance, the law still abides, and there will be punishment in some way. If a son, thus humored and indulged, should grow up to be self-willed, and the foolishness "bound up in his heart" is never driven far from him by the rod of correction, as Solomon says; and if he should become at last, an apostate from man and God, would that father be able to plead, at the last, that he loved his son so tenderly that he could not chasten him betimes?

So we are brought to the conclusion, that sin is *a transgression of some positive law;* and not simply a departure from the dictates of a pure conscience. The conscience may often be wrong, but the law of God can never be wrong. When we know that conscience is such a pliable thing, and so often misinformed, it is most surprising, that many Christian moralists should lay so much stress on the efficaciousness of right motives, in determining the moral qualities of actions.

There is, probably, no subject on which there has been more vain and absurd theorizing, than this subject of a *Free-will.* Some have even advocated the theory, that, unless man has the power of volition, independently of the influence of any motives whatever, acting on his mind to control his volitions, he is not a free agent. Therefore, as they hold, to be absolutely free, he must be above the influence of motives; and must possess what they call a self-determining principle in the will, by which he can choose or refuse, despite all motives, and even in the absence of all motives whatever, to influence his volitions.

This theory has been advocated, but I am not sure that it is held by any late writer, as it would legislate the doctrine of free agency forever out of existence. On that theory, there could be no such thing as freedom of will, as the term is understood by all intelligent divines.

We can think of only three classes of human beings, who can act or think, or will at all, without the influence of motives to govern them. The first class consists of very young children, who are not old enough to weigh or compare motives; and, therefore, they are not considered as free agents. Another class is the idiotic part of mankind, born so, or made so by some accident to their brains. They cannot weigh or consider motives, and they are not responsible as free agents. And a third class is made up of those who are sent to our lunatic asylums, because of some misfortune or accident which has deprived them of the exercise of reason; and they are not held as responsible for their actions. These, I believe, are the only exceptions. These three classes can, and they do, put forth volitions in the absence of any motive power, to determine their volitions, and for that very reason, we say they are not free agents. And I repeat, that, to put all mankind on a level with them, and to say that they can, and that they do act, without motives to control their volitions, would be to legislate the doctrine of Free-will out of existence.

Whenever a man acts wisely or rationally, we may be sure that he acts from motives; and that the motives are of the strongest and the best kind. It is of the essence of mind, to act and to resolve in view

of motives. The process of reasoning—thinking—reflecting, which ever goes on in every rational mind, is nothing else but the weighing, and balancing of motives against one another, so as to determine how to shape our conduct. Therefore, to say that a man can will or resolve anything, without the influence of any motive whatever to sway his will, is to say that a man can cease to reason—that he can be a fool or an idiot. It is not possible, when a man acts rationally, to act or to resolve except in view of some motive, as this is the way in which mind or intelligence always acts. It would be easy to show that the Infinite Intelligence Himself, must always act from the wisest and best motives.

Once more, there has been a prevalent theory, now happily going out of date, that the moral state of the affections has much to do with this matter of a Free-will. It was argued that, a soul dead in trespasses and in sins, as the Scriptures describe every soul in a state of nature, cannot put forth volitions which are good and holy, and therefore, cannot possess the attribute of Free-will. But though the premises here assumed be true, the conclusion does not follow. If it was implied in the nature of free agency that the soul could, by a mere volition, change the whole current of its affections, or impart spiritual life where there was spiritual death, then the inference would be correct. For there is no such power in the will. It is the office of the Holy Spirit to quicken the soul that is dead in trespasses and sins. One who is a sinner by nature, cannot choose, in the sense of preferring, the employments, or the enjoyments of saints, because

he has no relish or taste for them. But this is not to say, that he has no power of will *to choose life, in preference to death,* when placed before him as objects of choice.

What the Saviour complained of to the Jews, was, that they would not come to Him, that they might have *life.* For these—life and death—and only these are the objects of choice, and whatever else may be involved in these.

It was life and death that were placed before Adam —"in the day that thou eatest thereof, thou shalt surely die." And Moses, in rehearsing the dealings of God's Providence towards the children of Israel, said unto them: "I call heaven and earth to record this day against you, that I have set before you life and death; blessing and cursing; therefore, choose life, that both thou and thy seed may live."

This is the power that is implied in the possession of a Free-will—and this is all—the power to choose life instead of death—to choose good instead of evil. Now we know that, irrespective of any peculiar state of the affections, every rational soul has the power to choose life in preference to death. Whoever has knowledge to discern between life and death, between blessing and cursing, is able, and is perfectly conscious that he is able, to choose between them. And this is all that we understand by Freedom of will.

The knowing faculty in man has as much to do with his volitions, as the state of his affections, or his appetites. And volitions are more frequently determined by the state of our knowledge, than by our affections. It is only in this way that we can account for the choice of Adam in the garden of Eden.

The knowing faculty leads every rational being, when opposite motives are placed before him, soliciting his attention, to deliberate, and to weigh the motives, before deciding on any course of action. It was for this purpose, doubtless, that the reasoning faculty was conferred on man—to enable him to weigh and consider motives—to compare and balance them one with another, to the end that he may intelligently determine between them, and regulate his conduct in accordance therewith.

It was in this way, we must believe, that Adam exercised his prerogative of free agency. He certainly must have exercised his reasoning powers in the peculiar circumstances that surrounded him. It is natural for us to suppose that he had many questionings in his mind, as to the peculiar properties, for example, of the fruit growing on the prohibited tree—the reasons of the prohibition—the nature of death, or what was meant by dying. For assuredly, as they had never witnessed an instance of death—as it was something yet unknown, they must have had a very vague and indefinite idea of what was meant by it. It is even possible they may have thought it meant, that their eyes should be opened, and they should be as gods, knowing good and evil. This was something they could better comprehend. But it is impossible to believe that they could have known what was involved in the threatened sentence of death, as that was something they had never seen, and as there is no reason to suppose that the Maker had explained it to them. They may have confounded what was threatened by God, with what was promised by the

tempter. However this may be, they could not have known that the serpent was deceiving them. What was the serpent? One of the creatures in the garden which God had formed, and which He had pronounced very good. For one, I certainly believe that the serpent was not only the most subtle, but the most beautiful creature in the garden, with the exception of Eve herself. We know not what its original form was. But the words of the curse on the serpent, imply that it was changed—struck down from a high original state. The probability is that it had gorgeous wings, and could move as easily in air as on land. And what renders this probable is the fact that the ophidian tribes of creatures still retain the roots or germs of what may have been wings or paws, in the parts of their bodies where wings or paws should be, as if it had been the intention of heaven, that these marks of the curse inflicted on the serpent should be perpetuated.

However this may be, there was nothing in the appearance of the serpent to make Eve recoil from his presence, as she would have done, and fled in horror, if she had known that it was a deadly enemy, seeking to deceive and ruin her. But she did not know this. Without guile herself, she did not know that there could be guile or enmity in such a beautiful creature. And she was deceived. Eve did not sin deliberately, or with her eyes open. Her eyes were not opened till after she had sinned. This is the record in the case. But she was deceived. The serpent said that she should not surely die. And she did not know, and she could not know at the moment,

that the aim of the serpent was to deceive her. The serpent said that her eyes would be opened—her understanding—the eye of knowledge, and she would become as God himself in knowing good and evil. She believed this. And if she loved God with all the powers of her soul and body, what could she have desired more than to be like God? There is not a human being on earth, who would not have done exactly as Eve did, in the same circumstances.

But the point I would make here, is, that our first parents, had the power, when their minds were in a pure and sinless frame, to choose evil—to choose death instead of life. And this shows us what we are to understand by the Scriptural Doctrine of Free-Will. The whole proposition may be stated thus: Adam and Eve, with minds perfectly holy, could be deceived so as to choose evil, therefore the converse of this must be true; namely, that minds in a sinful or unholy state have the power to choose good—to choose life.

If one who has a sinful nature, cannot change his own heart, nor convert himself, that does not alter the fact of his responsibility, nor make him any the less a free agent. He is not required to change his own heart, and the doctrine of Free-will does not involve any such impossibility. But he is required to choose life, and to refuse death. And every rational being is conscious that he has this power and freedom of choice. It is natural for every one who is in his right mind, to prefer life to death. This preference is just as easy and natural as to prefer pleasure to pain—health to disease—or wealth and affluence to poverty and want.

But this mere preference of the mind does not amount to a positive choice of good. A man who should only say that he preferred pleasure to pain, but should never put forth any act of his will, to seek pleasure or to avoid pain, could not properly be said to *choose* the one in preference to the other. He would pervert the very end of his being, and live below the dignity of his nature. A man who should only say that he preferred wealth to poverty, but should never put forth a single active volition, of such a nature as to prompt him to seek wealth, and guard against want, but should spend his days in indolent ease, could not, properly, be said to choose the one, and refuse the other. His whole life would be a contradiction of his words.

Are not all men free agents in seeking riches, and guarding against want and poverty—in seeking pleasure, and avoiding pain—and in following the laws of health, to avoid sickness and death? No man ever yet complained that he was not a free agent in all the practical pursuits of life. When a man prefers a thing in such a sense, as to put forth an effort of his will to seek that thing in the only way in which it can be secured, then he comes up to the dignity of his nature, and he will almost infallibly succeed in securing the object of his wishes.

Those motions of the will, which are accompanied with some effort for the attainment of the objects willed, can only be spoken of as the acts of a Free-Will. Thus, a man says, "I will be a prince merchant"—and this volition or purpose leads him on—he studies the laws of trade—he enters on a mercantile career—he keeps a careful eye on the fluctuations

of the market—he endeavors by all proper means, to secure a large run of customers—he keeps on hand such a stock of goods, as he knows will be in demand —and, in short, he makes diligent use of all the means necessary to the end he has in view, and he becomes a prince merchant. It is not chance, nor an accident, nor fate, but his own free-will that has made him a prince merchant.

This only serves to show what is meant by an energetic, active Free-will. This faculty has more to do than any thing else, in the creation of that wonderful diversity of characters seen among men in the world. We shall notice one just moping along through life, apparently, without any energy or purpose of will at all. He is too indolent to do his own thinking. Another just says, *I will*—and whatever it is that he has willed, he puts into execution. And wherever he goes, whatever he does, or wherever he puts his foot down, he makes his mark.

Indeed, it is this Free-will that constitutes the greatness and nobility of man. But it is the birthright of every man, and a relic of that Divine image, originally instamped on man.

Let a man say, "I will seek wisdom—I will know the truth"—and let him steadily keep this aim in view, and he will hardly ever fail. There is a Divine promise connected with all such seeking, and it would scarcely be possible for him to be disappointed.

The government of God in this world, seems to be established on the principle, that, to him who improves the talent already given him, "shall more be given, and he shall have more abundance;" but from

him who buries his talent, (his Free-Will) "shall be taken away even that which he hath."

From the premises already laid down, we see that freedom of will consists in the power of volition, with liberty and ability to carry out the volition, in the use of the necessary and legitimate means to secure the thing willed. In this sense, all are free agents, in prosecuting their secular affairs and pursuits. This is a proposition which no one would deny. In the same sense, all are free agents in the affairs that relate to their spiritual interests. There is no difference, except that in the latter case, there is a promise, that they who "give all diligence to make their calling and election sure, shall never fall." But in both cases, the diligence and the seeking originate in the volition. And that volition must be free. There can be no constraint put on the will, to force it one way or the other. God will not force the will of any, as that would be destructive of liberty and of moral government. The strength and power of the human will, may be better exhibited, perhaps, by a simple and easy illustration, than by any metaphysical discussion. Foster, the British essayist, relates a case which is exactly in point. Some years ago, there was a young nobleman who had left him a large patrimonial inheritance, which he managed to spend by gambling and fast living, in the brief space of three years. And he found himself reduced to the condition of the Prodigal in the Gospel, who had spent all his living, starving in a far country. In a state of desperation, he wandered forth one day with the intention of committing suicid Scarcely knowing whither he went, by a good or b

fortune, he found himself on a rising ground which overlooked what was once his splendid domain. He sat down on the ground, buried in thought. Thought was busy, but he did not remain in that position very long. He arose from the ground a new man. It seemed as if he was born again. The gloom of despair had passed from his countenance. It was nothing else but a motion—an impulse of his will. He had *resolved* to be the owner of that estate again. He had also determined on his plan. He had never worked, and he did not know how to work, but he resolved to learn. The first job he undertook was to shovel a load of coal from the pavement, into the place where it was to be deposited. For this he received a few pence; and then, in accordance with the saving part of his plan, he asked for a little cold victuals, which was given him. And so he went on from one thing to another, doing whatever he could find to do, and saving his money. At length, he found himself in possession of a sufficient sum of money to purchase a few cattle, the market value of which he had been careful to ascertain. These he sold for a profit. This was the way he began. And Mr. Foster's narrative states that when that young nobleman died, he had more than recovered his former inheritance, and was worth at the time of his decease, three hundred thousand pounds sterling, or a million and a half of our money. The revolution in that young man's life was effected by the power of a single volition. And it shows the power of the human will.

The same faculty is in every mind, and belongs to every human being. A man's soul may be perfectly

free, while his body is in chains. On the other hand a man may enjoy the full and perfect freedom of his limbs, while he is a wretched, cowering slave in his spirit. If the soul of man is great or noble, it is because he has a Free-Will. The distinctive superiority which one man possesses over another, is in the fact, that he asserts his freedom as a man, and dares to think for himself. The great reformers and benefactors of their race in all past ages, have been those who had independence and magnanimity enough to rise above the prevailing superstition and errors of their day, and to proclaim the truth as they knew it, fearless of consequences.

The exhibitions of this intellectual greatness and superiority are truly rare. But when one such man appears on the stage of action, the world seldom fails to be impressed with the sublimity of the spectacle, as if he belonged to some higher order of beings; and not unfrequently has it happened, that, they have been ready to worship such a man, in his lifetime, and to enroll him among the gods, after his death.

Who can read the merest sketch of the life of such an one as Paul, without a feeling of admiration rising almost into adoration, as if he must have been more than a mortal man? The account of his labors—his journeyings, his imprisonments, and the continued opposition he met with to the end of his life in propagating the faith, strikes us as almost surpassing credulity. By his dauntless courage, and his indomitable resolution, he had made that faith, the faith of almost the entire world, at the time of his death. Look at

that wonderful man in one of the attitudes of his life. He stands a prisoner in chains, in the presence of one of the most august assemblies, composed of princes, senators and nobles, summoned to answer for the faith that is in him—does he quail? Does he recant through fear of the face of man? Who was the freer—the nobler of the two; the haughty king, before whose tribunal he had been dragged, surrounded by his courtiers, the slave of ignorance and superstition, and ready to do the bidding of the populace even at the price of his soul; or that noble prisoner of the Lord with pinioned hands and limbs, but whose soul seeming to have no connection with the imprisoned body, asserts its own dignity and heaven-born origin, in such tones as to make the haughty monarch tremble on his throne?

Such examples of the power of the human will, are not often seen. There is a similar instance afforded in the life of Mahomet. He had determined to do a certain thing. He had taken his resolution. And then he deliberately set about the work to carry out his purpose. He labored ten years, patiently, to make his first twenty-five proselytes. But he wavered not in his purpose. He persevered—he labored on. And a third part of the civilized world, at last, acknowledged the greatness of his genius.

At this point in our inquiries, there arises a question: if the will was thus made free originally, what is it that makes slaves and cowards of the masses of mankind? What is it? It is ignorance—it is superstition—and their own base passions and lusts. But this is a voluntary enslavement. They make them-

selves slaves, and they hug the chains that bind them.

The power of a human will, when perfectly free and independent, is astonishing, and affords, perhaps, a truer or a better demonstration of the omnipotence we suppose to belong to the Divine Mind, than any other exhibitions ever witnessed by us in this world.

In the life of Oliver Cromwell we are afforded a memorable example of this power, especially on the occasion, when the Parliament of England, refusing to be prorogued by his order, he went to the house; when, by his words, by his gestures and his aspect, they were so frightened, that they fled in all directions in the utmost consternation, as if they thought the day of judgment had come.

We have a similar instance in the life of the great Napoleon. By his iron will, he swayed the destinies of France, and had the best disciplined army ever marshalled on a battle-field, absolutely under his control. When, on one occasion, that army hesitated to make the passage of the Alps in the winter season, from the impracticable nature of the undertaking, he placed, as it were, the lever of that iron will beneath that army, and raised it, and carried it over those ice-bound mountains!

What is there so strong as the will? It tames the wild beasts. It brings the elements of nature into subjection to its mandates. It turns the courses of rivers, calls the lightnings from the clouds, levels mountains, joins severed continents; nor is there anything strong enough to bind it.

It never could have been intended that the will

should be bound, except by the golden chain of truth. There is a profound meaning in the words, uttered by Him who spake as never man spake—"If the truth shall make you free, ye shall be free indeed." But to be made free by the truth, is to be bound by the truth. And that kind of bondage is the highest, noblest kind of freedom, of which we can have any conception; and the very freedom for which the soul was originally formed.

We can scarcely help feeling a sort of pity for those, who cannot break away from the many petty tyrants which, in turn, lord it over them, such as sin has created —ignorance, superstition, their own brutal lusts and appetites, and the tyranny of man, to which they voluntarily surrender themselves. But the soul made free by truth, can never sink down into this abject slavery and degradation.

I will close this chapter on the will, with a brief recapitulation.

1. A Free-will consists in liberty and ability to choose between moral good and evil, between life and death, when placed before the mind as objects of choice.

2. The conditions of moral agency, are the possession of a reasoning faculty, a moral faculty or a conscience, and a positive law as a rule of conduct.

3. Taking the Mosaic Record, we know that these conditions of free agency existed in reference to the first man, Adam.

4. Man lost not his free-will, nor any of his faculties by the lapse into sin; only the state of his moral affections was changed.

5. Sin is a transgression of law, and without a law, which can be discerned as a rule of conduct, there could be no sin.

6. The moral qualities of actions cannot always, nor altogether, be referred to the motives, or to a pre-existing state of the affections. For, under that rule, a pretext might be found, and often has been, for the commission of all sorts of crimes.

7. The first man, when innocent, and without any pre-existing bias to evil, had the power of choosing evil, when good and evil were placed before him; which is proof, that, man in his lapsed condition, has the power to choose good, when good and evil are set before him as objects of choice. If he had not this power, he would not be a free agent.

8. There is no such thing as a self-determining power in the will, whereby a man can choose either good or evil independently of all motives whatever; for this would be to act in a manner which is contrary to the nature of mind or intelligence. And this theory would legislate the doctrine of free-will out of existence, since the Supreme Intelligence Himself, always acts according to the wisest counsel.

9. The power to choose between good and evil, or between life and death, does not imply a power to change, by a simple act of the will, the natural or moral state of the affections. That work belongs to the province of the Holy Spirit. But where one has chosen good, or chosen life, which every one can do, and has entered on the pursuit of that good, in the diligent use of means, then he realizes the truth of the saying of Jesus, "To him that hath shall be given,

and he shall have more abundance." This is the plan of God's moral government. When a man has improved his one talent, then another talent is given him. Gracious gifts are given only to those who improve their natural gifts.

10. We know of nothing in nature that is absolutely free, but the human will. That is Free. And God purposely left it free, as without that freedom, there could be no such thing as a moral government. And without a moral government, there could be not only no sin, but no holiness in the universe. And without sin or holiness, neither man nor angel could know that God is holy, or just, or merciful, or render due praise to Him for His glorious perfections. The universe, and, perhaps, God Himself, would be bound together by the chains of an adamantine fate, which Mr. Emerson calls "*The Beautiful Necessity!*"

CHAPTER X.

The Philosophy of Truth.

:f of the Agnostics—Truth immutable—Five propositions stated—There is ch a thing as the absolute Truth—Or there could be no essential error—ıd all religions would be alike indifferent—Emerson's belief—The creed of ɔbert Owen—Views of O. B. Frothingham—Man an automaton, according Huxley—The only law of materialists—What Socialists in Paris and Bos-ı believe—What is the absolute truth—Defined in the Scriptures—Two vol-ıes of Truth—Where Plato discovered it—The law of Belief—A wise and autiful constitution—Why error exists—Ground of merit and demerit—A ief cause of unbelief—Where moral agency comes in—Loving darkness ther than light—Argument from the universe—Two sceptics in England—o false belief without its penalty—The final victory of truth—March of ıprovement in this age—Christianity is the power—The spirit of liberty :e again—Recapitulation and conclusion—Supplement on the Intuitional ıilosophy.

THE Agnostic philosophers—and all materialists are Agnostics—do not believe in any such ıg as absolute and essential truth. One way is ;t as good as another for them, and it makes no 'erence what a man believes, if he is earnest and cere. If the philosophy were sound, or if they ıld prove that there is no such thing as absolute th, it would make no difference what a man be-/ed; and perhaps, sometimes, it would be even ıre advantageous or profitable to him to believe a than to believe the truth. But unfortunately for philosophy, a man's believing a lie, does not change nto truth, nor avert from him the consequences of

his false belief. For example, if a man should take a dose of arsenic into his system believing it to be calomel, his wrong belief would not change the nature of the dose, nor avert from him the penalty of death, notwithstanding he had been very sincere in his belief.

This common-sense philosophy furnishes a rule of conduct perfectly safe, which we cannot suppose to admit of any exceptions. If some poor idiot, or blind man should assert that the sun does not shine, because he does not behold his rays, the sun would not cease to shine, but would continue to pour forth his mild radiance and glory, causing all things to rejoice in his beams, and the earth to bring forth an abundance for man and beast, though the blind man should persist in his unbelief, even denying the existence of the sun. And so, let the atheist deny the existence of a God, his denial, or his unbelief, will hurt no one but himself. God does not cease to exist, because of his unbelief. A whole nation once denied the existence of God, and published a decree that "there is no God." But God did not consent to be annihilated, because they wanted it so, and they were severely punished for their madness, and had to rescind the decree.

Truth is immutable. It is not affected by our belief, or our want of belief. It is never warped nor modified, to suit the ever-varying opinions of men. Times and seasons may change; men themselves may change; yea, all things earthly may change, and will change. But the source of truth is eternal, and therefore, it cannot change.

If this is a philosophic and a true statement, the necessary and logical inference from it is, that the belief of error or falsehood must always, and under all circumstances, be attended with evil consequences. Every departure from the straight line of truth—every single infraction of the law of truth, no matter how slight or trivial, has its penalty.

I will now endeavor to establish the five following propositions, viz.:

1. That there is such a thing as essential and absolute truth, which is unvarying, and eternal in its nature.

2. That this absolute and essential truth, is something that may be discovered, recognized and certainly known.

3. That there is a law of belief, as old as philosophy itself, by which truth can be certainly and infallibly distinguished from error.

4. That ignorance and prejudice are the sources of all the false beliefs that exist in the world.

5. And lastly, that there is a certainty that, in the conflict between truth and error—or between light and darkness, that has been going on in the world, even from the beginning, truth is to gain a final and universal ascendency in the earth.

Let us examine these simple and self-evident principles.

I. And first, it may be remarked, in a general way, that, to many minds, it must appear as a self-evident proposition, that there is such a thing as absolute truth, irrespective of the false and varying beliefs of men. But the maxim of these Agnostics, or the ration-

alists, that it makes no difference what a man believes, if he is honest and sincere, is one that strikes at the foundations of all truth, and even annihilates the distinction between truth and error. This renders it necessary to give some consideration to this question, as it forms the very sub-stratum of all our inquiries, in every branch of knowledge.

If there were no such thing as absolute truth, there could be no error or falsehood; for they are contraries; and the destruction of one, would be the annihilation of the other. And so, in an ethical point of view, all creeds would be, purely matters of indifference. Whatever a man might happen to believe, that would be truth, or the same as truth, to him. And then, how useless and vain would be the question, "What is truth?" It was under the influence of this thought, that a rationalistic preacher not long ago said, that he was looking forward to an age, when we should have a better form of Christianity than that which now prevails—"a Christianity that shall be creedless."

In matters of religion, the Jew would be ready to say that all truth is embodied in their system of Judaism. The Mussulman, probably, would say that it is contained in the Koran. The bigoted Hindoo, on the other hand, would affirm that it is summed up in their Brahminic creed; while the Christian would be equally positive, that, in the Scriptures of the Old and New Testaments, is to be found the only true system of religious faith. Now what is the difference between these various and conflicting systems? These materialists would say, there is no difference—that one

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o the nature of the teachings of these philoso-
rs, and as I would not knowingly do them injustice,
all permit them to state their doctrine in their own
ords.

Ralph W. Emerson is one of the great lights of this
chool, in our day; than whom there is no one more
looked up to as an oracle; and he gives us his moral
creed, in the following expressive words:

"Let us build altars," he says, "to the beautiful
Necessity, which secures that all is made up of one
piece; that plaintiff and defendant, friend and enemy,
animal and plant, food and eater are of one kind. In
Astronomy is vast space, but no foreign system; in
geology vast time, but the same laws as to-day. Why
should we be afraid of nature, which is no other than
philosophy and theology embodied? Why should we
fear to be crushed by savage elements, we who are
made up of the same elements? Let us build to the
beautiful Necessity, which makes man brave in believ-
ing that he cannot shun a danger that is appointed,
nor incur one that is not; to the Necessity which,
rudely or softly, educates him to the perception that
there are no contingencies; that law rules throughout
existence."

This is materialism. And this law which rules

throughout existence, must be that impressed upon every atom of matter, which, therefore, he might have called the law of gravitation. Man is just as much under the control of this law, as any other material body—as the food he eats—as the plants that grow from the ground—as the natural elements—for they are all of one piece—all the same matter—and there is no moral responsibility—that is out of the question.

Let us take the creed of another materialist, whose name is considered as high authority among writers of this school—it is the name of Robt. Owen. In his debate with Mr. Campbell about fifty years ago, more or less, he laid down this proposition:

"I am willing to rest the merits of the whole controversy upon this single affirmative proposition, that no human being ever had the power of belief or disbelief at his will; and therefore, there cannot be merit or demerit in any belief."

Here again, we have materialism in a nutshell. Every man's belief is a necessity to him, since he cannot help believing as he does. Does not this make man a machine or an automaton? Some of our later intuitional philosophers assert the same principle, in almost as summary a manner, when they speak of certain intuitive beliefs, wrought into the very texture of the man's soul, which, therefore, he must believe.

I will give one other authority—the name of one who has been the president of a Liberal Society in Boston, and for several years preached to a Society of Unitarians in N. Y.—Mr. O. B. Frothingham. He says:

"Take Herbert Spencer's system, which knows nothing of the Bible—is his loose thinking? His life is one daily sacrifice to thought, and of such sweetness and purity, that he must be a very good Christian who would equal it. Why is that? Because it is founded, not on loose, but on very close, ardent, pains-taking thinking.

"Materialism is the bug-bear of religion. The very word suggests bestiality. Have you ever talked with a materialist? His idea of matter is as fine as is yours of the spirit. Loose living—there are no such austere livers as these materialists. Robert Owen was a materialist, and he devoted his life to the good of mankind.

"If the Church had combated indolence of thought instead of loose thinking, it would be far better. It regards the latter as the greatest evil; but what is really the greatest trouble, is not thinking at all. When these idle and really loose acceptations of established creeds, will have been supplanted by earnest rational thought, the old dominion of hell will vanish from the view, and in its place will arise the dominion of light and love."

Now putting the most favorable construction that we can upon these thoughts, thus candidly expressed, they mean simply that truth, or doctrine, is nothing—that a man's sincerity or earnestness is everything.

Here is materialism and Spencerism, that knows nothing of the Bible—put in the same category with other beliefs—all useful and good, and equally productive of good results, when they lead to earnest thought—and one just as good as another. And the conclusion is, that when these loose acceptations of old established creeds shall be supplanted by honest, earnest thinking on the part of men, the old dominion of hell will vanish out of view for ever. Then what is

the difference between truth and error? You may be a Calvinist, though he calls that creed a most horrible dogma—or you may believe universalism, which, as he says—and he was a universalist himself—makes the thief, the debauchee, and every other criminal, so many puppets or footballs of God, each playing his ordered part, without any responsibility—or you may be a materialist, or an atheist—it makes no difference, only be earnest and sincere.

Another of these eminent philosophers of the present day is Prof. Huxley, who has devoted his life to the task of trying to prove that man, and the monkey, and the dog, and the goat, and the fish, and the plant, and the elements of nature are all of one piece. In one of his most recent lectures before the British Association, he elaborated the proposition that man is an *automaton*—that his actions are automatic—that is, not performed under the influence of a free-will, but under the force of the material circumstances surrounding him, and over which he has no control.

I have referred to these leading authorities, for the purpose of showing what materialism is, and what it teaches on the subject of moral responsibility. The very essence of this system is, that man, that every man believes from necessity—and therefore, his belief, not being a voluntary, but a necessary act, he must believe just as he does, and so he is not properly a subject of praise or blame. There is no liberty or free-will in the case.

The only law that a certain class of rationalists admit to be of any binding force, as a rule of moral conduct, is what a man may, or may not think that he

finds in his own conscience. This class is represented by such teachers as Freeman Clark, Mr. Frothingham, Mr. Beecher, John Snyder, and others. And what is Conscience? Well, if there is anything in nature that is more elastic, we know not what it is. It can be stretched to suit every clime and country, and the condition of every people, and the circumstances and peculiar notions of every man. Conscience a rule of moral conduct! Indeed, it was in obedience to that law the Jews crucified the Son of God! In pursuance of the very same rule of conduct, Saul of Tarsus persecuted the church, breathing out threatenings and slaughter against Christians! It was an intensified conscience that in the persecuting church of mediæval times, precipitated thousands of hapless mothers and babes down the Alpine Steeps, whose bones were left to bleach on the rocks below—that erected the dungeons of the inquisition, and kindled the fires of the *auto da fe*, for the extinction of heresy!

There are scores of thousands, not only in Paris, but in Boston, and New York, and Chicago who conscientiously believe the doctrines of the Communists, and the Socialists. Now let these gentlemen of the liberal philosophy, harangue these bodies of Socialists at their nocturnal and secret meetings, persuading them, that, the moral law of the Bible is a nullity, and that Conscience is the only law, and that every man has a right to do what seems right in his own eyes—let them do this, and what insurance companies would be willing to insure our houses, our stores, or our banks, for a single night?

Let it be proclaimed by these eloquent haranguers—

the Huxleys, the Tyndalls, the Beechers, the Ingersolls and others, that men are not responsible for their belief, and that it makes no difference what they believe, if they are honest and sincere, till this doctrine shall permeate the mind of the lower and the oppressed classes, and there is no power that could keep them from seeking to carry these views into practice, and society would be upheaved from its deepest foundations.

There must be, then, somewhere in existence, a *straight line of Truth*—something that is not elastic, and that is not stretched to suit every man's conscience. Yet, how shall we attempt to prove that there is such a thing as truth—absolute truth, that never varies, but is eternal as the source of truth? How shall we describe that essential and necessary truth, or what name shall we apply to it? There is no better or fitter term for this purpose, than the word, "WISDOM," as used in the inspired volume—"The ways of wisdom are pleasant, and all her paths are peace"—in which sublime and beautiful passage, if we substitute the word *truth* for the word "*wisdom*," we shall have, perhaps, without changing the sense, a better and clearer understanding of the passage; thus, "the ways of *truth* are ways of pleasantness, and all her paths are peace."

When we have removed the fear of God, we have let down all the bars that fence in the citadel of a nation's goodness and virtue. We have thrown the reins on the neck of passion, and set open a cage of wild and savage beasts to prey on society. When Tom Paine had written "The Age of Reason," and

spoke to Thomas Jefferson about the matter of publishing it, the simple remark of the sage of Monticello was, "Don't unchain the tiger."

"The fear of the Lord"—that "is the beginning of wisdom." That is a rule of conduct, and also a law of safety, that can know no change. It is as broad as the earth, and as extensive as the needs of humanity, adapted to all times, and all countries. "For," says the apostle, "God is no respecter of persons; for, in all nations, he that feareth God, and worketh righteousness, is accepted of him." If a Socrates, a Plato, or a Cyrus, though living in Pagan lands and Pagan times, devoutly worship God, and work righteousness, according to the light they have, they are accepted. These illustrious men belonged to the same class as pious Job, and a host of others in all ages, and all countries, who reverenced and feared God; and who, though the light that shined into their minds, was comparatively dim, shall stand up in the judgment against the men of this generation, justified freely through the merits of the great sacrifice for sin.

II. My second proposition or thesis, affirms that, this essential wisdom or truth, is something that may be discovered, recognized and certainly known. If, as Lord Bacon said, "it is heaven on earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth," we conclude that there must be some way by which this celestial visitant from heaven to earth, and the offspring of the Divine Mind, may be certainly known. It would be altogether unsatisfactory to the children of men, who desire to

know the truth, and to be conformed to her image, to tell them, that, though she has her abode on earth, yet, that her beautiful form can never be known.

There are two volumes—Nature and Revelation—both of them divine—in which truth is clearly revealed. Modern scientists affect to believe, that there is a conflict between the teachings of Nature and Revelation. This is because they do not read them aright. As both proceeded from God, there can be no conflict between them. Both volumes abundantly proclaim their own Divine Original, and attest the existence of the Supreme One. The truth that "In the beginning, God created the heavens and the earth," is as clearly legible on every page of the volume of Nature, as it is written on the first page of the Bible. "The invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

There have been many in Pagan lands who could read this volume of Nature. Plato was a heathen, and he gave utterance to the following sublime sentiments which, though quoted in the first part of this work, will bear repeating:

"The cause of all impiety and irreligion among men, is the reversing, in themselves, the relative subordination of mind and body; they have in like manner, in the universe, made that to be first, which was second, and that to be second which was first; for while, in the generation of things, mind and final causes precede matter and efficient causes, they, on

the contrary, have viewed matter and material things as absolutely prior, in the order of the universe, to intelligence and design: and thus, departing from an error in relation to themselves, they have ended in a subversion of the Godhead."

Who will not say, that is the logic of nature? That was the way in which the voice of nature was heard by Plato, two thousand years ago. And may we not believe that millions have heard that voice giving the same sound? And that is all the proof we want, that all philosophers could understand nature in the same way, if they did not, as Plato charges, wilfully reverse in themselves the relative subordination of mind and matter. His words contain a standing rebuke, not only to the materialists of his day, but to sceptics of every age.

To what end was man endowed with the peculiar gift of Reason—a gift denied to every other creature on this earth but man—unless it was to enable him to understand the volume of Nature—to search, to investigate, to "prove all things," and thus arrive at the knowledge of the truth? Reason is not truth—nor a set of truths in the mind—but only the instrument of truth, as shown in the introductory chapter—by the help of which, we are able to discover and find out all truth. Right here, at this point, as we think, a certain class of philosophers have made a great mistake. They seem to imagine that reason is not simply a faculty of the soul, but a revelation—a set of fundamental truths, not discovered by reason after it has been developed, but previously written in the very

structure of the soul, which, therefore, every one believes, and must believe, of necessity.*

III. The law that governs all belief—or how to distinguish between truth and error, is the next proposition to be considered. This law is simple, and can be easily understood. Philosophical belief must always rest on *evidence.* That is the law of belief, as universally conceded. Unbelief, on the contrary, results from lack of evidence. It must be admitted that philosophical belief, or credence, as materialists argue, is a necessary intellectual act, and not a voluntary or a moral act of the mind. We could no more withhold belief in view of convincing evidence, than we could believe without evidence, or contrary to it. I believe, for example, there is a certain city named Jeddo in Japan. I never was there, and I never saw that city. But the evidence that there is such a city is so conclusive, that I am bound to believe it, and it is not optional with me to believe or not to believe. And so, in a thousand other similar cases. This is the law of belief—a law as well understood as any other fixed law of nature.

Take the evidence in favor of the historical fact that Jesus Christ was born, and that he lived and was put to death in Judæa. It is of the same nature as the evidence on which we believe that Julius Cæsar, that Cicero, that Horace, that Mahomet, or any other person of historic reputation lived and died at the time, and under the circumstances related of them. No sane person would think of calling in question the

*For a particular account of this Intuitional Philosophy see supplement.

fact of the existence of such historical characters as Aristotle, Plato, Zoroaster, Lycurgus, Homer and a thousand others. They believe the historical facts, because it is impossible to disbelieve them. This is the law of belief. It is on this ground that every one must admit the historical facts connected with the life, death, and sufferings of the man Christ Jesus, on earth, over eighteen hundred years ago. There is no difference, in the nature of the evidence, only that there is no historical character supported by anything like the amount of evidence, as that which authenticates the human existence of Jesus. The admissions of such famous infidels as Renan and others, afford proof of this. Therefore, they must believe in the humanity of Christ, whether they believe in his divinity or not.

Their infidelity consists, then, not in the want of credence, or belief of the facts, but in their false reasonings from the facts, and in resisting the logical conclusions which the facts warrant. We neither believe nor disbelieve—we neither assent nor withhold assent to the truth of any given proposition, at our option, but only according to the evidence in the case. But, as Robert Owen said, there is neither merit nor demerit in these merely mental acts, not being moral. In all such operations, the mind acts necessarily, not voluntarily. There is no more voluntariness in believing, than there is in remembering, or thinking, which intellectual processes go on in the mind, without any effort of the will.

Now what I want to show is, the infinite and benevolent wisdom exhibited in this constitution, or this law

of the mind, as if it had been specially designed to guard man from dangerous error, and keep him in the way of truth. What is the fact in the case? All men seem to be shut up to the belief of truth—why? Because truth is always based on, or maintained by evidence, and error is never supported by evidence. No man, therefore, can rationally disbelieve the truth upon evidence, nor believe a falsehood against evidence. For in doing this, he violates this law which God has written in the physical and intellectual nature of every man.

If these general principles be admitted, and they cannot be contested, several important inquiries arise, which demand a brief consideration. And one is, why there is vastly more of error than of truth abounding in the world, if the law has been so framed as to render the belief of truth necessary, and the belief of falsehood impossible? Another inquiry relates to the question whether there can be merit or demerit, in these intellectual or necessary acts of belief and disbelief. The consideration of these points comes under the discussion of the next proposition.

IV. And the next, or the fourth proposition, affirms that ignorance and prejudice are the sources or the causes of all the false beliefs that exist in the world. The discussion of this proposition opens up to us, at once, the whole subject of moral accountability, and shows in what it consists.

1. Ignorance seems, in the present state of the world, to be almost a universal evil. But it comes for the most part, from want of study and reflection. The examination of evidence, often necessary to ar-

rive at just conclusions, may require much time and patient study; and the masses are averse to this. There is a certain sluggishness or indolence that is the infirmity of most persons, which makes them shrink from the toil and investigation, and from the severe mental effort that must often be put forth in order to arrive at truth. This is no libel against human nature. Earnest and persevering toil in any manly and noble pursuit is a rare virtue, but a virtue that richly repays those who possess it. The masses of men the world over, are predisposed to seek their ease in a state of inactivity and indolence. Mental effort is even more irksome than physical labor. And in this state of things, it cannot be expected that truth shall pervade all minds, and knowledge become a universal inheritance.

Every one knows what self-sacrifice and persevering toil are often involved, even in the acquisition of material treasure. The gold, and the precious gems have to be dug from the bowels of the earth, or brought up from the ocean beds, at great risk and labor; and then, they have to be ground, and cut, and polished by a severe and toilsome process, before they are fitted to be set in the crowns of kings and queens, and to sparkle on the fingers of beauty and fashion. And it is not to be thought that the gems of truth, which adorn souls, and are more valuable than rubies, shall become the possession of any without an effort, and even without being desired or sought after. Labor must have its reward. But the reward will not come without the labor. The moral principle obtains here, as well as elsewhere. The voice of truth itself is heard, saying:

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding."

We see, then, where moral agency comes in. They who would become wise, must cry after knowledge. They must seek for it as men seek for silver, and for hidden treasures.

We can comprehend, therefore, why there is so much ignorance, and so many absurd opinions prevailing in the world. Men do not, and they will not search for the evidence on which truth is founded as on a rock. They have neither the inclination nor the leisure requisite for the study, and the thorough investigation of truth. The temple of knowledge stands on a lofty eminence, and he who would enter its portals, must climb the ascent, and undergo a long and weary labor. And this has been wisely ordered, since man has reason and liberty, and has been placed under a moral dispensation. The possession of wisdom, or the knowledge of truth, are awarded to those willing to seek them.

2. Another cause of the predominance of error over truth, in the present state of the world, is to be found in the manifest repugnance against the latter, that seems almost universal among men, which can only be accounted for by the lapsed condition of humanity. This is well expressed in the words of Him who spake as never man spake—"Men love darkness rather than light, because their deeds are evil"—the

sense of which is, that men *love error more than truth*, "because their deeds are evil." Here we have a clue to the understanding of what would otherwise appear an inexplicable paradox, that some men, who seem to be endowed with liberal parts, and a capacity for reasoning well on many subjects, nevertheless, fall into atheism, and conclude against the existence of a Supreme Being—"their deeds are evil." They desire to believe that there is no God in existence, who will judge all men according to their works; and so, as the wish is father of the thought, they may succeed, at length, in actually persuading themselves that there is no God.

They do not arrive at this conclusion from a careful and candid examination of the evidence in the case. They refuse to look at the proof, because they do not wish to be convinced. They may be said to be in the condition of a man who has put out his own eyes, to keep from seeing the light. In this state of mind, and with this disposition, they catch at false appearances, or whatever may seem to their blurred vision, to indicate that there is no God; and they pervert these false appearances into arguments, for the purpose of satisfying themselves and others, of a like disposition with themselves, that there is no God. It is a common but very true adage that says:

> "A man convinced against his will,
> Is of the same opinion still."

But here is where *voluntariness* or moral agency comes in. It is not the philosophic act of believing or not believing, in view of evidence clearly perceived; for that, as before explained, is an involuntary, and

necessary act of the mind. But when a man, for any reason, refuses to look at evidence, that *refusal is a voluntary act*, and that is where the guilt or the demerit lies. If the atheist is to be condemned, it will not be so much for his want of credence, as because he wilfully and persistently refused to look at the evidence, which would have produced belief, if he had permitted himself to see it. The Poet says:

"An undevout astronomer is mad."

With equal truth it may be said that an undevout chemist is mad—an undevout anatomist is mad—or an undevout botanist is mad. For the whole organic universe constitutes one grand argument, that demonstrates the existence of a God. There is not a grain of sand on the seashore—not a wing of the tiniest insect that cuts the unseen and ambient air—nor a leaflet that flutters on the trees of the boundless forest, that does not afford evidence of the wisdom and handy work of God. As said St. Paul:

"*For the invisible things of Him, from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.*"

This argument from design is one that must stand as long as the visible frame of the universe. By it Plato, and Socrates, and tens of thousands of the wisest and best men, in all ages and countries, were convinced, and led to the worship of the Great Author of nature. And they shall stand up as witnesses in the last day against modern materialists, who, we must believe, have willingly made themselves blind.

For the same reason that some men deny the existence of a God, others deny the truth of his word. The Bible condemns their evil practices, requiring holiness of heart and life, and therefore, they have no wish to believe it true. They reject the Bible, not on any intrinsic evidence that it is false—for they have not examined the evidence—they know nothing about it—but some scoffer, like Voltaire or Paine, has said that it is a book of fables and lies, and they are willing to take his word that it is so, because they are willing to believe the Bible false.

Let any intelligent and candid person sit down, to a patient and thorough examination of the facts and evidence which sustain the truth of the Bible, and that immutable law of evidence, governing all belief, will bind him in a firm belief of God's word. The effect would be similar to that, once experienced by two noted sceptics of England. They had mutually agreed to frame, each, an argument against the Scriptures. One took for his subject, the supposed miraculous conversion of the apostle Paul, and the other the supposed resurrection of Christ from the dead. Their purpose was to prove both these accounts false. But when they met again, to compare notes and the results of their labors, it was found that both of them had become convinced of the truth of the Bible. That very investigation, and searching for evidence, by which they proposed to overthrow the Bible, had carried such irresistible conviction to their minds, of the truth of the Sacred volume, that they changed their views, and became afterward, eminent Christians, and able defenders of the faith they once assailed.

The law of belief is a universal law, and can admit of no exceptions. It would be quite as impossible to disbelieve Christianity, after a clear and full view of the evidence on which it rests, as it would be to disbelieve that the city of Babylon once existed, or that Julius Cæsar once lived, and swayed the destinies of Rome, or to disbelieve any other fact or proposition thoroughly established by evidence.

In order to believe anything intellectually, the only process necessary is to get at the testimony. If the testimony exists, a wise man will search for it. If the proposition to be believed involves life, or happiness, or even the destiny of the soul itself, he will search for it. If the evidence exists, he will not give over the search, nor even think life too long to be devoted to the study, if he may find the truth, and obtain Heaven at last.

It may be added here, that a neglect of this law of belief, as well as every other law of God, has its penalty. It is surely followed by ignorance and blindness —and ignorance we know to be the parent of nearly all the ills of this life. Whoever shall believe a lie, whether wilfully or ignorantly, must, in due time, in some form or other, suffer the penalty. I mean to say, that, whoever shall believe a lie—or believe without evidence, or contrary to evidence, sins against this moral constitution of God, and the penalty for every such transgression is just as certain, as that connected with any violation of the law of gravity, in the material world.

V. The foregoing propositions, as they have been stated and defended, lay the foundation for the fifth

and last proposition, namely: that in the conflict which has been going on in the world, between light and darkness — between truth and error, truth is to be finally victorious, and light and knowledge are to cover the earth. Glorious consummation! This is what is promised and predicted! And the laws are in force, and the machinery now in operation, which insure this consummation.

There is something truly sublime in the contemplation of the grand march of improvement, that has marked this 19th. era, in which we live. There has been no age in the past like it. Christianity is the agency, not philosophy. The Bible is the ark that bears Christianity, and Christianity is the power that is converting the world, because it is the embodiment of truth—living, sacred, and eternal truth.

Let rationalists continue to weave their fine-spun webs of sophistry, and talk of the fancied triumphs of "science falsely so called," and the end of all superstition, there is a King, whose triumphal forward march they cannot retard nor oppose—it is "the King of kings"—Jesus—whom they affect to despise as an impostor. But if He was an impostor, why is it that after eighteen centuries, the most enlightened and powerful nations in the world, own Him as their Lord and King? If He was an impostor, how do they explain it, that the system of fanaticism and falsehood, as they must view it, which He originated, is still marching forward, overturning, one after another, the old institutions, and the systems of philosophy that had grown venerable for their antiquity?

No, the nations are becoming more and more

convinced, that, as a great philosopher once said of the Bible, "It has God for its author, salvation for its end, and truth without mixture of error for its matter."

Time was, when the spirit of free inquiry was almost totally suppressed, and when the key of knowledge was taken away from the people. They were slaves then, and despotism forged chains of ignorance to hold them still in bondage. But the spirit of liberty is living now; and it spurns the hateful bondage, throws off the galling fetters, and asserts the original dignity and divinity of the soul, proclaiming its allegiance to God alone.

That spirit of liberty was born of the Gospel of Jesus. It was that which gave to the world its first martyrs, and made stout men, and delicate women willing to go to the stake, and to death in every form, rather than to be slaves. It was that spirit which sent the pious pilgrims, and the persecuted Huguenots from the realms of tyranny in the old world, to plant the colonies of the new, that they might have freedom to worship God, according to the dictates of their own conscience.

It is the same spirit of truth and holiness, that is grappling with error now, in all its forms. This is the great and last conflict, but let it go on. The final issue is not doubtful. The spirit of freedom is the very soul of truth. "If the truth make you free, ye shall be free indeed." What words! No human sage or philosopher ever uttered such a sentence. The progress of truth in the world, and the progress of true liberty, must be cotemporaneous, and co-extensive.

In closing this chapter, I have to say, that, the principles I have endeavored to set forth, amount to nothing more than a few simple, plain axioms, which appear to me self-evident, and which may be briefly stated, thus:

1. Belief rests on evidence.

2. Belief is impossible without evidence.

3. Belief is necessary in all cases, when the evidence is conclusive, and is clearly before the mind.

4. All truth is contained in the two volumes of Nature and Revelation.

5. Man has been furnished with a faculty—reason—which capacitates him for exploring these volumes of truth.

6. If he fails, from indisposition or indifference, to search for the truth, this is a voluntary act of the mind, and in this his responsibility consists.

7. As all truth is attested and supported by evidence, and as error lacks this support, there is a certainty, that, in the end, truth will gain the ascendency over error.

This, in brief, is our system of mental philosophy. This summation of principles touching the laws of belief, is not in opposition to any of the commonly admitted principles, not even the philosophic axiom of Mr. Owen, that "no man has the power of belief or disbelief at his will." On the contrary, I admit the proposition, and on the absolute truth of it, I have predicated the doctrine of man's moral responsibility.

The laws of belief which have been unfolded, are applicable, alike, to the investigation of physical, men-

tal, and moral science. They are of such a nature as to insure the final prevalence of Christianity throughout the world. This is our hope and our joy, amid the storms and conflicts, and the opposition through which the militant hosts of Christ, have had to press their onward, but ever upward march.

There has been, as it appears to us now, a twilight of knowledge—a dim twilight of Christianity—and for several ages, the world has been circling around in that twilight. But now, the sun of righteousness seems clear above the horizon, and the full orb of his glory is beginning to be seen. How the beautiful radiance of his beams once shot forth, and played, and danced from hill-top to hill-top, in the first three centuries, till Palestine, and all Asia Minor and Greece, and imperial Rome, became luminous with the light thereof, and their sublime systems of mythology, the growth of a thousand years, melted away, almost like snow before the tropical sun. And long ago, the whole earth would have been resplendent in that light, if there had been nothing to "*let*" or *hinder*.

SUPPLEMENT.

The Intuitional Philosophy.

The Intuitional Philosophy teaches, that there are certain primary truths or beliefs, which are innate—which are independent of all experience—which we bring into the world with us, and which even belong to the structure, or the plan of the soul itself. Sometimes they speak of these original beliefs, as "the moral law written in the heart." Sometimes they call

his original law "*a revelation.*" Thus, the Rev. Joseph Cook said in his lectures:

"The necessary beliefs, or perceptions of self-evident truths are a part of the *original Revelation*, given to the soul by its Author, in the very plan, according to which it exists and acts."

Mr. Cook may not have designed to inculcate the idea of fatalism or necessity, but it is implied in his words. For how can any soul—how can any man help believing those self-evident truths or beliefs, which form a part of the original Revelation, given to the soul by its Author, in the very plan or constitution of its nature, according to which it exists and acts? Such a sentiment is utterly subversive of the idea of moral accountability.

Again, Mr. Cook says:

"The necessary beliefs of the intellect and conscience, are the supreme and final tests of truth."

These are the words of Mr. Cook—that which is necessary is unavoidable—and if a man's beliefs are unavoidable, in what sense is he free, or accountable? But the worst of it is, that these necessary beliefs which belong to the soul, prior to all experience, are made "*the supreme and final tests of truth!*" A Christian always makes the Word of God the supreme and final test. But here, a man's natural intuitions are made the final test. Thus, they make *the inner revelation*—the man's own intuitional ideas superior to the revealed law, as the final test of truth.

This is the very essence of rationalism. Every rationalist expounds the Bible by the inner light of

his conscience—by the revelation which he thinks was originally inscribed on his heart. Dr. Channing, the prince of Unitarians, held the very same philosophy, as witness the following:

"We must start in religion from our own souls; for in them is the fountain of all divine truth. Outward revelation is only possible and intelligible, on the ground of conceptions and principles previously furnished by the soul. Here is our primitive teacher and light."

One who adopts this philosophy, is necessarily a rationalist and a sceptic, and he is made so by his philosophy. It was this philosophy which led Channing, Theodore Parker, Immanuel Kant, Goethe, Emerson, Robt. Owen, and other great intellects away from the Bible. They all believed that they had the fountain of truth within themselves, and that the outward revelation was only to be expounded by that inner light, in their own souls.

Sir Wm. Hamilton, who belonged to the same school of metaphysicians, complained that the doctrine of intuitive beliefs, was generally perverted, and that few or no philosophers have been content consistently to follow the dictates of consciousness, *i. e.*, the intuitive beliefs of the mind. He says, that, in philosophy men have abused the code of natural revelation, as in theology, they have abused the positive revelation. Probably Mr. Cook followed Mr. Hamilton, in calling the intuitive or necessary beliefs of the soul, "*a revelation.*" But Mr. Hamilton complained that this perversion of the original or natural revelation of truth

n the soul, has led to "the multiplication of phi-osophical systems, in every conceivable aberration from the unity of truth." Yet he consoled himself with the hope that the same causes, still acting, might produce better fruit for philosophy in the future—not a very logical ground of hope, as we should say. With good reason he complained:

"Each dogmatic speculator looked into his own consciousness"—the "natural revelation," as he elsewhere speaks of it—"to discover his preadopted opinions." And then he makes this astonishing admission—"how, it is asked, do these primary propositions—these fundamental facts, feelings, beliefs certify us of their own veracity? To this the only possible answer is, that, as elements of our constitution—as the essential conditions of our knowledge, they must by us be accepted as true."

No reason—no proof can be given—the only possible answer is, we must accept them as true. Is that a philosophical mode of reasoning?

The Kantian philosophy, or modern rationalism, is a superstructure built on this fundamental error of an original code of beliefs written on the natural heart. Unitarianism stands on the same foundation. Pantheism, materialism, and every philosophical system of "aberration from the unity of truth," as Mr. Hamilton justly complained, can be traced to this fundamental error.

There are many insuperable objections to this form of philosophy, which I will now specify in order:

1. And first, it admits of no proof. It is a system

without any foundation—a house built upon the sand. How can any one know that there is a code of morals —a system of intuitive beliefs wrought into the plan and texture of the soul as a part of its nature by the Creator? The advocates of the theory do not pretend to know it. At the best, it is only a speculation. We have seen what Sir Wm. Hamilton says, in answer to the question, how do these fundamental facts, feelings, beliefs certify us of their veracity? "that the only possible answer is, that, as elements of our constitution—as the essential conditions of our knowledge, they must by us be accepted as true." That is simply to say, *it is so because it is so*, and no other answer is possible. It is as if Sir William had said, *we do not*, and we cannot know these assumed axioms or primitive beliefs to be true—and no one ever did, or ever will know that any soul, and that every soul has been furnished with an internal revelation of moral truths, inscribed on the soul itself, as a part of its original constitution. Sir Wm. Hamilton, it is believed, brought more learning to the advocacy of this speculative philosophy, than any other single author who has written in defence of it, and if he felt bound to admit that no possible reason can be assigned, why we must accept it as true, we hardly need go further to find any plausible defence of the theory.

2. The theory is entirely indefinite as to what primitive truths, axioms or beliefs are thus wrought into the texture of the soul. Hence the advocates of the theory are wholly at variance among themselves. Hence also, the just complaint of Mr. Hamilton, when he said:

"In philosophy, men have abused the code of natural, as in theology the code of positive revelation; and the epigram of a great Protestant divine, on the book of Scripture, is certainly not less applicable to the book of consciousness:

> "'Hic liber in quo quærit sua dogmata quisque,
> Invenit, et pariter dogmata quisque sua.'"

Every man goes to the Bible to find his own opinions there, not to learn what he ought to believe. And so, admitting that there is another authoritive book—the book of consciousness—every one will treat it in the same way—will look into it to find arguments for opinions and notions previously adopted, not to learn what he ought to believe.

Hence, there can never be any agreement among these philosophers, as to what has been written in this book of consciousness. Every philosopher will have his own system. They cannot absolutely agree on any one principle as a first truth, made known to them by the inner revelation. President McCosh, for example, has found that the idea of God is spontaneous to every mind; and that we get even a more perfect idea of His being, especially of His infinity, from the book of consciousness, than from the external Revelation. But what would Ralph Waldo Emerson say to this? He, it is known, is a pantheist. If President McCosh and Mr. Emerson have both been favored with this inner revelation, why is one a pantheist, and the other an orthodox Christian? If there exists, in every mind an original and true idea of God, what is the reason that they differ so widely in their systems of philosophy, one advocating the

existence of a personal God, and the other as strenuously opposing any such idea? Is it because one or the other, or both of them have failed to read aright this book of consciousness? If that answer should be admitted, then we must say, in vain was it written. For no intelligent being could ever hope to read it, if Ralph Waldo Emerson and President McCosh have utterly failed.

Mr. Cook asks, "how are we to justify anything like clearness of thought in ethical philosophy, unless we can justify these fundamental beliefs, which materialism itself takes for granted, but with which it plays fast and loose?" Yes, that is it—plays fast and loose—just the complaint made by Sir Wm. Hamilton. But how could this always happen, if the fundamental beliefs are so very clear? Does Mr. Cook himself hold a single fundamental belief in common with materialists, which is independent of all experience, and all previous education?

There is no belief, axiom, or first truth, on which all these philosophers can agree, as being intuitional or spontaneous to the mind.

3. This leads to the consideration of a third objection to this speculative philosophy. It makes conscience the higher law. Every rationalist will say that conscience is the higher law, and more authoritative than any positive law. And why? Because it speaks within us—we are conscious of it—we cannot be mistaken—and therefore, we know it must speak truth. So they reason. But of the written or positive law, we cannot be equally sure. It may, or it may not be true. And we are not certain that we rightly

interpret it. But the voice that speaks within us we cannot misinterpret. And if God is the author of both, we must follow that which we are sure that we understand. So reasoned Kant—so reasoned Channing, and all others who have listened most attentively to this Delphic oracle, speaking alone from the depths of the human heart—that heart which, as the Holy Scriptures teach, is "deceitful above all things, and desperately wicked."

No, there is no greater absurdity conceivable than this philosophic opinion, that conscience is the higher law, and that this has been furnished with certain original and necessary beliefs, of higher authority even than the positive law. Take a man who is no religionist at all—who was brought up under no religious system, like John Stuart Mill, for example: and he may be a naturalist—a rationalist—a philosopher—and most assuredly he will believe in the Intuitional Philosophy—but he cannot have the same conscience as a Christian, a Jew, a Turk, or any other religionist. He will not find written in the book of consciousness, the same moral and necessary beliefs as the Christian, the Jew, or any other religionist thinks he finds written there.

4. Another serious objection to this system of philosophy, is the confusion of ideas of which it must ever be the prolific source, in Church and State. Whenever a man appeals to the inner light, or the higher law—to his own consciousness, there is no further argument with him. He cannot listen to argument. What he believes, he knows to be true, because he thinks there is an inner voice that tells

him it is true. Now how can we argue against that inner voice—that soul-voice, as some one has called it? How is it possible to reason against that? The dictates of that inner consciousness must, by him, be accepted as true, though he can give no reason. And if the man is wrong, it must be impossible for him ever to be undeceived.

Every one will interpret the meaning of the inner voice by the circumstances that surround him, by the bias of his mind received in the course of his early training, and especially by the natural instincts, that lead almost every individual to pursue the path in life dictated by self-interest. For these are the sources from which all these so-called spontaneous truths and innate beliefs spring. They could not have been implanted in the mind by an all-wise and unerring God!

Probably no greater natural philosopher has ever arisen, in ancient or in modern times, than Aristotle. He was a philosopher of nature, and he was a philosopher by nature. But a Christian philosopher, whose mind has been but partially illuminated by the rays of heavenly truth, would be ashamed even to have it known that he adopted as self-evident truths and axioms, many of the philosophical and moral axioms laid down as natural and intuitive beliefs, by that justly celebrated and profound philosopher. His genius has made his name to live through more than twenty centuries. And if there are any modern philosophers, who can read the laws of nature more clearly than did that extraordinary man, it is because a light has come into their understandings, not from nature alone, nor from inner consciousness, but from the illuminated pages of God's Holy Word.

5. The theory under review, is dishonoring to the Supreme Creator, as it implies an impeachment of His infinite Wisdom, in having written a law on the hearts of all men, as they say, to guide them into the knowledge of truth, but which has utterly failed of its purpose, and which never leads nor guides any man in the way of truth. How infinitely dishonoring to God, to hold a system which implies that He has made such a mistake, or such a failure!

There is no mistake in the written volume—the positive revelation. In the volume of nature there is no mistake. All his works are truth. If they should say that the inner revelation is free from mistakes, but that men fail in the reading of that revelation, this would not remove the difficulty. For if God has given a revelation, written in the inner consciousness of every man, which He knew that no man would ever be able to read or understand, that would be the greatest mistake of all.

6. Another objection to this theory, is the fact that it is illogical in its method, and in its fundamental statements. The language in which its propositions are stated is inconsistent and unphilosophical, and therefore, calculated to mislead. What do they mean, for example, when they speak of an intuition, as "a faculty of the soul"; or of a necessary belief, as "a capacity or power to believe"? and of a fundamental perception, as "a capacity of the soul to perceive"? Is not this a confounding of things, which are separate and distinct in their nature? A belief, and the power to believe are two things—a perception, and the capacity to perceive, are not the same, no more tha

the eye that sees, and the light that is seen are the same.

There is not clearness in their statements, and there is, evidently, a confusion of ideas in their minds, in reasoning on the subject. Mr. Cook said, in one of his lectures:

"When we hear the noise of the falling-water, or the hiss of the steam which drives a loom, we do not confuse the force of these agents, with that of the weaver."

That is a clear and a true statement; and yet, in the same lecture, he makes the following statement:

"Among the faculties of the soul, provided for in the plan which antedates the germ of the body, are the perceptions of self-evident truths, both intellectual and moral."

Here he calls the faculties of the soul, *perceptions*—"the perceptions of self-evident truths." This is not clear, or, at least, not logical nor philosophical. The word, *perception*, refers to, or is expressive of *an act* of the soul. But the soul, and *an act of the* soul are not the same. The soul remembers, thinks, wills, reflects—but these several acts of remembering, thinking, willing and reflecting, are not, one nor all, the soul, no more than cause and effect are one and the same. The soul has its endowments or faculties, which enable it to perform certain acts or operations; but we cannot confound the faculties of the soul and the acts it performs, no more than we should confuse the weaver with the steam, and the water power he uses to produce certain effects.

Again, there is a want of logical accuracy in the statement, that "the necessary beliefs of the intellect and conscience are, therefore, in the original plan of the soul." We are at a loss whether to call this *philosophy*, or an old metaphysical speculation, such as, in the mediæval times, made the university halls resound with noisy declamation.

What is a necessary belief? Have any of this late school of metaphysicians ever defined what they mean by a *necessary belief?* I must say, I have never seen such a definition; but this may be my fault.

I affirm only a self-evident proposition, when I say, that, if antecedent to all experience, there are intuitive beliefs in the mind, then there must be, likewise, intuitive perceptions of the propositions believed, and intuitive perceptions of the evidence which is the foundation of these several beliefs, as there is no belief without evidence. The mere statement of this difficulty shows that the theory is self-contradictory and absurd. For no one ever did believe, and no one can believe, in reality, and while in the possession of all his faculties, that such complicated processes of thought are going on in the chambers of every infantile soul, that comes into the world. There can be no belief without something to believe, and no act or process of belief without evidence, as this is the law of belief. This is our mental philosophy.

7. This speculative philosophy, making certain primitive beliefs, created in the plan and texture of the soul, the final tests of all truth, must ever prove a barrier to the progress of knowledge and truth in the world. The tests are uncertain, and more likely

to lead to error than to the discovery of truth. They are subversive of the *Inductive Method*, and we could not hope for better results than when it was the prevailing philosophy before the times of Bacon and Locke. They philosophised — and they speculated and philosophised—and that was all; just as the philosophers speculate now.

No system of science or truth can be erected on a *Speculation*. Every system of truth known to us that has a foundation, has been established on the Inductive Method. Christianity itself is established on the Inductive Method, and built on this foundation, it is destined to prevail, and to become the science of the world. The fall of man is a great fact—a fundamental truth. The atonement for sin is a great fact. The Resurrection of Christ is a great fact. And all these facts are established by such an array of evidence, that disbelief becomes absolutely impossible, when that evidence is duly weighed and considered.

We see then, how, in this regard, all men stand upon the same level. One is just as much bound to believe as another, when they have reached the evidence. If there is a plan in the soul, this is the plan; and this is the law which is to govern it in every attainment of knowledge. But this law is in exact harmony with the nature of moral government. It does not subvert the doctrine of Free-will and free-agency, by supposing a system of necessary beliefs.

This plan which I have tried to make clear to the comprehension of the most ordinary reader, requires every man to form his own creed, by the diligent use of his faculties, in the search for truth, and in exploring the evidence on which it is supported.

If, on the other hand, we accept the doctrine of intuitive beliefs—necessary beliefs—which are without experience, and in no sense depend on the exercise of reason, but exist prior to reason or experience—if we adopt this system, at once the door is opened for every form of error, that can be imagined. Witness the admissions of the Rev. Joseph Cook, in one of his Boston lectures:

"Let us with the faith of Emerson, with the insight of Theodore Parker, with the acuteness of John Stuart Mill, as well as with the deadly precision of Kant, and of all clear and devout souls since the world began, hold unalterably in this age of unrest and orphanage, that, if these four quadrants agree, we may implicitly trust them as tests of truth."

Now here are given the names of four representative men; and we may say that Mr. Cook is, himself, the fifth, who all trusted, or do implicitly trust the four quadrants named by him, as tests of truth. And these five men represent just five different and conflicting systems of belief! What are the so-called quadrants worth?

It has not been an agreeable task to the author, to expose the false theories of men, who have occupied so largely the attention of the world. But he can only say, that as he is old, and his work must be nearly done; and as he is conscious that he has aimed only to subserve the interests of truth, he has no apology to make for what he has written. We shall all stand at last, before the one infallible tribunal.

PART THIRD.

THE MERCY SEAT.

THE ESSENTIAL TRUTHS OF CHRISTIANITY.

I. Christianity is the reign of grace.

II. Christ is the central figure in the Christian system.

III. Christianity is revealed in the Holy Scriptures.

IV. The Bible is the ark of God, that contains the covenant of grace.

V. The parties to that covenant were the Three persons in the adorable Trinity.

VI. It is the covenant that was sealed with blood, and finished on Calvary.

VII. There is no Saviour from sin but Jesus.

VIII. It is by faith that believers are brought into union with Christ.

IX. Unbelievers, being out of Christ, remain under the dominion of the law which worketh death.

X. Grace does not destroy but supplements the law.

XI. It is the Holy Spirit that reveals Christ in the hearts of believers.

XII. There will be a resurrection of the dead, and a general judgment at the end of the world.

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PREFACE TO PART THIRD.

THE Mercy Seat was the ancient Symbol of Christianity. It was the Christian System under a veil. Christ was a "Lamb slain from the foundation of the world." But a full and clear revelation could not be made till the fulness of time had come. The Law was a school-master to bring us to Christ. A long course of training and discipline was necessary, before the glorious scheme of Grace could be introduced. This was "the Mystery of God," hid from the ages. But the whole system was adumbrated or dimly shadowed forth, under various types and symbols, and sacrificial rites. For all the bloody offerings under the law were typical, designed to teach that without the shedding of blood, there is no remission, and pointing to the blood of the everlasting Covenant, which alone can take away sin. The whole plan was in the mind of God from eternity, and was partially

revealed in the garden when the promise was given, "the Seed of the woman shall bruise the Serpent's head." But it was kept under a veil, and revealed only as the mystery of God. The full development came when Jesus was born, and the angels sung the song, "Unto you is born, this day, in the city of David, a Saviour, who is Christ the Lord."

THE AUTHOR.

PHILADELPHIA, *August*, 1881.

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PART THIRD.

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WE stand at the entrance of the Holy of holies. The vail is lifted, and what do we behold? The cherubim of glory overshadowing a MERCY SEAT! This is one of God's symbols—the most impressive, and at the same time the most expressive, that ever solicited the attention of a finite mind. The great fact or truth symbolized, is the Lamb slain from the foundation of the world. This is the central truth of the Christian system.

The author would here say, that when the light of this truth first flashed on his mind, it seemed almost overpowering—almost too great for human faith to receive. What emotions must be awakened in every

devout soul, when first he learns that within that sacred recess—the most Holy Place, so sedulously guarded from vulgar gaze for long ages, there had been shadowed forth under a vail, the whole scheme of grace, in the blood of the Lamb slain from the foundation of the world!

We read once in the sacred Scriptures, but only once, of an "eternal purpose." That was the purpose of purposes, and the decree of decrees, or the beginning of all decrees. And what was that eternal purpose? It was the purpose "*given us in Christ Jesus*," or the purpose of redemption, in which it was decreed that in the fulness of time, Jesus should suffer, and die as a Lamb to take away the sin of the world. And by whom was the decree signed? By the three persons in the adorable Trinity.

God was merciful. But without a scheme of grace, neither man nor angel could ever have had any knowledge of this attribute.

The earliest indication of the existence of that eternal decree of love, was given in the garden—"the seed of the woman shall bruise the serpent's head." It was also, perhaps, more clearly adumbrated in the institution of bloody offerings for sin, that immediately followed the promise. And all along through the patriarchal ages, and the Levitical dispensation, this fundamental truth was ever kept before the minds of God's people, by various typical rites and bloody offerings.

The paschal lamb offered in the celebration of the yearly passover, was a fit and lively emblem of "the Lamb slain from the foundation of the world." And

the lambs "without spot or blemish," slain morning and evening in the daily sacrifice, were designed to keep the Jews in perpetual remembrance of the fact, that, without the shedding of blood, there is no remission.

We have intimated that the scheme of redemption was embraced in that "eternal purpose," which was the beginning of all decrees. By this we understand that it was the paramount purpose—that all other purposes—all other schemes—all other works were only auxiliaries in the accomplishment of this glorious purpose of grace, that was given us in Christ Jesus.

This doctrine can be apprehended only by faith. No rationalist can receive it. In height and depth, it is infinite, and our understanding is finite. But, entering upon the study now, we may pursue it through eternity, and make infinite progress.

In the chapters constituting the second part of this work, we have seen that there is a fundamental distinction between the law of liberty, and the law of necessity. It was shown that without a moral faculty, and a positive law as a rule of duty, there would have been no government in existence but physical government, or the beautiful necessity, so admired and so extolled by philosophers of the Concord school.

The materialistic philosophers of our day, have no ideas, as indeed they can have none, of right and wrong —of moral good and evil—of holiness and sin, except as mere properties of matter. They regard the natural appetites, the natural affections and the animal instincts peculiar to the flesh, as qualities of matter. In like manner, they believe that all the higher and nobler traits

of character, by which man is distinguished from the inferior animals, are likewise properties of matter, only more highly refined; and so there is no law but physical law.

The dangerous sophistry of all such reasonings, was duly pointed out. We proceeded a step further, and having shown the nature, the necessity and the perfection of the moral system, we pointed out the necessity of *sanctions*, and the impossibility of pardons without satisfaction, in the case of transgression.

Especially was the hostile attitude, in which Justice stands related to Mercy, explained. How could God make a full revelation of Himself, in all the attributes of His character, under the dispensation of a broken law? That was the mystery no finite intelligence could solve. But, blessed be His name forever, God Himself solved the problem. The solution of it was dimly shadowed forth by the symbol of the Mercy-Seat, that contained the ark of the covenant, overshadowed by the cherubim of glory. The mystery is now perfectly solved, since the proclamation made by angels to the shepherds who kept watch over their flocks by night on the plains of Judæa: "Fear not; behold, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."

The problem of the universe has been worked out. "When there was no eye to pity, and no arm to bring deliverance," we hear His voice sounding out from the eternities past, and saying, "Lo, I come; in the

volume of the book, it is written of me, to do thy will, O God!" For "I have found out a ransom." This was the voice of the Son. God, the Father, voluntarily gave the Son unto death. The Son voluntarily undertook the work of redemption for man. The offering was a free-will offering. It was superlatively a transaction of grace, not of law or necessity. Jesus said, "I lay down my life of myself; I have power to lay it down, and I have power to take it again."

Having thus explained what "the eternal purpose" was, it remains to be seen that it was the purpose of purposes, or the leading purpose in the mind of God, which actuated or moved Him to give birth to the universe, as it now stands. As God is an infinite and intelligent Spirit, He must have had a reason or a motive for doing what He has done. He had a plan or a purpose in His mind, and we say, that purpose was eternal. It was not an after-thought—not the effect of any change in His mind. For there are no changes in the mind of God.

When God made the planetary worlds—when He made this orb on which we dwell—when He made man in His own image, He had a purpose in these creations, and that was the one eternal purpose in Christ Jesus. In the prosecution of that purpose, it was necessary to erect a proper theatre on which to enact the scenes of redemption, and to exhibit Himself in the character accorded to Him in those transcendent and sublime words of inspiration, uttered by Moses:

"*The Lord, the Lord God, merciful and gracious,*

long-suffering, and abundant in goodness and truth, keeping mercy for thousands; forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty."

Here is a description which uninspired man could never have conceived. What a paradox!—"forgiving iniquity, and transgression, and sin—and that will by no means clear the guilty!" It looks like a contradiction in terms. But God has solved the problem. And this solution is the key that enables us to solve many a mystery in the history of Providence.

For example, when we read the sentence of the inexorable Judge, pronounced against His own children, the first human pair, apparently without any softening or forgiveness, or any sign of pity, casting them out of Paradise, and then placing cherubim and a flaming sword which turned every way, to bar them from the tree of life, lest they should eat of it and live forever—when we read this account, we are apt to feel that the transaction was rather that of a stern and merciless Judge, than that of a gracious and loving Father. But if we view it in the light of that eternal purpose now made known to us, we shall see not only severity and justice, but mercy mingled with the justice—and more of mercy and love than of severity.

For, who was that Lord God, who sternly rebuked our first parents for their sin, and drove them out of Eden? It was He, who afterward died on Calvary to redeem them, and to purchase for them an entrance into the Eden above at God's right hand! And at the moment when He showed Himself so inexorable

and stern, His heart was yearning over them in pity —and even then He had His eye on the agony and suffering He was to endure for them, four thousand years hence, in Gethsemane, and on Mount Calvary!

What a view does this give us of God's compassion! When Abraham stood ready, with drawn knife, to slay his son, and to offer him up as a burnt-offering at the command of God, we are not to believe that the principle of natural affection had been extinguished from his heart. On the contrary, that was the severest trial to which the faith of the old patriarch was ever subjected. But Abraham was not the man to sacrifice duty to affection. He laid his son on the altar at God's Command, and thus in a sense, he became the only living type of God. He delivered up His own Son unto death to save lost sinners, not because He loved His Son less, but because there was no other way to maintain and vindicate the law of His holiness.

There is no human affection, that can be compared with the love of God for sinners. There are multiplied proofs of this, both in the word and in the Providence of God.

"God commendeth His love towards us, in that while we were yet enemies, Christ died for the ungodly."

But there are so many dispensations in the history of the world, having the appearance of judgment and wrath, that some philosophers pretend, they can see no evidence of the hand of a good and merciful God in these things. Take the account of the flood as recorded by Moses—that would make God worse

than any tyrant or fiend, as these philosophers look at it. It is because they know nothing. They ignore the fact, that, as the righteous moral Governor, God had borne with those antediluvian sinners for hundreds of years—they forget that they had become exceedingly corrupt in His sight, waxing worse and worse—that they had filled the earth with violence—that they were moral agents, and that they knew all the time, that they were rebels against His righteous government.

But God could not set aside or disregard His righteous law, because they had thus apostatized, and because He is of a merciful disposition. He is merciful, but at the same time He is holy. Nor did He cut them off suddenly, and without due warning. Even after Noah was called to be a preacher of righteousness to warn and exhort them, He gave them a space of one hundred and twenty years for repentance, at the same time saying, "My Spirit shall not always strive with man,"—which implies that His Spirit had been striving with them up to that time. Is there anything in all this that gives to the Divine Father, the aspect of a cruel tyrant or a demon, who takes pleasure in sending causeless judgments?

And when at last they would not be reclaimed, and when He found that He must inflict the penalty of the holy law, after having waited so long, it is said, that, it "grieved God at His heart, that He had made man on the earth." What a solemn significance does that expression carry with it—as if the hardest thing that God ever did, was to punish sinners, who defy His authority, and trample all His laws under their feet—

He is so long suffering, and so full of pity. But His Spirit cannot always strive with man. He is just and holy as well as merciful, and He must manifest His opposition to sin.

This is the character ascribed to the Holy One, throughout the Sacred Volume. And who shall find fault with this character? It is not strange that there are so many judgments in the land. But it is strange that there are not more. God is long-suffering. And if it were not so, who could stand in His sight? Mercy is all the time pleading against justice, and holding back the sword of indignation.

We shall now show, from several considerations that the purpose of Grace in Christ, formed in eternity, was the highest purpose—or certainly higher than any other purpose that a finite mind can conceive—that could have influenced the Eternal Mind to put forth His creative energies, in giving existence to the present frame of the universe.

1. In the first place, when there was nothing in existence but God, He could have had no motive or purpose, drawn from any thing outside of Himself, to exert His creative energies. Therefore, the manifestation of His glory was the only consideration, that can be supposed to have influenced His mind from eternity. Hence, we read, that, "God made all things for Himself, and that for His pleasure they are, and were created."

Should it be argued against this position, that a Supreme regard to the happiness of the creature, would be a higher motive than the manifestation of His own glory, it would be a sufficient reply, to say,

that God could not have been influenced by such a consideration, when, as yet no creature existed, even in the divine thought. To affirm it, would be to assert a contradiction.

But should we even admit the possibility, it would make nothing against the position we assume, since the less purpose must necessarily be included in the greater. For if the most wise and holy One, were moved to bring this vast and boundless universe into being, for His own pleasure and glory, the execution of the purpose, would necessitate the highest possible good of the creature. This conclusion appears to be self-evident.

In the beginning,—and before the beginning of things, God was holy, and wise, and just, and good, and merciful. This was his nature. But how was this nature to be developed? Nothing existed but God. He wanted scope or room for the play of these perfections of His being. He wanted to give activity to His wisdom, to His holiness, to His justice, to His goodness, to His mercy. But He could not do this without creating the objects, on whom, or to whom He could exhibit His wisdom, His holiness, His justice, His goodness, and His mercy. Hence the universe as it now exists. It sprung from the nature of God. It reflects the glory of God. And holiness, justice, wisdom, goodness, and mercy must have remained forever hidden and dormant in the bosom of God, if there had been no visible universe. The universe is God's mirror, which reflects, if we may say so, an image of God, or which exhibits the perfections of God. The intelligent can see in it the signs of infinite power, the signs

of infinite wisdom, and infinite goodness. But O, what a defective universe this would have been, as a visible representation of the character of God, if it had exhibited no visible signs of His holiness, of His justice, and His mercy! What if this universe were only a physical system, or a material universe—there would be power displayed, and also wisdom—but there would have been no sign of holiness, justice, and mercy, nowhere in all the universe. The real and glorious character of God, would have been forever concealed from the view of all intelligent creatures.

II. This leads us to say, in the second place, that a moral system was necessary—a moral government—or a moral dispensation, in order that the moral perfections of God's nature might be known, as His holiness and justice—and that a system of grace was necessary, or a gospel dispensation, in order that mercy should reign, or that the compassionate, loving nature of God might be known. The rationalist may turn up the lip of scorn and derision at this idea. But if he will be candid and honest, he must admit that in intrinsic value and importance, there is no comparison between a material system, controlled by necessary and absolute law, and a moral dispensation that is upheld and maintained on the principles of justice, righteousness, and truth. These are the perfections which constitute the glory of God's character. What satisfaction would it be to me to know that God is great or powerful, if I did not also know that He is just, and good, and merciful, and true? But how could these traits of His character be understood, if there were no created system—no mirror, so to

speak, in which to behold them? Or what satisfaction would it be to me to know even that God is holy, and that He is just—I am a sinner, I am guilty—if I did not also know that God is merciful—that He is a Compassionate Saviour? But tell me, how I could know this, if there had never been a hill of Calvary, nor a cross, nor a bleeding Lamb suspended thereon? It is this attribute of love that brings the infinite God into close union, and communion with finite creatures. Without this knowledge that God is love, it seems to me I would rather that *I* had never seen the light of existence at all. But with this knowledge, I can lean on His bosom with the feeling that He is my Father, and I seem to swim in an ocean of love.

God might have been merciful and gracious in His disposition; but with that mercy locked up in himself, and with no object on which to bestow His love, He would have been, as we may say, in the condition of a creature heart—affectionate, tender and loving, or with a capacity to love, but without an object on which to bestow its love. Would not such a heart long and sigh for something, on which to lavish its wealth of love?

Therefore, the Supreme Father, whose name is love, was pleased to devise a way for the exercise—for the pouring out of that wealth of love, that was treasured in His heart from eternity. This is the acme of glory. This was the final cause of things.

This may seem nonsense to the materialist, but I do not hesitate to affirm, that the whole mighty material universe, with all its paraphernalia of suns, moons, and stars, and solid globes were brought into existence,

simply as a platform on which to erect the temple of grace. God is love. Nay, I may say that the physical system, and the moral system as well, are but the staging, or the scaffolding erected for the building of that temple of grace. Calvary is the acme of the universe. There was a "lamb slain from the foundation of the world."

As there may be some, not able quite to take in this sublime truth, I will endeavor to render it more intelligible, by illustrations taken from Revelation. To this end I will transcribe a portion of one of the visions of John, in the isle of Patmos:

"I beheld, and lo a great multitude, which no man could number of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen, blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto God forever and ever, Amen."

If any one can read this sublime description, without having the impression made on his heart, that the eternal purpose in Christ does, indeed, transcend our feeble powers of thought, it must be that his heart has not yet been attuned to that song of salvation, sung by that innumerable company above, clothed in white. We have, in this wonderful vision of John, the full development, and the final consummation of that eternal purpose of Redemption.

John has a vision of two companies encircling the throne; the first, the multitude which no man could number, of all nations and kindreds, and people, and tongues, standing before the throne, and before the Lamb, the whole burden of whose song is Salvation—"Salvation to our God, which sitteth upon the throne, and unto the Lamb." The other company consists of the sinless angels, who also, "falling down"—notice the expression—"falling down, worshipped God"—the redeemed are represented as standing. And notice also what they say in their worship—there is not a word about *Salvation*, as they had never been redeemed. But they say, "Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever." Any rationalist who believes in the existence of a God, could join in their ascriptions, for they recognize only the natural perfections of God. In every respect the precedence is given to the redeemed hosts, over the unsinning angels. They are mentioned first—they stand up to worship instead of falling down—they are nearer the throne, and they sing the sweetest song.

Notice also, that there must have been something peculiar and striking in the appearance of the saved ones, to cause the admiring gaze of the celestial hosts, to be fixed on them. For one of the four and twenty elders—one of the hierarchies of heaven, asks, "Who are these"—pointing to the crowned ones, having palms of victory in their hands—"who are these arrayed in white robes, and whence came they?" John, knowing that the elder who asked, being one

of the principalities or powers above, who stand always before the throne, must certainly have known who they were, said unto him, "Sir, thou knowest. And he said, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

Can these words be paraphrased? Can the significance of them be put in other words, so as to give learned philosophers even the faintest conception thereof? They think the language figurative, metaphorical. They think it is all poetry. But there was a Lamb slain. His blood was poured out, and they were redeemed by His blood, as really as if their robes had been literally washed in His blood. And their song of gratitude and love, is, "Thou art worthy, for Thou hast redeemed us to God by Thy blood." But they don't understand it, and of course, they will never be able to take a part in the song. But this was the eternal Decree. And this was symbolized by the Mercy Seat.

The Lamb is spoken of, as "the Lamb slain from the foundation of the world." From eternity, He looked forward to the suffering He was to endure on Calvary. From all eternity, He was willing to "pour out His soul unto death." This was love—"for God is love." Yea, this was "an everlasting love." Now if Christ died for them because He loved them, will anything ever be able to separate them from His love? The apostle asks, "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Nay, nay—he adds: "for I am persuaded that neither death, nor life, nor angels, nor principali-

ties, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

It was a kingdom of grace ruled by love, which Christ coveted, and purposed from eternity to establish. The Mediatorial kingdom is a kingdom of love. The foundation stones were laid by grace. Each subject of that kingdom, the holy prophets, apostles, martyrs, redeemed by His blood, will be more, in His esteem, than millions of bright suns and stars. For what could a material universe be to Him, in comparison with His kingdom of Grace? By a miraculous act of His power—by the simple fiat of His almighty will, He created the material universe. But He could not be known in a material universe, or adored, as a God of love and grace. Therefore, He wanted to have a kingdom of love. But He could not create it by a miraculous act of His power. There had to be first, a material system, then a moral dispensation, then a Mount Calvary and a cross—a process requiring the lapse of ages. But He did not hesitate to undertake the mighty task. He stooped to suffering and death. He conquered sin and the powers of darkness, and thus He purchased His kingdom of Grace. There was no other way. All the subjects of that kingdom are ruled by love, having His love shed abroad in their hearts by the Holy Ghost given unto them.

How say some then, that there is nothing in existence, but a mighty material universe—that the worlds —that man, and all things are governed by absolute

physical law? Their gross, carnal natures do not take in this idea of grace. But here is a kingdom—the mediatorial kingdom, which is a kingdom of love, the foundations of which were laid in love. Love is the supreme law. All the subjects are united to one another, and to Jesus the supreme Head, by love. One of the greatest world-heroes said:

"Alexander, Cæsar, Charlemagne, and myself founded empires; but upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and at this hour, millions of men would die for Him!" So spake Napoleon the great. And he added: "what an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored!"

All this was in the Divine purpose. Jesus Christ determined to have a kingdom of love. And He has it. And now, seated on His throne, He can say, as He does say, to every follower, "To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in His throne."

This requires us to notice another circumstance mentioned in the description of that illustrious company, seen by John, standing nearest to the throne, "these are they which came out of great tribulation," etc., signifying that they had come up from a warfare—that they had been in a great fight of afflictions, and that they had been victorious.

This will ever be one of the crowning excellencies in the character of the redeemed, that they had suffered with Christ—that they had been brought out of

great tribulation. This can never be true of any sinless order of beings. Among the countless orders, and the infinite multitudes belonging to each order, who may people the countless worlds belonging to Jehovah's vast empire, there is but one order or rank, as we have to believe—the redeemed of Adam's race —concerning whom it will ever be true, that, having fought and contended even unto death, they came out of great tribulation, to be crowned as kings and priests unto God.

It is impossible to be in sympathy with Christ, without suffering with him. No one ever suffered more than Christ. He could not have had His kingdom of love without suffering. Hence it is said, that, "it became Him, in bringing many sons and daughters to glory, to make the Captain of their salvation perfect through suffering." There could have been no salvation, and He could not have been the Captain of salvation, if He had not suffered. But "for the joy set before Him, He endured the cross, despising the shame, and is henceforth set down at the right hand of God." To be like Him, and to be in sympathy with Him, His followers must suffer with Him. And all who thus suffer with Him, and for Him, are to constitute that noble army of the martyrs, who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

There are two or three inferences from the subject discussed, which I will briefly state, but shall not attempt to elaborate.

I. And one inference has respect to the unity of design that seems to pervade the universe, proving

that God is one. There are not two general schemes or plans of creation, which are in conflict, or contrary the one to the other. But there is perfect harmony throughout, showing that one infinite mind conceived the whole plan. Thus, it is certain, that, without a moral constitution, there would have been no scheme of grace—the one was introductory to the other. And it is equally clear, that, without a material creation, there could have been no moral system; and that the former was but the foundation, on which the latter has been built. The three systems are not three different schemes, but three parts of one and the same scheme, related together as three parts of one building, having the same architect.

2. Another inference from the theme which has been discussed, has reference to the personality of God. God must be a person. A purpose is an act, a decision, a decree of an intelligent will; and there must be a mind to act, to decree, or to resolve. If therefore, we take the Scriptures as authority, we must believe in God, and worship Him as a Divine Personality.

What if we know not how He exists? For that matter, we know not how we ourselves exist. But we know the fact that we do exist. And yet, some great philosophers have even doubted the fact of their own existence, because of the mystery involved. There was some sort of consistency in this, at least. For, if they deny the existence of God, because it is incomprehensible, to be consistent, they should with Fichte, deny that anything exists but a dream; for this was the conclusion to which that philosopher was led by his false reasoning.

I will not here insist on what the Scriptures teach, as to the personality of God. The doctrine is taught from Genesis to Revelation. As to the difficulty of comprehending it, I do not see how any one can make this a serious objection, who believes that he himself has a mind, and that he is, himself, a person. No one but a materialist, or atheist, can deny the personality of God. But for the same reason that he denies the existence of God, he denies the existence of any mind whatever, even his own.

3. Again, in the subject unfolded in this chapter, we have a light thrown upon the profoundest mystery that ever exercised the mind of angel or man—namely, the mystery as to how the divine attributes of Justice and Mercy could be harmonized, whereby God could be just, and yet clear the guilty—or save sinners while yet the law remains in force. As we have before seen, there was no finite intelligence, that could have discovered a solution of this problem. But it has been gloriously wrought out, in the development of the eternal purpose in Christ! There is no conflict now between the divine attributes. "Mercy and truth are met together; righteousness and peace have kissed each other."

This was the practical question, which concerned a world lying in wickedness, and groaning for long ages under the bondage of sin and death—how could a satisfaction be rendered to eternal Justice—how could the wrath of an angry God against sin be appeased? To shed light on this question has been the Alpha and Omega, or the end and aim of all the religious systems that have pretended to be revelations from heaven in

all time—to show unto the children of men, how they could be restored to the favor of the Deity, and be saved from the consequences of sin.

The Gospel is the only system that contains a full and complete solution of this great problem. It was the system, therefore, of which the world stood in need. It is adapted to the perishing condition of the human race; and by any other plan, it is impossible to conceive how there could have been either grace or salvation.

The attributes existed eternally in the divine nature, in a state of glorious harmony. And when God the Father said, far back in the counsels of eternity—*I will ordain a moral constitution—I will publish the Holy Law, that my intelligent subjects may have some perception and knowledge of the beauty of holiness, and rejoice therein with joy unspeakable and full of glory*—and when the eternal Spirit, one of the persons in the glorious Godhead, said, *But they will break the moral constitution, they will fall under the sentence of a broken law, into the condemnation of death*—then the eternal Son responded—*I will bring deliverance, for I have found out a ransom; Lo, I come, in the volume of the Book it is written of me, to do thy will, O God!*

And this counsel prevailed. The eternal decree was ratified in eternity. It was the covenant of blood accomplished in time, though agreed on before time began.

AN OBJECTION CONSIDERED.

The author would here state, that he could not, without violence to his own feelings, close this chapter without a passing notice of an objection that has

sometimes been urged against this doctrine of "*The Eternal Purpose*" in Christ Jesus. It is not necessary to discuss this objection at any length, nor would there be space for this. The objection simply says, that the doctrine seems to make God the author of sin. But this objection is more apparent than real. For God is not, and He cannot be the author of sin. Calvinists and Arminians, who are the parties in this controversy, will agree in this proposition, that *God is not the author of sin.*

But suppose it should be found that the doctrine of an "eternal purpose" does make God the author of sin, how can we get rid of the difficulty? The doctrine is there stated in the express words of Paul, and all parties are equally bound to receive it.

"The eternal purpose," was the purpose of grace, or of salvation through Christ. But as there could have been no salvation without sin, the existence of one is necessarily implied or involved in the other. But God did not ordain the existence of sin as an end, but only as a means. There is no being in all the universe who is more opposed to sin than God. And He brought the universe into existence to show His opposition to sin, and to display His holiness. But as this could not be done without the existence of sin, He permitted sin as a means to an end. The end which He eternally purposed, was the exhibition of His grace and glory in Christ.

Ever since I have been capable of reflecting at all on this deep and involved question, my mind has rested entirely satisfied with the argument, which I here put in the fewest words possible, thus:

When God determined to make man a free moral agent, He had to make him with a capacity for sinning.

If man could not sin, it would be a contradiction to speak of him as a moral agent.

If man had no capacity for sinning, it would be equally a contradiction to say that he could be holy, in the sense that there could be merit in his holiness. He would be a creature of necessity, as materialists say that he is.

If God had not made man in His own image, and given him an intelligent free-will, and a moral nature, he could have had no knowledge of the moral perfections of God. What ideas can a materialist, a dog, a monkey, or any other animal governed absolutely by physical law, and without a moral nature, entertain concerning the character of God?

For my part, I can say, that I would not be willing to be cast down from my position as a subject of God's moral government, to occupy the highest position ever created under the material system. I could not voluntarily relinquish or give back the gift conferred on me—the immortal spirit—the likeness of the Divine nature, qualifying me to know God, to enjoy Him, and to hold communion with Him forever—I would not resign this right, if I could be the glorious sun himself, that is the centre of our system—that ever shines to the glory of God, but yet has no knowledge of God.

No creature on this earth has this knowledge except man. And man has it because he was placed under a moral government, made in the image of God,

and endowed with an intelligent free-will, capable of good or evil, and of choosing between them.

Now the question is, whether, as the Supreme Ruler, God had the right to ordain a moral system, and the existence of free moral agents, with the impress of His own image upon them, capable of knowing him, and of living in the light of His countenance forever.

But, and I say it with reverence, He could not ordain a moral system, and create an order of free moral agents, with a capacity to know and choose good, without at the same time endowing them with an equal capacity, to know and choose evil. This is implied in the very nature of a moral government, and of moral agency. If man had no power nor capacity to choose evil, or to do evil, he would be no more a free agent than a stock or a stone, and not any more responsible. The power to obey any law, implies the power to disobey it. If Adam in paradise had possessed no power to disobey the command, there would have been no merit in obedience, and he would not have been a free moral agent. He had just the same power to disobey as to obey. And God gave him that absolute freedom necessary to constitute him a moral agent, leaving to his own will to turn the scale, and decide for himself whether to obey or disobey, whether to be holy or unholy.

God did not ordain that man should sin. He did not put any constraint on his will, to force him to sin; for then, there would have been no sin in the case. On the other hand if God had foreordained that man should not sin; or had placed him in such circum-

stances that he could not have sinned, there would have been no merit in his obedience, and he would not have been a moral agent.

So then, the very nature of moral government required that man be endowed with such faculties and powers, and that he be placed in such circumstances as to be equally capable of saying, *I will*, or, *I will not* obey. *I will*, or, *I will not* eat of the fruit of the tree.

Of course God foreknew what the result would be —foreknew that man would sin, for he is omniscient— and He determined to overrule the sin for his own glory. And no one but a materialist can say, that He has not so overruled it. This is the thought to be developed in the last chapter of this volume.

CHAPTER II.

Doctrine of the Trinity.

An essential doctrine—No Christianity without it—Three persons and three wills—Orthodoxy and Unitarianism—The Nicene creed—How Arius fell—Mr. Cook's scientific method—It is rationalism—Nature of Christianity—The Father devised—The Son sealed the covenant—Agency of the third person—Direct testimony of Scripture—The Divine persons associated in creation and redemption—The plural name ELOHIM—The apostolic benediction—The attributes of God—The works of God—Worship rendered to Jesus—He claimed to be Divine—Titles of God—The mystery—Many things mysterious—Nine theses or postulates—Supplementary remarks.

THE lamp of reason can throw no light on the doctrine of the Trinity. We know nothing of this high and mysterious theme, except by Revelation. But the doctrine is clearly taught in the Word of God. It is one of the essential doctrines of Christianity. There could be no Christian system, and no Christian Revelation, if this doctrine were not true.

Before stating the Scriptural argument in favor of the doctrine, I will notice, briefly, the principal objections which are frequently urged against it. These are, that, it is against right reason, and that it implies a contradiction.

We know that the doctrine of the Trinity is above reason, but it is not illogical to say that it is not contrary to reason. No one can believe the doctrine in the orthodox or Scriptural sense, who denies that

there are three wills, or three divine persons in the Godhead. Any creed or system of faith that comes short of this, must fall below a Christian faith, and below the standard of Christian orthodoxy.

We do not conceive of a *person* without a *will*. Materialists and pantheists deny the existence of a personal God. But rationalists generally, with some exceptions admit the personality of God. They believe, however, in only one divine person—God the Father. They do not believe in three divine persons, as they think this would be to make three Gods. Hence, they do not believe that Christ is God, nor that the Holy Ghost is God. The orthodox believe in three divine persons in the Godhead, and yet they hold to the perfect unity of God. This is the difference between orthodoxy and Unitarianism.

There is no doctrine of more importance than the Trinity, since on the proper understanding and reception of it by faith, is suspended the destiny of the soul itself. As before stated, it is purely a doctrine of Revelation, concerning which no philosophical speculations can be made, and it has not been revealed in the inner consciousness.

Ever since the Nicene creed was declared, it is believed, that the Church of the Lord Jesus, in all its branches, including the Greek, Catholic, Protestant and Episcopal, have held the doctrine of the Trinity as teaching the existence of three divine persons in the Godhead; the Father, Son, and Holy Ghost. Arius was the first great heresiarch who denied the doctrine. He philosophized, and theorized when he should not, and to this, doubtless, his fall was to be

attributed. Oh, this pride and madness of the human intellect! how many of the most gifted geniuses have been cast down by it!

There has been no more striking or melancholy instance of the kind, than that which is now prominently before the world. A man who has hardly his peer, and not his superior as a scholar and an orator, attempts to bring down this high and mysterious doctrine, under the scalpel of his feeble intellect, and to treat and discuss it by what he calls the *scientific method*. The logical effect of such an attempt must be a departure from Bible truth to rationalism. But Mr. Joseph Cook claims to be an orthodox Trinitarian. And yet, he is doing more at this hour, than any other one man, on account of his great reputation, to undermine, in the minds of many, the essential principles of Christianity. By following up his scientific method, he makes the Divine Trinity to be simply "*three manifestations*," or "*three revelations*" of God. He does not think there can be three distinct *divine persons*, or *three wills* in the Godhead. He cannot comprehend why it should be so, and it has never been revealed in his inner consciousness. In his popular lectures, he recognizes but one divine person in the Godhead, and but one Will, but there are three *manifestations*, or three outward *revelations* of God. This is the dictate of natural reason, and this conclusion comes from the scientific method. It is an attempt to be wise above what is written.

It is with sincere grief we make this personal allusion to one of the greatest living geniuses. But his lectures are popular, and he is commanding the at-

tention of the world just now, and of course, many will be perverted by his plausible sophisms. To show that Mr. Cook is not an orthodox Trinitarian, as he claims, but a rationalist in the freest sense of the term, take this statement of his views, in his own words, from one of his lectures:

"But there are not three persons; God is one in the strict sense; for natural law is a unit in the universe, and reveals but one will. Three revelations of God are all one person. Now is that mystic? Or does that straightforward use of the scientific method give a richer view of human history, a richer view of the human soul, a richer view of external nature than mere deism, or theism, or materialism, or pantheism, however fortified by modern science, can present to you?"

The above is sufficient. It is an unmistakable expression of Mr. Cook's belief. It is true he may not be a deist, a materialist, or a pantheist, but he is no more a Trinitarian or an orthodox Christian, than was Dr. Channing or Theodore Parker.

Carrying out his method, Mr. Cook has to ignore the essential doctrines of the evangelical system, as the vicarious atonement of Christ, and justification by faith in the righteousness of Christ. It would be easy to show this by abundant quotations from his lectures. But it would make this chapter too long, and there is no necessity. I proceed now to the Scriptural method of proving the doctrine. In doing this, I shall present the argument under two general heads, as first, the argument drawn from the essential nature of Christianity; and secondly, the argument as

founded on the positive and clear statements of the Bible.

I. The first argument, then, in favor of a Trinity of persons in the Godhead, is drawn from the essential nature of Christianity. If the doctrine were not true, there could be no such thing as Christianity in the world. For what is Christianity? In a word, it is the system of Jesus Christ. But who or what was Christ? If Christ had been only a natural man, would there have been any Christianity in the world? We have seen in the preceding chapter, as also in the chapter on "A Mixed Dispensation," that Christianity is that system or scheme of Grace, by which God determined to save, through the sufferings and death of Christ, all who should believe in Him. That is something that is far above human reason, though not contrary to it. It was shown that salvation was impossible under the broken law except through an Almighty, Self-existent, Divine Redeemer, and that Jesus, having these qualifications, was competent, and that no other in the universe was competent, to make the atonement for a lost race. This proposition was elaborated at some length, and if the reader has forgotten the argument, he should read those chapters again.

When God made man, it would seem as if there was a council called to deliberate on the question, how shall man be made? And the answer to the question, "Let us make man in our image, after our likeness," clearly implies that there was a PLURALITY, not of Gods, but of Divine persons, in that council.

And when man fell, the same council sat again, may

we not believe? and when the question was, how shall man be saved? then the voice of one of those Divine persons, because He was able and willing to undertake the mighty task, was heard, saying: "I have found out a ransom"—"I come, in the volume of the Book it is written of me, to do thy will, O God." Jesus Himself said, after He had made His appearance in the flesh: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." This is Christianity. This is the sum and substance of the Gospel. To leave out the doctrine of the atonement, through the blood of Christ, would be the destruction of the system. It would be the same as the evisceration of a natural body, and extracting its life. But there could be no atonement through the blood of Christ, if He was only a natural man, as all rationalists must believe He was. For it would certainly be contrary to reason, to say, that any natural man, could be made a substitute for a whole race of sinful beings, consisting of countless millions of individuals, taking their law-place, and making a propitiation for them, that would be acceptable to God, and satisfy the demands of the law.

All rationalists, therefore, who deny the Divinity of Christ, do and must, logically, reject the atonement. They may believe that He was a prophet—a profound teacher—a great moralist—that He died as a martyr, etc., but they do not and they cannot believe that He died as "The Lamb of God to take away the sin of the world," according to the Scriptures; or, as it is in the Book of Revelation, that He was "The

Lamb of God slain before the foundation of the world."

In the scheme of redemption developed in the Scriptures, we understand that each of the persons in the Godhead had, or has, a special and official connection with that scheme. God the Father is the author—He devised the system of salvation. Jesus the second person executed the scheme—He sealed the Covenant of redemption with His blood. And the Holy Ghost, the third person in the Trinity, "takes of the things of Christ, and shows them unto us." It is the office of the Spirit to apply "the blood of Sprinkling" to the hearts of all the heirs of salvation, and through sanctification and regeneration, to prepare them for glory.

Now it is very certain, as before remarked, that there could have been no scheme of mercy—no Christianity if there had not been a plurality of persons in the Godhead. The scheme of redemption is no ordinary work. It is the crowning work of the Almighty for which creation stands; and for which all other works were made, requiring the putting forth of all His infinite perfections, and the Official work and agency of each person in the Trinity, to perfect, and carry on that scheme through all ages. That Building of God is going up. The polished stones are being gathered one after another, and set in that Temple of Grace. When it shall be completed, the top-stone is to be "brought forth with shoutings of grace, grace unto it!"

II. But the main argument for the doctrine of the Trinity, is founded on the positive and direct testimony of the Scriptures. This argument is cumulative,

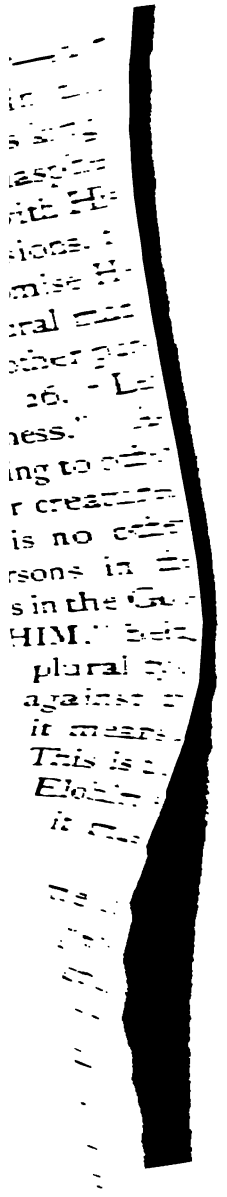
and perfectly satisfactory to all, who are willing acknowledge the inspiration of the Bible. For sake of clearness, we shall present this testimony arranged under several heads, or in different clas of texts, as,

1. The texts which speak of the several person the Godhead, and as conjoined and associated, equally concerned in carrying on the affairs of the verse. Thus, it is said, in 1 John v. 7, "For th are three that bear record in heaven, the Father, Word, and the Holy Ghost, and these three are o Again, when Jesus had laid the foundation of Mediatorial Kingdom, and when He gave the c mission to His ministers to go into all the world, preach the kingdom, He gave the commission these words: Matt. xxviii. 19: "Go ye therefore, teach all nations, baptizing them in the name of Father, and of the Son, and of the Holy Ghost, tea ing them to observe all things whatsoever I h commanded you; and lo, I am with you alway, e unto the end of the world." Baptism is the initiat ordinance, or the ordinance that introduces subj into the kingdom of Christ. And the command baptize them *in the name*, or *into the name* of the ther, and the Son, and the Holy Ghost, signifies t they were to belong to a kingdom, ruled and gover equally, and conjointly by these three Divine pers "the Father, the Son, and the Holy Ghost." Thi what all must understand. The words, otherw have no meaning. It would seem almost like b phemy to associate the name of any mere natu man, or the name of the Holy Ghost, if as some beli

the Holy Ghost only signifies *spirit*, or *the air—our breath*, with the name of the everlasting God, in the equal possession, control, and government of His kingdom. To do this would be impious, if not blasphemous. More than this, Jesus promised to be with His ministers in the execution of their commissions, to the end of the world, or in all time, which promise He could not have given, if He were only a natural man.

Again, in the passage quoted before for another purpose, God is represented as saying, Gen. i. 26, "Let us make man in our image, after our likeness." As we cannot suppose that God was here speaking to other Gods, or that He was addressing inferior creatures, when He said, "*let us make man*," there is no other conclusion, but that one of the Divine persons in the Godhead, was speaking to the other persons in the Godhead. The Hebrew name of God, "ELOHIM," being in the plural number, conveys the idea of a plurality of persons in the Godhead, as it would be against the whole tenor of the Scriptures to say that it means a plurality of Gods. There is but one God. This is the doctrine taught throughout the Bible. But Elohim is plural, signifying more than one. Therefore, it must denote a plurality of persons in the Deity.

When a benediction is pronounced in the name of God, it is usually in the name of the three divine persons: as 2 Cor. xiii. 14: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." What does this mean? The words are pronounced with sacred solemnity in all our churches every Sabbath. It is an invocation—a prayer that the grace—the favor



—the loving compassion, or mercy of our Lord Je Christ, shall be with you all. But if He was bu natural man, as He has been dead and in the gra for many centuries, how can His grace, or His lovi compassion, be with all of us forever? And w solemn mockery to link His name with that of G and to pray for His presence, and His grace to everywhere, and with every one, as if He were om present, when He was only a common man! And the Holy Ghost is not a divine person—nothing the breath that heaves our lungs, it would be nothi short of blasphemy to associate the name with t of God, in religious worship, and to invoke the ble ing, and the communion or fellowship thereof, to with us all forever. Yet the rationalistic preacl does this, every time he pronounces the apost benediction. It is not necessary to refer to ot texts under this head.

2. In the second place, the attributes which are culiar to God, and which belong to Him alone, indiscriminately ascribed to the Son, and to the H Ghost, as well as to the Father; as omnipotence, o niscience, etc. Thus, one of the apostles ascri omniscience to Jesus directly, saying, "Thou know all things," which is a prerogative of God alone. other ascribed the same attribute to Him, saying, t He needed not that any should testify of man, for knew what was in man. The same attribute is peatedly ascribed to the Holy Spirit, as when Ch said: "But the Comforter, which is the Holy Gh whom the Father will send in my name, He sh teach you all things." Of course, this implies

knowledge. But we notice also in this passage, the interest that each of the divine persons has in the scheme of salvation. The Father sends the Comforter—the Comforter is sent in the name of the Son —and when sent, He teaches all believers all things. Omnipresence is also affirmed of the Spirit, as when it is said, "He shall abide with you forever," and "He dwelleth in you." Believers are scattered the world over—and He dwells in all, and abides with all, and forever. The Spirit is also called "the Eternal Spirit." This attribute of eternity, which belongs to God alone, proves that the Spirit is God.

3. There is another class of texts which ascribe the work of creation, and other works of God, to the Son, and also to the Spirit, showing that they are God, or that they have a oneness with God the Father. The work of Creation is peculiar to God. "In the Beginning," Moses tells us, "God created the heavens and the earth." But John tells us that all things were made, or created by the Word—which Word was made flesh, and dwelt among us. The Holy Spirit also must have had something to do with that general work of creation. For in the account of creation written by Moses, it is said: "The earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The psalmist says, in his psalms, "By His Spirit, the Lord hath garnished the heavens." The Holy Spirit is the author of life—natural life, and Spiritual life. It was the Spirit that quickened the body of Christ, by which He was raised from the dead, and thus declared to be the Son of God. All

who are dead in trespasses and sins, and are made alive to God, are said to be quickened by the Spirit. All life is from God. "The Father hath life in himself," so Jesus said; and also hath given to the Son to have life in himself. By His own voice and power, He raised Lazarus from the dead. He said to some of His disciples, "I am the resurrection and the life." To the unbelieving Jews, He said, "the dead shall hear the voice of the Son of God, and they that hear shall live;" and also, "the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." No one can receive these sayings of the Son of God, and consistently deny His Godhead.

4. The class of texts which authorize and require divine worship to be rendered to Jesus, clearly establish His divinity. There is no being entitled to worship, according to the Scriptures, except God, and all other worship is declared to be idolatry. Rationalists who believe that Jesus was only a human being, and not divine, cannot, and do not worship Him as God. They could not, without stultifying themselves, or denying in practice what they profess in words. But we have not only the recorded fact that the disciples, on repeated occasions, offered divine homage to Christ, but this worship is positively enjoined on angels as well as men. For it is written, "when He bringeth the First begotten into the world, He says, let all the angels of God worship him."

5. Christ claimed to be divine—to be the Son of God—and equal to the Father. The texts of this

nature are clear and emphatic, and it is impossible to conceive how a rationalist can dispose of them. He said, "I and my Father are One." And when Philip asked Him, saying, "show us the Father," He said, "have I been so long time with you, and yet hast thou not seen me, Philip? Believest thou not that I am in the Father, and the Father in me?" The greatest of the apostles said of Jesus, that being found in the likeness of God, and being the express image of His person, "He thought it not robbery to be equal with God." On one occasion, it is recorded that the Jews accused Christ of blasphemy, because, as they said, that he being a man, made himself to be God. If Christ had been only a man, and an honest and true man, he would have repelled the charge as false, for it would have been blasphemy, if he were not God. But instead of denying the charge he vindicates His claim to be equal with God, by appealing directly to His works, saying: "If I do not the works of my Father, believe me not; but if I do, though ye believe me not, yet believe the works, that ye may know that I am in the Father, and the Father in me."

Now, if, when Jesus made this vindication of His claims, He all the time knew that He had not come from God—that He had never seen God—and that He was but a natural man, then certainly He was a deceiver, and an impostor, and He was guilty of blasphemy, as the Jews said. This is the position of every man, and every rationalistic preacher who denies the proper divinity of Christ.

6. There is a class of texts in which the names and the titles of God are applied to the Son, and to the

Holy Spirit, which could not be the case, except on the supposition, that they are one with the Father. These texts are quite numerous; such as "The Word was with God, and the Word was God." His name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father"—that is, *the Father of eternity*. It is Jesus who is repeatedly styled "the King of kings and the Lord of lords." And if He is not to be worshipped, who is?

I have not enumerated or referred to a tithe of the texts which, directly or indirectly, show the truth of the doctrine under discussion. But there is no necessity for enumerating additional texts. He who can ignore or explain away the passages already given, could do the same with every text in the word of God. And what would be the use of trying to convince such a person?

As I have before said, there are some things which are above reason, though not contrary to it. The man is a fool who determines to believe nothing, except what he can comprehend. For what is there that any man can fully comprehend? Can a man comprehend the mode of his own existence? The greatest scientist living, can tell nothing about it. What presumption then even to think of trying to comprehend the mode of God's existence? Can a man tell how the blood circulates in his veins? The fact was not even known to the wisest of the doctors for thousands of years. And when Mr. Harvey discovered only a few years ago, that the blood does circulate in the veins of the system, it is said, that none of the old doctors who were cotemporary with him, would believe it.

We can believe the doctrine of the Trinity, only on the authority of Revelation. And if we reject it, we reject all the essential doctrines of Christianity, as the doctrine of original sin, the doctrine of the atonement, and the doctrine of regeneration.

I have not discussed, nor shall I undertake to discuss the manner or mode of the Divine existence. Such an attempt would be a sin of presumption—one of the boldest which could be committed. I will now state several postulates, and then conclude this chapter with some supplementary remarks on a matter which I do not remember to have seen discussed in the writings of theologians.

The postulates are:

1. There are three distinct persons in the Godhead; the Father, the Son, and the Holy Ghost.

2. In essence, or nature, these three persons are one and identical.

3. The mode or the manner of the union of these Divine persons in the Godhead, is a mystery, and must ever remain so. It lies beyond the limit of human capacity.

4. These three Divine persons existed from eternity as one God—a Trinity in Unity—a Triune God.

5. When Jesus was born in Bethlehem, He began to exist as the God-man—two natures united in one person, but not two persons in one nature.

6. There is a sense in which we must believe that the Son was eternally begotten; but this does not imply any beginning of the relationship between them, inasmuch as eternity has no beginning.

7. There is no confusion or mixture of the human

and Divine natures of Christ. He assumed humai that He might redeem humanity. It was huma that had sinned—had fallen, and humanity had to

8. The Divinity of Christ gives efficacy and v to the atonement made in His human nature, bec of the close and intimate union between them. T union is permanent and inseparable, since the mon when it was constituted.

9. Jesus, in His exaltation at the right hand of above, has taken glorified humanity with Him; that glorified humanity, in the person of our Savi now occupies, and will forever occupy, the thron the universe; wherefore, human nature has b exalted above every other nature.

SUPPLEMENTARY REMARKS.

We have read in the writings of theologians, we have heard the same thing in sermons, again again, that the blessedness of God from eternity, w nothing existed but God, consisted in the solitary templation of His own perfections. But we c never understand it. The thought is utterly re nant to all our ideas of blessedness. Human na is a social nature. We were made for compan ship, and we cannot conceive the idea of pe blessedness in a state of absolute solitude.

But man was made in the image of God. Thi the record made in the very beginning—"So created man in His own image, in the image of created He him; male and female created He th These words form one and the same sentence period. And what we learn from them is, that

Divine nature is a social nature, requiring companionship; and therefore, to make man in His own image, it was necessary to make him a social being and to give him companionship.

This is not a suggestion of natural reason alone, but it is contained in the text just quoted, and fully sustained by many other inspired declarations. The nature of God is a social nature, and God has companionship. The words, "*Let us* make man," show that there was a conference—that there was a society—or more than one person concerned in that creation. And also the declaration—"See, they have become as one of us, to know good and evil," shows that there were more persons than one. The personal pronoun, *us*, denotes that there must have been several persons.

Now the doctrine of the Trinity, as we have seen that it is taught in the Bible, throws light on all such expressions; and also, it excludes the idea, which is revolting to our nature, that the everlasting felicity of God consisted, when there was nothing else but God, in the contemplation of His own nature, in that everlasting solitude.

But the plain words of Jesus take away all occasion for doubt, in regard to this question. He teaches that there was a going out of affection—of a holy love, between the persons in the Godhead, from eternity.

We are accustomed to believe that love is a principle—a pure and holy principle, that is at once essential to action and to happiness, in every conceivable state of animated existence—and especially among

holy and intelligent beings. But if love is a divine principle, and essential to happiness in every supposable condition of life, we must believe that it emanated originally from God. And if we can entertain this idea, what a flood of light it throws upon that strange and mysterious formula of words, found in no book but the Bible—"*God is love!*"

That inspired declaration contains the truth, which, as we may say, lies at the foundation of the throne of God. It takes in not only the fact of His giving His Son to die for sinners, but it comprehends the scheme of the universe; and takes in the economy, and, in fact, gives character to the general economy by which the universe has been fashioned, regulated, and controlled.

"God is love." That is true. And if that is true, it was always true. For God is not a compound of impulses and passions. But He abides in love—a loving God now—a loving God always, and forever!

But on whom did He bestow the treasures of His affection, when there was no man, nor angel, nor any other creature in existence? A rationalist would be compelled to say, that He loved Himself, as there was nothing else which He could love. But self-love, judging from our present stand-point, is not a very holy principle, and not, especially, productive of the purest and most unalloyed happiness. Self-love is a self-consuming fire, that is apt to burn out the heart in which the smothered flame rages. A pure and benevolent love is that which goes out of self, and takes within its embrace other objects, that

may either reciprocate that love, or be enriched thereby.

The persons in the adorable Trinity were thus united in love. It was the perfection of love, such as we can but very imperfectly conceive. Let us look at a few of the texts which authorize this belief. Jesus says:

"Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world."

This is a prayer of the Son addressed to the Father. Here are two persons. The Father is one person, and the Son is another person. These are designated as persons by the pronouns "I" and "thou," "me" and "thee." These cannot refer to one and the same person. And there must also be two wills, as well as two persons. For the Son says: "I will that they also"—"*I will.*" This is the will of the Son. Of course, the Father has a will. Then in the same address, He speaks of the Love of the Father to Him before the foundation of the world. And such was the richness or the depth of this love of the Father to Him from eternity, that He speaks of it as the glory which He had with the Father. Is there anything in this which indicates that the blessedness of God from eternity, consisted in the solitary contemplation of His own perfections?

Again, Jesus said in His prayer:

"I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them."

Here Jesus not only sets forth the love of the Father to Himself, but reveals the wondrous truth that this love which existed first between Himself and the Father, is to be the source, whence shall spring up the love that is to animate all Christian hearts, and, by consequence, secure the eternal happiness of all saints—"that the love wherewith thou hast loved me, may be in them." Divine love in a Christian heart is nothing else but that love of God, or love of Christ shed abroad in that heart, by the Holy Ghost. And no one has experienced, or can experience the capacity of a human soul for true bliss, till he shall have had some experience of that love.

This prayer of Jesus almost lifts us beyond our present sphere, and quite into the presence-chamber of God, revealing what was before the world was, and that even before the world was, there was a glory and a blessedness beyond the reach of mortal thought. There was no everlasting solitude. But there was a perfect society, and there was a fellowship, and a union of love between the Divine persons in the Godhead, that constituted their glory in the eternity past.

In the theological writings of Dr. Thornwell, there occurs a passage which is strongly corroborative of the view presented above. He says:

"So intimate is the connection between society and personality, that, in our humble judgment, the infinite God could neither be holy nor blessed, unless there was a foundation in the very essence of Deity. A God that was only a single person, would want that union without which the person would be imperfect.

Solitude may be enjoyed for a while, but it is imprisonment and death if made permanent. Hence, there is deep philosophy in the doctrine of the Trinity. The Triune God is an all-sufficient God—all-sufficient to Himself, and all-sufficient to His creatures. Before time began, or the stars were born, the Father rejoiced in the Son, and the Son rejoiced in the Father. There was the deepest union, and the most ineffable communion, and it was only to reflect their blessedness and glory, that other persons and other societies were formed, whose laws and principles must be traced to the very bosom of the Deity."

There never was a pure and loving heart that could be happy or contented in a state of absolute solitude, and with no object on which to lavish its wealth of love. As man has been constituted, and we believe that in this regard he was made in the image of God, he could not be supremely blessed, but he would be most miserable without some being, or some worthy object to love. In the morn of creation, God said, "It is not good for man to be alone."

If we deny the doctrine of the Trinity, we must believe that God existed from eternity, in His own profound solitariness—a God of love without a single object towards which that love could flow out. But love is an active principle that cannot exist long in a dormant state, but it must find expression in an ever-flowing stream of sympathy and good-will.

If God is love, as the Scriptures declare, this must be the original source, whence all love has sprung; just as the sun, being a globe of pure light, send his radiating influence through all the system, c

which he is the centre. There is a law of love, and God is the author of it. It is the law of society, which, omnipresent as the law of gravitation, keeps society together and secures the perpetuity of species.

We see the evidence of this force of love, even among the inferior species. There is an instinctive affection that draws them to one another, and to man. Many of them, as the dog, and others, under kind treatment, show remarkable proofs of attachment and affection. You call it instinct. But where did the instinct come from? How did it originate? Even the inanimate creation, as plants and flowers, seem to show an affinity for one another, so that unions are formed between them, by which every particular species is perpetuated. We often hear naturalists speak of the loves of the flowers and plants.

We see, then, as it were, a general law of love pervading the universe. Of course, this law could not have resulted from chance. It must have had its origin in the source of love. And God is the source of love; for "God is love."

Every thing that has life, whether animal or vegetable, exists in families, by pairs, or by association with some other kindred life. If any thing should abide single, or alone, it would soon die and become extinct. It could not prolong its own existence. Man was not created alone, and single. God made him, male and female, and ordained the bond of union that makes them "one flesh." They are two persons, but "one flesh." That is a most remarkable expression. Can any rationalist comprehend or even

believe it — two persons and two wills, but one man? It is doubtful whether any would believe it, if it had not been so ordained and so written — "And they twain shall be one flesh. · In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam"—two in one—two persons, but one man Adam—and so made in the likeness of God.

Can any mere rationalist explain the nature of the bond that unites the two, and makes them one flesh? We call it love. It is a mysterious thing. We know nothing as to its origin, unless it was ordained of God. In its origin, in its nature, and its power, it is wonderful. "Love is strong as death." "Many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would be utterly contemned." No, it can neither be bought nor sold. And we know that it is a principle stronger than death.

Now, if this principle, or this law of love, or whatever we may call it, was ordained by God, may we not believe that there is something in the nature of God which it reflects? The doctrine of the Trinity implies it. If the Father loved the Son, and the Son loved the Father, and the Holy Ghost eternally loved the Father and the Son—here is the source and fountain of all love—the beginning of all society.

If we suppose, as we must do, this love that united the persons in the Godhead, free from the imperfections and impurities arising from a connection with

fleshly bodies, the union would be absolutely perfect. The nearest approach to such a union we can have any conception of, on earth, would be that of two hearts—a young husband and wife, in the freshness of their love, with perhaps a little one, the image of themselves—three hearts all one—three persons all one in essence, in love, in hopes, and aims—living in one another, and for one another, and willing to die, if need be, for one another. If there could be such a thing as supreme bliss in this world, it would be found in such a family union as this. If now, we suppose this union to be so spiritual and holy, as to be free from all the imperfections arising from the motions of the flesh, it would be a fitting type of the union existing between the Divine persons.

We can imagine, then, how God may have been supremely blessed, in and of Himself, from eternity, when there was nothing else in existence—no man, nor angel; no sun, nor star, nor planetary systems. Christ had a glory with the Father, and the Father had a glory with the Son; and they both had a glory with the blessed Spirit, the third person in the adorable Trinity, and the glory of this blessedness was complete. And we can imagine that the bliss of this union was so perfect, that there was no necessity for the creation of worlds, and the multiplication of countless orders of beings, rational and irrational, to increase that bliss.

But love is like the sun. It pours forth its riches in a perpetual effluence of blessing and good. But how did the Divine love, that reigned among the persons of the Trinity, originally find expres-

sion, and make itself manifest to the external universe?

The answer to this great question, has been anticipated in the preceding chapter, on "The Final Cause of Things." God wanted a moral empire—a kingdom founded in love—something more than a material system, and this gave rise to the Redeemed Church —the Body of Christ, the Lamb's wife; redeemed, purified, and saved at the price of His own blood. And the redemption of the church, necessitated the creation of the material universe—the creation of suns, and stars and angels, and principalities, and powers. These were auxiliary in carrying out the purpose of Grace towards His Church. It was thus, that the love of God—that the very nature of God as a Trinity, flowed out to the created universe.

I will now put down in the form of five corollaries, the substance of the thoughts contained in this chapter and then conclude.

I. The principle of love existed eternally between the persons in the Trinity, binding them together in such a sense, that they are *one* in love, and sympathy, as well as in essence.

II. The fact that there are three persons in the Godhead, does not destroy the unity of God, no more than the fact of the relationship between a man and wife destroys the unity of the man, and makes them two men instead of one. There are two persons, but one man.

III. The outflow of the Divine love to the universe, and the manner of its manifestation, is clearly explicable on the supposition of the truth of this glorious

doctrine, which we have tried to exhibit in the light of revelation. It is a *Social love*, an effluence from which, in a greater or less degree, has pervaded all ranks and conditions of creatures, that have breath, or being, or life; so that it may be called a law of the universe—and if a law, it must have proceeded from a Law-giver, and the antetype of it must have been in the nature of God, as we say that something could not have come from nothing.

IV. The definition of God, that He is LOVE, implies that this was always His nature; and therefore, in the by-gone eternity, when there was nothing else to love, the Divine love must have been a *Social love* existing between the persons in the Godhead, and constituting their Infinite and Everlasting blessedness.

V. There is a union between Christ and every sanctified believer, not unlike to that between the persons in the Godhead. He is the Head, they are the body; He is the vine, they are the branches; so that in truth, they are one with Him. As he said, "Neither pray I for these alone, but for them also, which shall believe on me through their word, *that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us.*"

These precious words of Jesus, if rightly interpreted, have a significance never yet fully comprehended by us. There is a union, and a communion, in the sphere of which, may we not believe, there is life, and love, and blessedness; but out of that sphere of union and fellowship with God, nothing but the *opposites* of life, and love, and blessedness! And does

not the heart of every man tell him, that, while out of that sphere of union and communion with God, and while estranged from Him, he must wander in darkness like a strayed comet, that has lost its connection with the centre of the system!

CHAPTER III.

Doctrine of the Incarnation.

The Central Orb—Mystery of godliness—Why not believed—How it can be apprehended—Necessity of the Mediatorial Scheme—Plan laid in Eternity—When the execution was begun—The great epoch of time—History divided—The First promise—Jacob's prediction—The prophecy of Moses—Isaiah's sublime utterances—Not understood by rationalists—Micah, Daniel, Malachi—General expectation of the world—The "Desire of nations"—Birth of Octavius—Wise men of the East—Divine homage to the infant Jesus—No parallel in history—The world revolutionized—Laws and customs changed—Rome converted—Decree of the Council of Nice—Jesus in history and literature—Strauss, and Renan—Moral government perfected by the Incarnation—No salvation without it—To the glory of God—Greatest amount of happiness—Love of God made known—A beautiful extract—Mysteriousness not an objection—Everything mysterious—A closing reflection.

THE Birth of Jesus invests our material world, viewed only as a part of the physical universe, with an importance that can belong to no other world that was ever lighted up, and fitted and garnished by God, to be the abode of happy life. Philosophers, indeed, tell us about the starry worlds and the planetary orbs, thousands of times greater than our globe, and of its relative insignificance in the scale of creation. But it may be that, after all, it is to be the central orb, about which the starry worlds are destined to revolve, and for the service of which they were made.

"Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into Glory."—PAUL.

We ask the materialist to believe this mystery, and he turns away in scorn, as if we had intended a deliberate insult to his understanding. No one can receive this mystery except he be in the possession of certain prerequisite mental and moral qualifications, to apprehend the fitness and the necessity of such a revelation.

One who does not apprehend the theory of a moral dispensation, who thinks there can be nothing in existence but the material fabric, and knows nothing of moral government and a broken law, cannot, of course, apprehend the doctrine of the *Incarnation*—the need of a Saviour—or of a *God manifest in the flesh.*

To be able rightly to apprehend the theme of this present chapter, there must be in the first place, a conviction of personal responsibility, then a belief in the existence of moral government, and lastly, a sense of personal guilt or of condemnation under the law. To one in this disposition, or frame of mind, the doctrine of the Incarnation will commend itself as a necessity, as soon as understood.

In former chapters, we have seen what a moral government is, and also, how the moral constitution was brought in. It has likewise been explained that, to carry out the moral system, the sanctions of law had to be rigidly enforced. This necessitated, when the law was broken down, the introduction of a Media-

torial system, or the destruction of moral government as a failure. But all the works of God are in wisdom and righteousness, and He makes no failures. When He ordained the moral constitution to manifest "*the beauty of holiness*," and the perfections of His being to angelic intelligences, and to "the principalities and powers in heavenly places," He foreknew that the subjects of that moral constitution would become involved in guilt and ruin, from which they could not recover themselves—foreknew that they would stand in need of an Almighty Redeemer — He foreknew all this, and yet He resolved on the Mediatorial scheme, necessitating the Incarnation of His Son. Here the author would pause to say, that, if he has had any joy, or reward of his labor, it has come from the little light that has dawned on his mind from the attempt to understand something of this amazing mystery.

In carrying out the preordained moral constitution, therefore, the Incarnation was a necessity. It is the final and perfect completion of that system. It gives the finish to the glorious temple. The three parts of the building—the Outer Court, the Inner Court, and the Most Holy Place, are all equally essential, and form the one glorious structure, which God has been erecting through the ages.

The mystery of the Incarnation, then, is but the development of the plan that was laid in the counsels of eternity, and begun to be executed when God formed and garnished this orb on which we dwell, and when He planted Eden and put man therein, and caused to grow the mystic "tree of the knowledge

of good and evil." Then the execution of the plan was begun. And all the dispensations of Providence since, have had, directly or indirectly, a bearing looking to the fulfilment of the same wondrous scheme. The birth of Jesus in Bethlehem—the Divine man—was in pursuance of the same plan, to consummate the scheme of eternal redemption.

That was the event in time, which, it may truly be said, divides the history of the world into two separate portions, running backward and running forward—all the lines diverging from and converging to that event as if it were the focal point, or the very axis about which the world revolves. And indeed, it is the axis around which the moral world is revolving at this time, and around which the whole great moral universe is destined to move in the ages to come.

This is a theme for profitable meditation. Hardly had the grand drama opened for which the present order of things was constituted, when we hear the voice of the Maker, saying:

"*The seed of the woman shall bruise the serpent's head.*"

This promise was given in the first paradise, four thousand years before the time of the consummation. It was given as soon as sin had entered, and there existed a necessity for the covenant of Grace to be revealed. All Biblical scholars, and commentators have understood the words of this promise, as having reference to the coming of Christ. It is the same promise of the Covenant of Grace, afterward renewed to Abraham, the father of the faithful, when God said to him:

"I will establish my Covenant with thee for an everlasting covenant, and with thy seed after thee."

This is a promise without limitations. It is not confined to the lineal descendants of Abraham, but takes in the nations. For Paul commenting on it, says, that Abraham was "the heir of the world, who, against hope, believed in hope, that he might become the father of many nations;" and again, "that the blessing of Abraham might come on the Gentiles, through Jesus Christ, that we might receive the promise of the Spirit through faith."

When Moses wrote, doubtless there were those who did not understand the terms of this Abrahamic covenant. And when Paul wrote his epistles, there were many who did not comprehend the full meaning of the promise. And there are multitudes now, both Jews and Gentiles, who are not fully cognizant as to the extent of the spiritual blessings to come on the world, through that covenant made with Abraham. But still, ever since the Star of Bethlehem arose on the world's horizon, there have been, in the different centuries, what will constitute a multitude at last, which no man can number, who have been able to comprehend the nature of that Covenant promise, in its real and full import.

The promise is reaffirmed. At a still later date, and in terms still more distinct, the voice of prophecy is heard:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto Him shall the gathering of the people be."

That is much more explicit. Every devout Jew has ever regarded it as a definite promise that their Messiah was to be born of the tribe of Judah. Coming on still further down in the rolling years, here is another promise, or rather, the same promise renewed, in the words of Moses himself, the great lawgiver, of whom it may be said, that he was a man so nearly divine, that he was properly selected to be the type of Him, concerning whom he spoke, and whose advent he foretold in these significant words:

"*Another prophet shall the Lord your God raise up, like unto me; Him shall ye hear.*"

While God was preparing the world for the advent of the Redeemer, He sent prophet after prophet, to keep this promise of the Covenant ever before the minds of the chosen people. The prophet Isaiah, who wrote loftier, sublimer strains of poetry, than any other, of ancient or modern times, catches a glimpse of the far-off coming Messiah, and speaks of it in such strains as no uninspired poet ever used, saying:

"*For unto us a Child is born, unto us a Son is given;* and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace. Of the increase of His government and peace there shall be no end upon the throne of David, and upon his kingdom to order and to establish it with judgment and with justice, from henceforth, even forever."

Has any one ever made his appearance in the

world who could claim as appropriate to himself, the wonderful description contained in these words of the prophet? We know of one, and the world knows of but one. It is Jesus, already known and acknowledged as the Prince of peace and the mighty God by millions of faithful subjects. Another equally strange prophetic utterance is recorded by the same messenger, so strange and paradoxical that the sages of this world do not even comprehend it.

"Behold, a virgin shall conceive, and bring forth a Son, and they shall call his name Immanuel."

As time rolls on, bringing still nearer the consummation of the great decree, these revelations increase in number and in clearness; and each revelation or promise becomes a luminous star of hope in the Jewish firmament, emitting their clear and serene light above the world's horizon, to keep up faith and hope in the hearts of all, who retained any faith or trust in Providence. Here is Micah, among the latest of the prophets, pointing out and naming the birthplace of the coming Deliverer, in wondrous words, such as only inspiration could have dictated:

"And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth to me, who shall be ruler over my people Israel; whose goings forth have been from of old, from everlasting."

And the holy Daniel catches the inspiration, and is even more explicit, indicating the very time when the promised Messiah was to make his appearance, saying:

"Seventy weeks are determined upon thy people, and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore, and understand, that, from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall even in troublous times. And after threescore and two weeks, shall Messiah be cut off, but not for Himself; and the people of the Prince that shall come, shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week; and in the midst of the week, He shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Wonderful revelations! in which the prophet, four hundred years before the time, not only shows when He was to come, but why He was to come—"to finish the transgression"—"to make an end of sin"—"to make reconciliation for iniquity"—"to bring in everlasting righteousness." No uninspired poet or sage could have written these words. But what is this we have in Malachi, the last of the prophets?

"The Lord whom ye seek shall suddenly come to His Temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts."

Thus it was that by a long series of these heavenly oracles, the way was prepared for the manifestation of the Son of God; and the world, and especially the Jewish people were not taken by surprise, when the Messiah came, as if it were an unlooked-for event. There was a general expectation, not only among the people of Israel, but in some of the neighboring nations the minds of men had become imbued with the idea, that some unusual event was soon to happen; that some wonderful person was about to be born, who was to introduce great changes, and perhaps, initiate that golden age which poets and sages had long foretold.

There is no doubt this general expectation had grown out of the promises and prophecies, a few of which have been enumerated, contained in the sacred books of the Jews. They had constant intercourse with the surrounding nations.

There were thousands dwelling in almost every country, and they had spread abroad the knowledge of the faith, and hopes, and brilliant expectations, in which they had grown up from childhood; and this knowledge had grown till all the nations had caught the enthusiastic feeling, and shared in the general expectation.

In imperial Rome itself, at the period of which we speak, there was a general looking for, of this "desire of nations." When Octavius was born, heir to the throne of the Cæsars, Virgil, the poet laureate of Rome, alluding to the event in one of his most beautiful odes, could not refrain from an apostrophe to the child, in which he expresses the hope that he was the

promised heir of the world, under whose reign all were to be blessed.

In the East, in Chaldea, and Persia, whither the ten tribes had been taken captives eight or ten centuries before, they had carried with them their traditions of the promised deliverer, and by this means the whole East had been pervaded with the same great idea, that some extraordinary personage was about to be born into the world. Hence, we read of the journey of the wise men of the East to Bethlehem, to see and worship Him who was born King of the Jews. They were the Magi—the learned men of the East, who devoted the most of their time to the study of astronomy. Having discovered a new star, they were led to the conclusion, doubtless by a divine impulse, that this star betokened the birth of Him who had become "the Desire of nations." Following the light of that star, they were brought to Jerusalem, and then to Bethlehem, the city of David, where they found the infant Jesus. "Immediately they fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." These wise men of the East, under a Divine impulse, were the first to pay religious adoration to the infant Saviour. There are those who believe it probable that Zoroaster, who flourished in Persia about this age, may have been one of those wise men who made that memorable pilgrimage to Jerusalem, to do honor to the new-born Saviour of the world. This is the record concerning their visit:

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem saying: Where is He that is born King of the Jews? For we have seen His star in the East, and are come to worship Him. When Herod heard these things, he was troubled, and all Jerusalem with him."

Now, when, in the simple light of history, we look at this array of facts, and this long record of prophecy, extending through a period of four thousand years in a direct line, and pointing, as with unerring finger, to one and the same remarkable personage that was to be born—and moreover, when we find the whole world in a state of excitement and of general expectancy, waiting and looking for some uncommon person to make his appearance in the world—and when we notice that these predictions or promises are preterhuman or preternatural in their character, being such as we could not expect to find in any writings of human origin—and notice, also, the remarkable accuracy with which all, at last, were fulfilled, as to time, place, and circumstances, here is a moral phenomenon which has no parallel in the history of the world, and which is not to be accounted for, except on the truth of prophecy, and the superhuman character of Him who was predicted. Let our modern sceptic look at the facts. There are the prophetic oracles scattered through the Old Bible. That Bible was translated into Greek by the Seventy, three hundred years before the birth of Christ, and copies, in Hebrew and Greek, scattered through the world before the consummation. That fact is, in itself, as great a miracle as any reasonable man ought to require.

We have said that the Incarnation of the Son of God is the event, or was the event which divided the history of the world into two portions; the lines of one portion running forward, and the lines of the latter half extending backward to that great event, as if it were the axis on which the whole moral world was destined to turn. This is certainly true, as we have seen, in reference to the ages that preceded the event. Now let us inquire as to the centuries that have elapsed since that event—the Incarnation.

It is not to be denied that the coming of Christ in the flesh was the event that has changed the world—revolutionized nations—put a new aspect on the face of things—changed laws and customs—introduced new modes of thinking and philosophizing, and now, even forms the warp and woof of the history, and the very literature of the civilized world. These facts are undeniable.

No one can even write a letter on business, without putting down the figures that indicate the very date of the birth of Jesus. The Christian era is the world's grand epoch. When we write A. D. 1881, in our bonds, or notes, or letters, we mean thereby to indicate that just one thousand eight hundred and eighty-one years ago, the Son of God was born into the world. Even infidels make this confession. They cannot help themselves. They may not believe much in Jesus. They may even regard him as an impostor, or a pretender. Yet they cannot indict a letter to a friend with a date affixed to it, without saying, that, just so many years ago, the Incarnation of the Son of God took place. At a very early period, that date was adopted as the world's greatest epoch.

The Roman Empire itself, in a distant province of which Jesus was born, at an early day became revolutionized by His doctrine, and adopted the Christian era as their period. The Imperial city, the centre of an empire numbering sixty millions of people, had, within a very limited period, displaced its thirty thousand false gods, and substituted the simple worship of Jesus.

An order of the emperor, A. D. 325, convened a council, consisting of the most learned bishops and presbyters in all the provinces of the empire, to settle the question of the Divinity of Jesus, against a certain heretic whose name was Arius, who had questioned His Divinity. But Arius was condemned; and that grand council of the civilized Roman world, passed a decree, that Jesus is God—one with the Father, and equal to the Father. That decree did not make Jesus a god, in the manner that deities were often created by councils and decrees, since He had been worshipped by all His followers from the beginning. But that learned council met together, to pronounce against the heresy of Arius, and to confirm all true believers in the true Christian faith—the system of doctrine which they had believed from the day of the Lord's resurrection. That decree has never been reversed.

In the civilized and Christian world, He has been revered and worshipped as God ever since that decree of the Council of Nice. If Jesus had been only a mortal man, on what principle, or by what theory could our sceptical philosophers explain the concatenation of these remarkable facts? For they only supplement

the array of remarkable predictions which preceded His advent. What now reads as history is only fulfilled prophecy.

There has hardly been any history made or written since the advent of Jesus into the world, that has not His name and His doctrine more or less mixed up with it. Tacitus and several other Roman historians, almost cotemporary with Jesus, began to make mention of His name in their books. Josephus, the Jewish historian, who lived a few years after, could not complete his great history without having something to say about Jesus. And then, since his day, there are no writers of any note, whose works have come down to us, who have not had a great deal to say about Jesus, and the progress of his cause. There has been no historian, or other writer of any merit now for long centuries past, who seemed able to find any other theme for his pen, but the religion of Him who has turned the world upside down.

The literature, no less than the history of nations, is pervaded throughout with the influence that circles about the name of Jesus. We can hardly take up a volume of poetry, or fiction, or other literary production, that is not full of the name of Jesus. Indeed, we scarcely know how an author would go about writing a book that he would expect to have read, who should leave out Jesus. Even many of those who have written against Christianity, have gained the most of their celebrity as authors, by what they have written on the great theme, even though they wrote in opposition.

There is a class of minds, who are doubters and sceptics—they dwell in doubting-castle. And no matter

what the cause be, they must know what can be said on the other side. What would the world know about such an author as Strauss, or M. Renan, if they had not, each, written the life of Jesus? These works have procured for them, the ephemeral reputation which they have achieved as writers. They have left nothing else to survive their own day. A writer who wants to gain reputation, or pelf, cannot afford to ignore the great fact of the incarnation of Jesus in the first year of the present era. For this is the great fact of the world, that forms, as before remarked, the warp and woof of its history.

I shall devote the remainder of this chapter to the consideration of the following postulates:

I. The system of moral government must have proved a failure, without the incarnation.

II. There could have been no salvation without the incarnation of Jesus.

III. It will bring more glory to God, than would have been possible without it.

IV. It will bring more happiness and joy to the intelligent universe of God, than would have been possible without it.

V. It is no objection to the doctrine of the incarnation, that a finite creature cannot fully comprehend it.

This whole subject, as was before distinctly intimated, is purely a matter of Revelation, and does not come under the head of natural science. But the fact that it belongs properly to Revelation, is no reason why, as a study, it is to be ignored or neglected. Reason assures us that there must be a line of demarcation between things knowable and things

unknowable; and that the things which lie beyond reason, must belong to Revelation, and remain forever unknown, if not revealed. In eloquent words, the author of "Beulah" wrote: "Put the Bible out of sight, and how much will human intellect discover concerning our origin—our ultimate destiny? In the morning of time, sages handled these vital questions, and died not one step nearer the truth than when they began. Now, our philosophers struggle honestly and earnestly to make plain the same inscrutable mysteries. Yes, blot out the records of Moses, and we should grope in starless night—for notwithstanding the many priceless blessings it has discovered for man, the torch of science will never pierce and illumine the recesses over which the Almighty God has hung His veil. Here we see indeed, as in a glass darkly. Yet we believe the day is already dawning, when scientific data will not only cease to be antagonistic to scriptural accounts, but will deepen the impress of divinity on the pages of Holy Writ; when the torch shall be taken out of the infidel's hand, and set to burn in the temple of the living God; when science and religion shall link hands."

The things which most concern the happiness of man in this world, as we know, are those which he cannot find out by his unaided reason. Blessed is he who can submit his reason and his will to be taught by Him who is the Maker of all.

I. Our first postulate is, that without the Incarnation of Jesus, the moral system must have been a failure. Christ became incarnate in order to uphold, and to perfect the system. He said that He came to "ful-

fill the law." He said that He came to seek and to save that which was lost, which he could do only by taking their law-place, and suffering its penalty in their room. Paul said that he magnified the law and made it honorable. This explains the object and the purpose of His mission into the world. It was to sustain and uphold the moral government.

When man fell, he came under the curse of death, and we have seen that there was no finite being, who could satisfy the demands of the law for him, and that if the law had been permitted to take its natural course, he had been hopelessly and forever lost. Therefore, Jesus, the Second person in the Trinity, was manifested in the flesh—was made under the law that he might redeem them that were under the law.

Man had sinned—and man had to die. If an angel, or some other being had died for man, it would have been no atonement. Therefore, Jesus became a man to the end that he might suffer for man. As a man He fulfilled all the righteousness of the law; and as a man He suffered the just penalty of the broken law. It was in this way that "He magnified the law and made it honorable."

Some weak minds have imagined that it was the Godhead which died in the person of Christ; and that the suffering which he endured, touched His Divinity. The least that we can say of such an assertion is, that it is preposterous, not to say impious. God cannot die. Nor could God, as God, obey a law, or a rule of conduct that was made for man. Therefore, that He might do all this for man, He had to take on Him the nature of man.

Others, again, in defiance, equally, of reason and Scripture, have computed the amount of penal sufferings, which one sinner had incurred, and have multiplied that amount by the number of sinners saved, and they have concluded that Jesus must have endured a penalty equal to the whole aggregate amount of suffering, thus multiplied by the millions who were to be saved by Him. As it is certain that one single human being could not endure the pain and agony of millions of deaths compressed into one, they must believe, that if He suffered so much, the suffering must have reached His Divine nature—that it was God who died, not man.

If there had been only one sinner, instead of a whole race to be saved, Jesus must have made just the atonement which He made for the entire race, or that one sinner could not have been saved. He could not have saved himself. No created being could have saved him. The same satisfaction that would avail for one sinner, would avail for any number of the same race, because the intrinsic value or merit of the atonement comes from the union of the two natures, the human and the Divine in the person of Christ, whereby the Divine could do the work of humanity, or suffer the pains of death, thus, as it were, becoming finite; and also the finite becomes infinite; and the sufferings of Christ are as efficacious as if they were the sufferings of a God, because He is both God and man.

II. The second postulate affirms that there could have been no salvation—no scheme of mercy without the Incarnation. This is but a legitimate conclusion

from the foregoing. The scheme of grace, as revealed in the Gospel, is only the supplement of the scheme of moral government. It is the indefinite extension or carrying out of that government. When the subjects of that government, by transgression become involved in death, if the penalty is executed against them, they die; and that would be, virtually, the end of moral government, as, without subjects, there could be no government. Therefore, to perpetuate the moral dispensation, some way had to be devised to maintain the law, and to meet its sanctions, as Jesus has done, whereby the law is upheld in its integrity; and more than that, as the apostle says, it "has been magnified and made honorable."

As this proposition is simply a deduction from the preceding one, it is sustained by a similar course of reasoning, and I proceed to the third proposition, viz.:

III. That the Incarnation will bring more glory to God, than would have been possible without it. This can be made intelligible to any cultivated and devout mind.

In Chapter IV., Part Second, it was shown that a physical system is possible, without any moral system, and that, as geologists believe was the case, there might have been a material world in existence for vast geological ages, before the age of man, when there was no life, only in the horrible monsters of the deep, which never could know anything of God, and which He made and governed by His attribute of Omnipotence—by physical force alone.

This physical system might have been perpetuated

indefinitely and forever, as well as for a few vast geological periods. But where would have been the glory to God, when there was no man nor other intelligent being, who could discover the wisdom, the power, or the goodness of God in His works, or render praises to His name?

If God was holy in His nature; if just; if a God of love, it was essential to His glory to have an intelligent universe, to whom he could display these perfections. It was to this end that He brought the present universe into existence—"Thou hast made all things for thyself; and for thy pleasure they are and were created." Could the Lord have constituted the universe as it is, for any other, or for any better end, than His own pleasure?

We are not of those who believe that the universe *growed* into existence, or that it sprung up of chance. Plainly, it is the result of intelligence. It was made for an end, and it was made according to a plan. It was ordained for the glory of God.

We have seen how the moral system was brought in for the manifestation of the moral perfections of God—His holiness, justice, and mercy, which could not have been displayed under a dispensation, exclusively physical. We have seen how the dispensation of reward and punishment—of good and evil—life and death, was introduced in order to place free moral agents on the merit of their own free volitions and moral conduct. It was only in this way that the divine principles of holiness, justice, and mercy could be displayed.

The crowning excellence in the Divine character, if we may give a preference to one attribute over

another, is mercy. We have seen how God manifested His mercy—His grace—His love—for they are all the same—in giving His Son to die for the guilty race of Adam, even when they were lost beyond the hope of redemption—so lost that no finite being could bring deliverance, or even devise a way of escape. This is the exhibition he has given us of His character.

"GOD IS LOVE!" This is written in the sacred pages. But if we turn our eyes towards the Cross, we read it there in such letters as were never written on parchment or in a book. O there is not a holy intelligence in all the bright worlds above, nor an unholy, fallen Spirit in the regions of the lost, who can read the inscription written in letters of crimson on the cross, and not know that God is love! Not one can go down to those dark regions, passing by, in the very sight of the cross, and trampling on redeeming blood, without a burning conviction, not only that God was just and holy, but that God was love! And this will constitute the severest part of their hell, to know what love they had slighted!

IV. The fourth proposition affirms that the Incarnation will bring more happiness and joy to the intelligent universe, than would have been possible without it. Knowledge is the food of the mind, even as we say that bread is the aliment of the body. But the knowledge of God is the highest kind of knowledge, and it is absolutely essential to the happiness of intelligent beings, created originally in the likeness of God.

There may be degrees in bliss, just as there are

gradations in the scale of knowledge. And the rising or the sinking in the former scale, will be in the ratio of the rising or the sinking in the latter scale. We could not suppose the soul of a second or a third rate Christian, with just a little knowledge, and barely able to pass the ordeal that lets him into the upper kingdom, to be endowed with the same capacity for happiness as the soul of the apostle Paul, who had scaled the heights of all knowledge.

"One star differeth from another star in glory." We would not say that an ignorant rustic or clown, who knows not the alphabet of his mother tongue, has an equal capacity for high, pure, and rational enjoyments, as a Bacon, a Locke, or a Newton.

We admit that even the dumb animals have a capacity for a certain degree and kind of animal pleasure, consisting in the gratification of their animal instincts. But we never dignify that kind of animal pleasure with the name of happiness. And there is a class of human beings—animals—whose mental faculties have been so neglected, and whose souls are so steeped in sin, that they have no idea of any pleasures of a higher nature than those which they share in common with the brute-creation; so that they seem to be but a little above the level of the lower animals, whom, instead of envying, we pity. They seem *contented*—but we do not say, they are *happy*. It may be true that to them "*ignorance is bliss;*" but it is bliss that no pure and cultivated mind is disposed to envy. If their mere negative enjoyment can be called bliss, it is the bliss of the inebriate, or the maniac, sporting and dancing in wild glee, on

the brink of a yawning abyss, unconscious of any danger; or it is the contentment of the ox crowned with garlands, while being led to the slaughter.

In a former chapter, the proposition was elaborated, that the purest and the highest knowledge, and the only knowledge that can ultimately satisfy the cravings of an immortal mind, is the knowledge of God. In the Incarnation of the Son of God, the Divine Father has made known the loveliest phase of His character, since it was thus that He manifested His love. And what can the human soul desire more, than to know that God is love? That is the knowledge I want while I live—which I shall want when I die, and when I shall enter the borders of the unknown land—to know that God is love! With that knowledge I shall be forever blest! Without that knowledge, all other knowledge will count for nothing!

V. In the fifth and last place, we say, it is no objection to the doctrine of the Incarnation, that it is mysterious. For the truth is, we can hardly think of anything in nature, or Providence, or Revelation, that is not as incomprehensible as this mystery. It is surprising that anybody should bring such an objection against any doctrine of the Scriptures. The minutest things as well as the greatest that come under our notice, are wrapped in mystery. I can no more tell how I exist, than I can tell how the great universe was framed.

Who can explain how the minute crystal is formed, that, as an essential factor, enters into the frame work of so many material forms, both animate and inanimate?

"So minutely has nature wrought her geometrical patterns, that they are found to reappear, after the most minute subdivision. The geometric stamp is impressed on the minutest particle. The die is inwrought beyond the farthest process of cleavage, or mere mechanical division. Shiver the crystalline mass as we may, the figure still lives. Where form is so deeply and curiously impressed, we must surely recognise a former. Nature's admirable geometry irresistibly points to nature's geometer."

Here is a mystery in nature, before which even the sceptical scientist has to bow in profound wonder, confessing his ignorance. How does each minute particle of matter that enters into the mass, get its exact and perfect geometrical figure, and why is every atom in the mass shaped precisely alike—a cube, a rhomboid, or some other geometrical figure, as if each one had been cut and fashioned according to one exact pattern, and by a perfect master of his art? No one can explain this, no more than he can comprehend how God exists, or unravel the mystery of the Incarnation.

If we would reflect for a moment, we should be able to see mysteries in ourselves—mysteries in the stars —mysteries in the crystal drop of water—mysteries in the flake of falling snow—mysteries as inexplicable to finite reason, as any that are contained in Revelation.

How wonderful to think that the human heart beats with a force equal to sixty pounds, eighty times in a minute, without tiring! This is one among a thousand mysteries connected with our life. Can any scientist solve this mystery?

Again, who can tell, where is the point of contact between mind and matter? We are very conscious of the fact that we think—but how we think, we are not conscious. We don't know how the process is carried on. But we know that we think, and we know just as well, that matter cannot think. Therefore, we conclude that there is something which we call mind—something which is not matter, and which can think—and that is all we can know about it. The mystery is just as inscrutable as any doctrine of Revelation. The man is a fool, who resolves to believe nothing which he cannot comprehend, since he could not be absolutely sure that there is anything in the universe which he would believe.

A *reflection.* With a reflection I close this chapter. In this, and the two preceding chapters, the final cause of things has been unfolded. God is love. God's nature is eternal. God always loved. It was a social love, and love is an active principle. Therefore the love of God had to find some outward expression. Hence the eternal purpose of Grace in Christ. The church redeemed by the blood of Christ was born of this love. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We may spend eternity on this one thought, but we shall never be able fully to grasp it. God was rich, was blessed in the love of His Son, and the Son was rich in the love of His Father. And this love between the persons in the blessed Trinity, was perfect, and full, and might have continued forever. But they had no kingdom of love—no subjects of grace, who could

experience, and know the depth, and height, and length, and breadth of that love. The stars and the planets could not love God. They could shine to His glory, and that is all. And God could not love the stars, and the suns that shine to His glory. He could pronounce them good, and that is all. The plants, and the animals endowed with instinct, and governed by physical laws, could not love God, and God could not love the flowers, the plants, and the inferior animals. He could pronounce them good—very good, and that was all. The principalities and powers, in heavenly places, who were created holy, who never knew anything of the nature of sin, nor of the need of a Saviour, cannot love God. They can adore and worship Him, and they cannot do otherwise, for that is their nature. And God cannot love those sinless beings, as He loves those who have known His love through the redemption of Christ. He is well pleased with their existence, for they occupy a glorious sphere, but they cost Him nothing, only the word that spoke them into existence. He never lavished upon them the riches of His love. He wanted an order of subjects on whom He could pour out all that wealth of love that was in His heart from eternity. But to obtain such subjects of grace, and to lavish His love upon them, Jesus had to die, and to pour out His blood. This was the reason that He became incarnate, and He consented to this from eternity. Now He has a kingdom of love, and this is His reward. Millions of subjects have been willing to show their love to Him, by dying for Him. Every one redeemed by Him, would be willing to die for Him. And if they cannot

die for Him, they will show their love to Him by suffering for Him—by bearing the cross, by enduring tribulation, or persecution, or afflictions. In some way they will want to show their love. He calls them His "*jewels*." This is His reward—this the joy that was set before Him, on account of which "He endured the cross, despising the shame, and is now set down at the right hand of the throne of God." It was wholly a voluntary thing on His part. He could have got along very well through the eternity to come, as well as in the eternity past, without a kingdom of love —and without any of this suffering. But any one who is the least in that kingdom of Grace, and has felt His love, would be willing to say that if he owned ten thousand worlds, he would willingly give all to be a subject of that kingdom of love.

CHAPTER IV.

The Human Character of Jesus.

Two natures in one person—When the union was constituted—Born of a virgin—Announcement of Gabriel—The difficulty with Joseph—How he was reconciled—An objection by an infidel—Guilt of rationalists—Jesus as a Teacher—Peerless wisdom and purity of doctrine—Sermon on the Mount—Testimony of Daniel Webster—Testimony of Renan—His wise and appropriate answers—Beyond criticism—His manner of life—A character without spot or blemish—No personal ambition—Unlike all others—Would not be a king—Without covetousness—Never known to take fee or reward—His voluntary poverty—Few followers—His humility—Example, blessing the little children—Meekness of Jesus—Never retaliated a wrong—Never showed anger—Proofs of His meekness—His piety as seen in His life of prayer—His physical manhood—No inspired account—Letter of Publius Lentulus—No reason to doubt its authenticity—The conclusion—Pilate's question—The question for every human being—Multiplying copies of the Record.

JESUS was God, and Jesus was man—true God, and true man—now, henceforth, and forever, the God-man—having the two natures united in His person. As God He had no origin—no beginning. He existed from eternity. His "goings forth were from of old, from everlasting." The prophet calls Him the "Everlasting Father," or, as we may read it, "*the Father of Eternity.*" But as a man, His existence had a beginning. He became a man when He was made under the law, to redeem them that were under the law. He was made "in the likeness of flesh," but without sin, and became human when He was con-

ceived in the womb of the virgin by the Holy Ghost. It was thus that the union of the two natures was constituted.

I purpose, in this chapter, to dwell on the humanity of Jesus—to give a bare outline of His human character, as He walked this earth, and as He appeared among men. I am aware that this attempt will be a failure, and that I shall come far short of giving a true description. I am not vain enough to think myself competent to such an undertaking. And I expect that readers will say, this is the most defective chapter in the whole work. How shall I attempt a portraiture of one who was absolutely faultless? How would any writer, all imperfect himself, and who never saw a human being that was without sin, go about to describe a sinless character? Where would he find his ideal? From what source would he obtain his ideas in order to sketch such a character?

All that I shall aim to do, will be to present some of the general features, or outlines in that perfect character, as I find them drawn by the pen of inspiration. My work would be defective in a very important particular, if I should altogether omit such a general outline of the human character of Jesus. The fact that one such character has appeared in the world, is as great a wonder as any miracle that was ever wrought, since time began. It is sufficient, in itself, to stop the mouth of every infidel.

Before giving the principal traits in that character, it may be proper briefly to advert to some of the circumstances that accompanied His birth into the world. He was to be born of a virgin. The prophet said:

"Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel."

Of course, the infidel rejects this prophecy. But there it is, written some seven hundred years before the event. Was it accomplished in the birth of Christ? The world never witnessed another birth like it. Let us read the record in the New Testament.

"The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came unto her, and said: Hail, thou that art highly favored; the Lord is with thee, blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

This was no ordinary event that was announced by the angel. When the fulfilment of all prophecy was to be consummated, it was fitting that Gabriel should be commissioned as the angel from heaven to break the tidings to Mary. There is this farther account in connection with the birth of Jesus:

"When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, being a

just man, and not willing to make her a public example, was minded to put her away privily."

Joseph was a natural man, and, therefore, could have had no idea of an immaculate conception. In the circumstances he acted as any other man would have done. Yet afterward, Joseph took unto him his espoused wife Mary. Of course, all suspicion as to her infidelity to him, had been removed from his mind. The evidence that had convinced him was of such a nature as to leave no doubt. While he was meditating on the scheme of putting her away, an angel appeared to him, saying,

"Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins."

And the narrative adds:

"Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till she had brought forth her first born Son, and he called His name Jesus."

Joseph was perfectly satisfied. And we may certainly conclude that no evidence short of a demonstration, as the miraculous interposition was, would have convinced him or any other man in the same or similar circumstances. For there never was a human birth like it. And no rationalist believes such a birth to be possible. This was the argument of Strauss, a great German infidel, against the Divine origin of Jesus. He wrote, in his "Life of Christ:"

"However obscure the physiology of the fact it is proved by an exceptionless experience that only by the concurrence of the two sexes, is a new human being generated."

And this opinion is adopted by all who believe that Jesus was only a natural man. They have to say that Joseph or some other man was His natural father. And taking this position they have to say further that Joseph, and Mary, and Jesus Himself entered into a conspiracy to palm off on the world, the most stupendous and the most successful fraud ever known, even exceeding that of the false prophet Mahomet six centuries later. But Jesus claimed to have a Divine origin. He always asserted that He came down from heaven, and that God was His Father. And He certainly was sincere in this claim. But if He had only a human origin, and was born like every other man He must have known it. And Joseph and Mary must have known it. Who can believe that they entered into such a conspiracy to deceive the world? I will quote here the word of Jesus:

"Whosoever shall fall on this stone, shall be broken but on whomsoever it shall fall, it shall grind him to powder."

But if, now, we take but the most cursory glance at the earthly life of Jesus, and His doctrine, while He went about amongst men as a Teacher, they will furnish the best vindication against the charge of imposture. And let us look first at the surpassing wisdom, beauty, and sublimity of

HIS DOCTRINE.

It is admitted by both friends and foes, that no

greater or wiser Teacher of morals and religion has ever appeared among men. He was an infallible Teacher, because He never made any mistakes. No one—not even any enemy has ever been able to point out a single error in His teachings. He was absolutely perfect in wisdom. And yet it is not known that He ever attended any institution of human learning, a single day in His life. Even those who rejected Him in His lifetime, had to confess His wisdom like many in the present day, who, while they deny the divinity of Jesus, have to admit the extraordinary wisdom and purity of all the sayings and doctrines ascribed to Him. There is great inconsistency in this. For, if, as they say, Jesus was only a man and an impostor, who had never had the advantages of education, but was brought up as a carpenter, how do they account for the fact that He was the sublimest Teacher of morals, who ever appeared on earth?

It is testified that when Jesus taught in the Synagogue, in His own native village, they were astonished, and said, "whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not His mother called Mary? and His brethren James, and Joses, and Simon, and Judas? and His sisters, are they not all with us? Whence then, hath this man all these things? And they were offended in Him."

"They were offended in Him!" Strange record! And yet how exactly in accord with the conduct of every succeeding generation of men! They are offended in Jesus, while they admit the sinless purity of His life, and concede that no man ever spake as He

did. It may be appropriate here to quote a few verses from that sermon of sermons, the Sermon on the Mount, as a specimen of the general tenor of His teachings:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are the meek, for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peace-makers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you."

Take another brief quotation from the same sermon:

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill.

For verily I say unto you, till heaven and earth shall pass, one jot or one tittle, shall in no wise pass from the law, till all be fulfilled.

Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you that except your righteousness

shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

It might enhance, still more, the value of these pages, to quote the whole of that immortal discourse on the Mount. For every word and every sentence in it, as Solomon says of words fitly spoken, would be like "apples of gold in pictures of silver."

Daniel Webster once said, concerning the Sermon on the Mount, that, if all other evidence were wanting, this alone proves that Jesus was more than a man—that He was divine, as it could not have been the production of any ordinary mortal.

But we have some in our day affirming that the Sermon on the Mount, if ever preached at all, was the production of a natural man—a man without education—an impostor, and a pretender at the best. Let us look at another specimen of the instructions that were wont to fall from the lips of Jesus. It is taken from His conversation with the woman of Samaria. Jesus said unto her:

"Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what; we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him, must worship in spirit and in truth."

No pagan nation in the world ever entertained such high and correct notions concerning God and the na-

ture of religious worship, as are inculcated in these brief sentences. M. Renan, who attempted to write a life of Jesus, comments on the above passage as follows:

"On the day when He (Jesus) pronounced these words, He was indeed the Son of God. He, for the first time, gave utterance to the idea upon which shall rest the edifice of the everlasting religion. He founded the pure worship, of no age, of no clime, which shall be that of lofty souls to the end of time. Not only was His religion that day the benign religion of humanity, but it was the absolute religion; and if other planets have inhabitants endowed with reason and morality, their religion cannot be different from that which Jesus proclaimed at Jacob's well."

It is wonderful that one who had no faith in the divinity of Jesus, could have given utterance to the above eloquent tribute. We believe, with Renan, that the inhabitants of other planets, endowed with reason and morality, will worship God in the manner proclaimed by Jesus—that there will be one religion for the entire universe. Whatever the occasion was which drew forth the remarks of the Saviour, whatever the circumstances that surrounded Him at the time, or whatever class of persons He happened to address, He always made use of the words most fitting the occasion, the time, the circumstances, and the people to whom He spoke. He never made a mistake.

When His enemies crowded about Him, as frequently they did, to catch something out of His mouth, and when they put hard questions to entangle Him, and make Him commit Himself so that they might accuse Him, He always answered wisely and

discreetly, so that they were astonished at His answers. They could not entangle Him. They could find nothing in His words whereof to accuse Him.

For example, when they asked the question, "Master, is it lawful to render tribute unto Cæsar or not? He immediately asked them to show Him a penny; and looking at it, He asked whose image and superscription is this?" And when they said, Cæsar's; He responded: "Render therefore, unto Cæsar, the things that are Cæsar's, and unto God the things that are God's." There is no philosopher, living or dead, who could have exceeded the wisdom and fitness of that answer. If He had said that it was right, or lawful, to give tribute unto Cæsar, He would have rendered Himself odious and unpopular among the people, as they were impatient of the Roman yoke. But if He had answered that it was not lawful to give tribute, they would have accused Him to the Roman authorities as a dangerous and seditious person, and would have procured His arrest—so that no matter which way He had answered the question, He would have got into trouble.

Many a wise man would, perhaps, have said, that he could not answer; or, would have evaded a direct reply. But not so with Jesus. He answered promptly, and gave the only appropriate answer which the question admitted. And all the people were astonished. And such scenes as this were enacted over and over again, almost daily. Jesus never taught sedition. On another occasion we read that certain Scribes and Pharisees came to Him, which were of the Jews, saying:

"Why do thy disciples transgress the tradition of the elders? for they wash not their hands, when they eat bread. But He answered and said unto them, why do ye also transgress the commandment of God by your tradition? For God commanded, saying, honor thy father and mother; and he that curseth father or mother, let him die the death. But ye say, whosoever shall say unto his father or his mother, it is a gift by whatsoever thou mightest be profited by me, and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect, by your tradition."

It would be impossible to conceive how a more just and timely rebuke, or in more fitting terms, could have been administered against their hypocrisy. They could trample under foot the positive ordinances of God, while they pretended to be very zealous for the traditions of the elders. Jesus shows their inconsistency, while He rebukes them for their sin; and yet He did it so that they could not possibly take offence at His reproof.

And, so on every occasion Jesus showed Himself equal to the emergency, always uttering the most appropriate words at the proper time, and the most suitable for the occasion and the hearers. No such character ever appeared on earth before Him, and none such will ever be seen on earth again.

At a very precocious age, even in early childhood, Jesus manifested the same wonderful intelligence. At the age of twelve, St. Luke tells us, He was found in the temple at Jerusalem, "sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers."

This argument from the human wisdom of Jesus, is one which, if there were no other, ought to establish His claim to be the Son of God. His sayings are beyond criticism. On one occasion it is said that "all the people bare Him witness, and wondered at the gracious words which proceeded out of His mouth." And yet, a little while after, the very same people led Him to the brow of the hill, on which their city was built, that they might cast Him down headlong." This incident in His life shows what human nature is. We often witness similar illustrations.

The popular French author, M. Renan, before quoted, pronounced Jesus the Son of God, on the day when He uttered those wonderful words—never before uttered, and containing the sum of the religion of the universe; yet he writes a book "to cast Him down headlong," if it had been in his power—to prove that He was not the Son of God, but only a pretender.

His Manner of Life.

Let us now look at the human character of Jesus, as exhibited in the manner of His living, and in the human excellences and virtues that adorned His character. It was a character without spot or blemish. Under the old dispensation, the lambs intended for sacrifice had to be without spot or blemish, as they were types of Him who was to be the great sacrifice for sin, called, therefore, "the *Lamb of God.*"

The testimony concerning His human character is, that, "He knew no sin"—that He was "holy, harmless, undefiled, and separate from sinners"—"neither

was there any guile found in His mouth." He was "meek and lowly" in the temper of His mind—He was without personal ambition—He was perfectly free from the sin of covetousness—He never sought His own personal ease, pleasure, or emolument, but He went about doing good. He was kind, tender, gracious in His disposition, always ready to relieve the wants of the afflicted and distressed, when they applied to Him. Let us look at His character in several of these features now enumerated, especially those wherein He differed from, and rose so far above ordinary mortals.

1. And first, let us observe that He was without personal ambition, in which respect He was certainly an exception among men. An aspiring disposition is common to all men. It seems, indeed, to be inseparable from human nature, as it now is. We see the germs of it even in young children, in their rivalries and jealousies, and their efforts to get one above another. We see exhibitions of it in every condition of society, and in every sphere wherein men are called to act.

Every man who has education, or talents, or gifts of any kind, begins to aspire to place or distinction, or power and pre-eminence among his fellow-men. This is the fruitful source of contentions, and feuds, and wars in every country. How often the peace of cities and whole nations is threatened by the personal ambitions of men, who seem to recognize no divinity but that which they imagine to be their own rising star, and who are willing to wade through blood to attain to distinction or a throne.

Jesus had not a spark of this ambition in His nature, and yet no man ever possessed more popular talents. No man was ever more followed or flattered, and no one ever made a more favorable impression on the mind of the populace than Jesus. He could have made Himself a king, if He had possessed any aspirations of the kind. It would have been an easy matter to have taken possession of the temporal throne of His father David. For on more than one occasion the multitudes who followed Him showed a disposition to take Him, even by force, and to make Him their king. But Jesus had no such ambition. He came into the world for a very different end. And it is recorded that He had to tear Himself away from the people—to hide from them—to go into the desert or the mountains, apart by Himself, to keep from being made a king. This is a singular record, and one that is not true of any other genius, who has ever made his appearance on the stage of human action. Jesus was entirely indifferent to the honors of this world. If He had been only a man, it is not credible that He should have pursued the course He did. It is against human nature to show such indifference, and even repugnance, to the honors, and the distinction that cometh of the world.

2. Again, His character, as portrayed in the New Testament, shows that He was absolutely free from the sin of covetousness. He sought not His own. There was nothing like avarice in His nature. Jesus was born very poor, and He inherited no wealth. But if He had coveted these things, He could have had riches and honor to His heart's content.

enables one to be patient and forbearing, under ill treatment—to be patient and submissive, whatever losses or crosses may happen. Christ teaches—and no other natural man ever so taught—that "when thine enemy shall smite thee on one cheek, turn to him the other also"—the plain meaning of which is—let him smite you on both cheeks rather than strike back, or retaliate the wrong. This is a hard saying, some people think; who can bear it? But still, whether they can bear it or not—whether they can practise it or not, it is a part of the moral code taught by Jesus. None of His followers must avenge themselves, or return evil for evil.

Jesus was meek. He never was known to retaliate a wrong, nor resent an insult. "Take my yoke upon you, and learn of me," said He, "for I am meek and lowly in heart, and ye shall find rest unto your souls." It is said of Him, that, "when He was reviled, He reviled not again, neither returned railing for railing." Again, it is written concerning Him, that "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth."

In no human character that has ever been portrayed, does this trait shine out with the beauty and lustre, that it does in the human life of Jesus. Call a man a liar, or even look cross at him, so that he shall feel that he is insulted, and forthwith he challenges the offender to mortal combat, or adopts some other mode of revenge, to show that he is a gentleman, and no coward.

The wise man has said, "he that ruleth his own spirit, is greater than he that taketh a city." Not

many great and wise have been able completely, and at all times, to control their temper.

This may be an infirmity—it is certainly a great weakness in the characters of most men. But there was nothing of this in the character of Jesus. He was never seen in a state of anger or passion. He was never known to be ruffled, or thrown off His balance by the petty annoyances to which, in common with other men, He must have been subjected. But He always maintained the same serene and majestic aspect of countenance and manner, so that though He was in the world, yet in the strictest truth, it may be said that He was not of the world.

If Christ had been only a common man, His attack on those merchants and traders who had made the temple a place of merchandise, would have been perilous, and rash in the extreme, as it is natural for men to defend their goods, and even fight for them, when in danger of being seized or taken from them. It was such a miracle as that performed, when Jesus walked through the midst of the mob and escaped, when they had Him in their hands, and were marching to cast Him down from the precipice; or when they came to take Him with swords and staves, and Judas at their head, when they were simultaneously smitten down to the ground, at the word of Jesus, saying, "*I am He.*" There was divine power put forth. So when He drove them out of the temple, they just marched before Him without the power of resistance, impelled by an invisible force.

An affecting proof of the meekness of Christ, is afforded in nearly the last scene of His life, when He

was a prisoner in the hands of an excited mob, who were howling for His blood. It was then and there that He exhibited Himself as a lamb, unresistingly led to slaughter, and as a sheep dumb before her shearers.

Judas the traitor headed the band who apprehended Jesus, and he had given them a sign, saying, "Whomsoever I shall kiss, that same is He—take Him and hold Him fast." When Jesus saw them advancing upon Him, and Judas with them, He said meekly, "Judas, betrayest thou the Son of man with a kiss?" This was all the resistance He offered—He did not attempt to repel him—He even allowed him to approach, and to implant on His cheek the deceitful kiss, only saying, as if to remind him that He was aware of his traitorous design, "Judas, betrayest thou the Son of man with a kiss?" Could any other but Jesus have acted thus, in the circumstances?

Another and similar proof of His meekness, was that exhibited on the cross, when, after they had scourged Him—and had blindfolded Him—and had mocked Him, and spit on Him—and had crowned Him with a crown of thorns—and had, at last, nailed Him on the accursed tree, He prayed for them with His expiring breath, "Father, forgive them, for they know not what they do!" O sceptic, ponder the words of this touching petition, and be convinced that Jesus was, indeed, the Son of God!

5. It would take a whole volume instead of a single chapter, to sketch even an outline of the human character of Jesus, which it is not my purpose to do. But I must refer briefly to another trait, which He pos-

sessed in an eminent degree, and that was His habit of prayer—of constant and close communion with God. In saying this, it is necessary to keep in mind what has been before fully explained, that Jesus combined in Himself, divinity and humanity—that He was both God and man in one person. As God, He had no need of prayer. It was as a man that He had need of prayer. A prayerless man is always a Godless man. There is no way to walk with God, but to *talk with Him*, and to commune with Him *in prayer*. It is this spirit of prayer, that begets, and maintains an increasing sense of dependence on God, and trust in His Providence. Prayer is, indeed, the gauge of piety; and without it, there could be no piety except in name.

Jesus often inculcated the duty of prayer—"watch and pray, lest ye enter into temptation"—"pray without ceasing"—"enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret"—"ask, and ye shall receive"—"For I say unto you, that your Heavenly Father is more ready to give the Holy Spirit to them that ask Him, than parents are to give good things to their children." Such are a few of the forms of expression, which Jesus employed to set forth the duty and necessity of prayer.

Jesus abounded in prayer, as we know from the record of His life. It is said that He sometimes went apart from His disciples, by Himself, into some mountain or desert to spend whole night-seasons in prayer. When He took the cup, or when He broke bread at repast with His disciples, He always blessed the food or gave thanks.

In the most trying hour of His life, when He was in the garden of Gethsemane, sensible that the hour was at hand, for which He had come into the world, and when He was now about to drink the cup of suffering to its dregs, He still leaned on His Father to sustain His humanity; and in that awful hour, we find Him falling down in the attitude of prayer, no less than three times; and even in the moment of the greatest agony, when He sweat, as it were, great drops of blood falling down to the ground, it is said that "He prayed the more earnestly."

There are moments when bodily pain may be so intense, that the best of saints forget to pray—and forget everything but the pain. But Jesus "*prayed the more earnestly.*"

It is impossible for a man, who maintains an habitual and close walk with God, to be a bad man—a false man, or a hypocrite. For, there is an innate conviction in the mind of every one, who has an idea of God at all, that He must be holy, and that the only way to gain His favor, is to lead a holy life. And so, the habit of prayer must have the effect of keeping every one, who has formed this habit, in the way of a holy obedience; as no one, who secretly communes with God every day, from off His holy altar—and talks with God, as it were, face to face, could live habitually in the practice of any known sin; as otherwise, he would go to God with a lie on his lips every time he prayed, and take His name in vain. But the wickedest man on earth would hardly dare to do this. The necessary effect of prayer—of the habit of devout and habitual prayer, must be to purify the life.

We have a beautiful example of this in the life of the prophet Daniel, who would not cease to pray to his God, even at the command of the king of Babylon. It was his habit to pray three times a day, with his window open and looking toward Jerusalem, the holy city now in ruins, from whence he had been carried into captivity, but whither he believed the captives would return after seventy years. He was thrown into the den of lions, because he disobeyed the king in continuing to make supplications to his God. But God took care of His prophet, and preserved him from the power of the lions. And because of his loyalty to his God, he was able to stand before kings.

Physical Manhood.

Having thus briefly sketched the human character of Jesus in its moral phases, it may not be entirely out of place here to say a word as to His physical manhood. The materials for this undertaking are extremely scanty. If any portrait of His features was ever painted, we have now no knowledge of the fact. And it is certain that the inspired writers made no attempt at a description of His personal appearance. It may be they felt that they were unequal to the task. Or, it may be that it was not in accordance with the Divine will, that such an account should be handed down to the church of after ages.

There is, however, a description of the personal appearance of our Saviour, that has come down to us, written by one who was contemporary with the apostles, and regarded by many as authentic and genuine. It was written by no less a person than Publius Len-

tulus, who was, at the time, the President of Judea, and was addressed by him to the Roman Senate. Jesus lived in Judea, and the epistle was written while He yet walked this earth, and there is no valid reason for doubting the genuineness, the authenticity, or the truthfulness of the writing. It is as follows:

"There lives, at this time, in Judea, a man of singular virtue, whose name is Jesus Christ, whom the barbarians esteem a prophet, but His own followers adore Him as the offspring of the immortal God. He calls back the dead from their graves, and heals all sorts of diseases with a word or a touch. He is tall and well shaped, of an amicable and reverend aspect. His hair is of a color that can hardly be matched, falling into graceful curls below His ears, and very agreeably touching on His shoulders, parted on the crown of the head, like the Nazarity.

"His forehead is smooth and large; His cheeks without other spot, save that of a lovely red; His nose and mouth formed with exquisite symmetry; His beard thick, and of a color suitable to the hair of His head, reaching an inch below His chin, and parting in the middle like a fork; His eye bright, clear, and serene. He rebukes with majesty; counsels with mildness; His whole address, whether in word or deed, being elegant and grave. No man has seen Him laugh; but He has wept frequently. He is very temperate, modest, and wise; a man for His excellent beauty, and Divine perfection, surpassing the children of men."

We believe this account to be authentic; and further, that it gives a true description of the person of Jesus, so far as such a description could be written. And having this belief, it seems to us as if there were

something providential in the fact that the account was written by such a man as Publius Lentulus. If it had been penned by one of the followers of Jesus, as a matter of course it would have been put down by enemies as an exaggerated and overdrawn picture. But as Publius Lentulus was not a personal friend nor a Christian, and as he was a man high in authority, and addressed his letter to the Roman Senate, the most dignified assembly the world had then known, there is no reason to think that the letter was a fabrication, or that it contained an exaggerated and overwrought description.

Moreover, by whomsoever the letter was written, whether by Publius Lentulus or some other person, it is evident that the writer wrote from personal observation; as no one could have given such a minute description of the personal appearance of Jesus—and such a description too—merely upon report, and without having seen him with his own eyes. This would be about as difficult as for an artist to have put on canvas the very expression that must have illumined that divinely human face.

Therefore, all things considered, we may regard the letter of Publius Lentulus, the Roman governor, as an authentic document. The description is one that harmonizes well with the ideas naturally suggested as to His personal appearance, by the history of His life, as recorded in the Gospels.

Conclusion.—What then is the conclusion to be drawn from all the various considerations which we have dwelt on in this chapter? The only conclusion we can come to is, that, no human being has ever

appeared on this earth comparable to Jesus Christ. Was He only a man, or was He more than a man? This is the question that it personally concerns every human being to consider; and that, first or last, every one will be called on to decide for himself.

There has never been another character like that of Jesus. It stands alone. I hazard nothing in saying, that it would require a greater amount of credulity to believe that Jesus was only a natural man, without anything of the celestial in His origin, than to believe any of the miraculous events recorded in the Scriptures. If they deny the divinity of Jesus, how are they going to account for the production of that character? There is not another phenomenon that has ever been brought to our attention, or on which we can fix our thoughts, that is half so wonderful or strange. It does not at all surprise us, that the whole civilized world, Christians and infidels, have so much to say and write about it. This must be their theme to the end of time.

If the sceptical part of the world could get rid of this character—if they could just blot it out, what a joy it would be to them to do so! But this is not possible. And the question is, what disposition are they going to make of Jesus? "What shall I do with Jesus?" was the question which Pilate asked—and every responsible human being has got to ask himself the same question, "What shall I do with Jesus?" There He is—"Behold the man!"

The record of His life has been given to the world. Millions on millions of copies of that record are being printed in all languages, and the effect of the

circulation thereof cannot be doubtful. That record carries with it internal evidence of its own divine Original. It is impossible for any well-balanced and unprejudiced mind, to obtain anything like a clear and distinct understanding of the character of Jesus, and of the nature of His teachings, and not be forced to the conclusion that He was human, and also super-human!

CHAPTER V.

Death and Resurrection of Jesus.

Jesus an Impostor, if He did not rise—What rationalists believe—A perilous attitude—Jesus foretold His resurrection—As a natural man He could not have foreknown it—The Disciples did not understand—Jews and Romans conspired His death—A world's tribunal—A Sentence without any parallel—Publicity of the Crucifixion—Could not die a natural death—Prophecy of David—Fifty-third chapter of Isaiah—The prediction in Zechariah—A prudential reason—A fraud impossible—Precautions used to prevent—The Sepulchre made sure—The Special Providence manifest—An empty tomb—The Sentinels bribed—Their contradictory report—Defection of the few disciples—No hope from a dead body—Only a living Saviour could avail—Jesus seen alive—By the three women—By the Eleven apostles—Unbelief of Thomas—How he was convinced—Testimony of Paul—Preaching of Peter—Advice of Gamaliel—Character of the witnesses—Nothing to gain by falsehood—Life and labors of Paul.

IF Jesus did not rise from the dead, Christianity, the system of religion founded by Him, is not true, but is a system of imposture from beginning to end. If He did not rise from the dead, He was Himself an impostor, and the twelve apostles were impostors. They were not themselves deceived, but they were wilful and base impostors, on any other supposition than that Jesus arose from the dead. He frequently spoke of it before the crucifixion, and said that He would rise again. And the apostles after His crucifixion affirmed that He had risen from the

dead, and that they had seen Him alive. And if they knew that they had not seen Him alive after He had been put to death, they lied, and they were wilful and wicked deceivers. And Jesus was an impostor. And the whole system of Christianity now existing in the world must be a system of fraud, palmed off on the world by a set of impostors.

This is what every man must affirm and believe, who denies that Jesus arose from the dead! It is a very bold as well as a perilous attitude to assume.

In this chapter, I want to put the evidence which proves the Resurrection in as clear a light as possible. It amounts to a demonstration. And there is no ground or excuse for unbelief.

Jesus often foretold the manner of His death and resurrection. The last time that He went up to Jerusalem, He conversed freely on the way with His followers, of the death and sufferings He was to endure at the hands of the chief priests and rulers of the Jews, saying:

"Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the Scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles (Romans) to mock, and to scourge, and to crucify Him; and the third day He shall rise again."

He had a perfect foreknowledge of the sufferings that awaited Him. And when He spoke of them, the disciples were "sorrowful." It is certain they did not believe a word about the resurrection; but the thought that they were soon to lose their Master, filled them with profound grief. If Jesus had been

only a natural man, He could not have known what was to happen to Him at Jerusalem. He was then in the vigor of His manhood, and more popular at that moment than He ever had been; for His popularity had been steadily advancing from the beginning of His ministry, as He became more and more known.

Now supposing that, as a natural man, Jesus might have foreseen what awaited Him on His final entrance into the holy city, it is very certain that, as a natural man He might, and would have avoided the terrible fate by not going there. The most ordinary prudence would have dictated to Him the propriety of shunning the danger, by keeping away from it. David was a prudent man, and when Saul sought to take his life, he wisely avoided the death threatened, by hiding in the rocky caves of Engedi. But Jesus, instead of concealing Himself, went up to Jerusalem, where He knew that death awaited Him.

It was on this occasion that, as He approached the doomed city, descending from the Mount of Olives over against the city, whence He had a view of its mighty walls, its glorious temple, and its magnificent palaces, He wept over the city, and uttered those memorable words, which were afterwards so terribly fulfilled to the letter:

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children with thee; and they shall not leave

in thee one stone upon another, because thou knewest not the time of thy visitation."

O House of Judah, look at the prediction contained in these mournful words, and then, look at the accomplishment, and say whether Jesus was not a true prophet, and the Messiah rejected by thee, because "thou knewest not the day of thy visitation!"

When we look at the character of Jesus, as portrayed in the long series of prophetic utterances, that prepared the way for His advent into the world, we can understand how it was, He could foreknow so accurately the time, the place, and the circumstances of His own death; and why He was willing to go up to Jerusalem, though He knew what was to befall Him there. This is one of the facts connected with the death of Jesus, viewed simply as a man, which makes it unique, and different from any other death known in the history of men.

There is another singular fact connected with the death of Jesus, wherein it differs from all others. He died for the world—to make an atonement for the sins of mankind. But the singular fact is, that the world was actively concerned in procuring His death. He was delivered of the Jews to the Romans, and the Romans, or the Gentile world, gave the sentence of death against Him. Hence, Jesus foretelling His death, said:

"Behold, we go up to Jerusalem, and all things that are written by the prophets, concerning the Son of man, shall be accomplished; for He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on; and they shall scourge

Him, and put Him to death, and the third day He shall rise again. And they (the disciples) understood none of these things; and this saying was hid from them, neither knew they the things which were spoken."

But after the resurrection of their Lord, when they began to understand these things, we find them saying:

"For, of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate with the Gentiles and the people of Israel were gathered together."

This conspiracy of Jews and Gentiles to compass the death of the Lord's anointed, was foretold by David, saying: "Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ."

We have said, this was a singular fact connected with the death of Jesus. It was as if a grand council had been held by the nations, to confer together touching the death of that extraordinary personage. As He was to die for the world's redemption, it was fitting that a world's tribunal should have part in the proceedings, which culminated in the judicial sentence pronounced against Him. In this respect His death stands alone, perhaps, in the history of civil jurisprudence. But it stands out, sublime and grand, in the eyes of all people.

Another remarkable circumstance connected with the death of Jesus, is the fact that when He was condemned to death He was pronounced innocent by the

judge. Innocent persons, perhaps, in every age and country have been condemned to suffer the penalty of death. But who ever heard or read of one sentenced to be publickly executed, the judge at the same time declaring the innocence of the accused? This is a case probably without any parallel. The Jewish people accused Him vehemently, but they could establish no charge against Him. And when Pilate would gladly have released Him, they raised a great clamor demanding His death, so that, at last, against his own convictions of duty and right, he yielded to the importunities of the excited populace, and gave consent to crucify Jesus. This is the record:

"*But they cried saying, crucify Him, crucify Him! And he said unto them the third time, why, what evil hath He done? I have found no cause of death in Him; I will, therefore, chastise Him, and let Him go. And they were instant with loud voices requiring that He might be crucified; and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required.*"

Three times he had proclaimed from the tribunal of judgment, that he found no cause of death in Him. He had sent Him to Herod's tribunal, and Herod had found no fault as to the things of which they accused Him, and had sent Him back, and yet Pilate gave sentence that it should be as they required. And it is added that "he took water, and washed his hands before the multitude, saying: I am innocent of the blood of this just person; see ye to it."

I don't know that there is a similar judicial sentence on record. Gentiles and Jews conspired the death of

Christ. According to the Divine purpose, as revealed in prophecy, this had to transpire; but the mystery is, that those who conspired and effected His death, should, at the same time, confess that He was innocent—that there was "no cause of death in Him."

The PUBLICITY of the crucifixion of Jesus, is another of those providential circumstances, calculated to show to the world that there could be no mistake about it. He did not die a natural death. He did not die in a private chamber, among a few of His own personal followers. He was not put to death in a secret manner, as criminals are sometimes executed. For then, it might have been said, by enemies, that there is nothing certainly known about the manner of His death, and that He probably died a natural death, paying the debt of nature as all others have to do. But the enemies of the cross cannot say this. The Providence of God has deprived them of every pretext of this kind.

There never was a more public death since time began. Jerusalem was full of people. For it was the time of the Passover, when many thousands were assembled there, from the surrounding cities and villages. The fame of Jesus had extended throughout Palestine, and into other countries. He had been arrested by the order of the Chief Priests and of the grand Council of the Nation—the Sanhedrim, which was the highest governing power in Israel. Not only so, but He was before the tribunals of two Roman governors, sent from one to the other, and then by him sent back again, guarded strictly by a band of Roman soldiers, and accompanied both ways through

the populous city by a crowd of the Chief Priests and Scribes, and common people.

This trial of Jesus was the great event at that celebration of the Passover. As He was the *Paschal Lamb* of God, it seemed meet and proper, that the sacrifice of the Lamb should take place during the solemn festival of the Passover, the time ordained for the slaying of the Lamb. And as He was to be a victim—a sacrifice, it was not consistent that He should die a natural death. The Lamb had to be slain. Moreover, it seemed consistent with the Divine will that as He was to be an offering for the sins of the world, the world should be a witness of the sacrifice.

The Jews were anxious and prepared for a spectacle like this. For, after the apprehension of Jesus, the high priest being a prophet, as it was said, prophesied that it was expedient that one man should die for the people, and that the whole nation perish not. But how could His death have availed for the nation, if He had died a natural death, or if He had perished in some secret way, without the knowledge of the nation? One chief purpose of the Jews by His public execution, was to placate the Roman Power, who were becoming apprehensive of the growing popularity of Jesus. They wanted to allay those apprehensions. Nothing but the death of Christ would have this effect. The will of the Jewish people, therefore, concurred with the Will of Providence, in the necessity of making the death of Jesus a public spectacle. It is not probable that a more public execution was ever witnessed. Jerusalem was full of people. There must have been more than a million in the

city at the time; and as the crucifixion was the great event of the time, doubtless every one who could obtain a glimpse of the Cross, beheld it. They beheld it, though the natural sun in the heavens seemed unwilling to look on the scene. Blushing, he hid his face while the solemn scene was being enacted, and darkness for a while covered the earth.

The Resurrection.

We have already seen that Jesus had predicted His resurrection from the dead. A careful and attentive reader of the Old Testament must be convinced, that, the prophetic writings abound with such predictions. One of these is referred to by the apostle Peter, in the first Gospel Sermon, preached on the Day of Pentecost, saying:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne, he, seeing this before, spake of the resurrection of Christ, that His soul was not left in hell, neither did His flesh see corruption."

If the fifty-third of Isaiah is a prophetic description of the Mediatorial character of Jesus, as it has always been regarded by all evangelical believers, it contains very clear and striking predictions of His resurrection.

This whole chapter is a wonderful production, which could only have been written under the immediate inspiration of the Holy Spirit. No natural man could

have conceived the thoughts. In this chapter the prophet predicts the triumphs of Jesus as well as His sufferings. He is to "see the travail of His soul, and be satisfied"—"He is to divide the spoil with the strong"—why? because "He poured out His soul unto death"—because "He bare the sin of many"—because "He made His grave with the wicked, and with the rich in His death"—in short, because by His own death He hath conquered death and hell. But now, if He did not rise again, how could He see the travail of His soul? If He did not resume that life which He laid down, how could He divide the spoil with the strong, or enjoy the victory won by His death?

It is a most marvellous thing that the Jewish people, who believe so implicitly in the writings of Isaiah, do not believe nor understand this fifty-third chapter, which, while it reveals the sufferings of the Messiah, with equal clearness shows His glory consequent on His triumph over the grave.

Even Daniel, who may be called—if any one is entitled to the designation—the prince of the prophets, in fixing the precise date at which the Messiah was to make His appearance, also, at the same time announces that He was to "be cut off, but not for Himself."

There is a striking passage of the same nature in Zachariah:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him,

as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born."

This is a prophecy which has been fulfilled, as yet, only in part—they are to look on some one whom they have pierced—and who can that be? Their own history tells. But it is clear that He whom they pierced, lives again; because it is He who speaks by the prophet, "they shall look *on me whom they have pierced.*"

They shall look—yea, they shall look on Him whom they have pierced. The piercing is the portion of the prophecy that was accomplished on Calvary, over eighteen hundred years ago—the looking on Him and mourning, is the part yet to be fulfilled. And the hour of its fulfilment is hastening on. Myriads on myriads of souls have looked on Him who was pierced for them, and through that looking, have learned to sing the song of salvation. But the promise is, that the once chosen people—the nation who pierced Him, are to be brought in with the fullness of the Gentiles, after their long blindness, and to learn the same song of salvation.

As the Resurrection of Jesus Christ is the Scriptural fact, which lies at the basis of Christianity, it is my aim to place the evidence of that fact in such a light, that no intelligent and philosophic mind will be able to entertain a reasonable doubt on the subject.

Of course, it is not to be presumed that any thing new, in the way of proof, can be adduced on a subject that has been the great theme of discussion and conversation, for so many hundred years. But this con-

stitutes such an important and essential stone in the *temple of the universe*, that if it were left out, the temple could not be constructed. As this is the appropriate place to bring in this portion of the material, I will endeavor to give the argument founded on the Resurrection, in as clear a light as I can.

I. And first, the character of Jesus affords presumptive evidence at least, that He rose from the dead.

If Jesus was honest, candid, and truthful, He certainly believed, Himself, that He would rise. And if He had no foundation, no reason in the world for this belief, He must be pronounced one of the greatest fanatics the world ever saw. For no example like it can be adduced, of a reformer coming into the world, and staking his character, his fame, his cause on the fact of a literal resurrection from the dead, on the third day after being put to death. None but a lunatic or an idiot would do so. For no one before Jesus had ever risen from the dead. And no one who should have made such an announcement, could have been believed. If Jesus had been only a common man, possessing the ordinary prudence of common men, He must have known that nobody would believe such a statement.

No other great leader of popular opinion—neither Mahomet, nor any other who has risen up in the world—was ever known to stake his cause on such a foolish hazard. In point of prudence, foresight, and sagacity, Jesus was, in no sense, behind any other whose name is known in history. And the very fact that He so frequently foretold His own resurrection, is proof that He himself believed that He would

rise. And if He believed it, His whole character, as before stated, affords evidence that He must have had a good and sufficient reason for believing it. But there could have been no reason, unless He were the Son of God.

The enemies of Christianity, denying the divinity of Jesus, are reduced to the necessity of believing, either that He was a crazed fanatic, or that He was a base and silly impostor.

II. It could not have been the deliberate purpose of Jesus, to palm off on the whole world, the monstrous fraud that He had risen from the dead. For there is no act or word of His life that lends any countenance to this supposition. If He were only a natural man, He very well knew that He could not, and that He would not rise bodily from the grave. But He had said, and the world knew that He had said, He would rise on the third day. What did He mean by this public announcement of the fact? If He meant the perpetration of a huge fraud—if He meant that His personal and private friends should make away with His dead body, in some secret manner, and then palm off on the world the deception that He had risen from the dead—if He meant this, He took the most certain method which He could have adopted, to prevent the success of His fraud.

As a cautious and prudent person, He would have kept the whole matter a secret, and would not have made known His plan, except to the few confidential friends who were to be the instruments in carrying out the fraud. By publishing the thing to the whole world, He put them on their guard against any at-

tempt at an imposition of this kind, as being forewarned, they could take all the necessary precautions to prevent the success of such a scheme, if designed, as we know that the Jews and Romans did. It is hardly credible that even the bitterest enemy of Christ, would attribute to Him such a degree of weakness or want of foresight, as would be implied in such a charge as this. The only way to have carried out such a plan, if, indeed, He had entertained it, would have been by practising the sly art, and the tricks of a juggler.

There was nothing like this ever exhibited in the life and character of Jesus. His instructions were all given in the most public manner. His miracles were performed in open daylight, in the presence of immense multitudes. And so, in regard to the matter of His resurrection, He did not keep it a profound secret, locked up in His own bosom, or confided to two or three faithful followers, chosen for the express purpose of aiding in the execution of His idiotic and impracticable design, as it certainly was, on the theory that He was only a man and an impostor. It is not possible that any intelligent person can believe this, except in opposition to the dictates of his own sober reason and judgment.

III. Jesus had the whole power of the Roman and Jewish people arrayed against Him, to prevent the execution of His design of a pretended and posthumous miracle in rising from the dead, even if He had meditated any such thing. For they went to Pilate, saying:

"Sir, we remember that that deceiver said, while He

was yet alive, After three days I will rise again. Co mand, therefore, that the sepulchre be made su until the third day, lest His disciples come by nig and steal Him away, and say unto the people, He risen from the dead; so the last error shall be wor than the first."

And it was done, as they desired, for Pilate sa unto them:

"Ye have a watch; go your way, make it as sure ye can." And it is added: "So they went, and ma the sepulchre sure, sealing the stone, and setting watch."

They made a sure thing of it. They were det mined to make it sure. And can we believe that an thing would have been left undone which they cou do, to insure the safe-keeping of the body? Th went, and made the sepulchre sure, *sealing the sto* and *setting a watch.*

The sepulchre belonged to Joseph, a rich man Arimathea. It was hewn out of a rock, and locat in a garden near the spot where the crucifixion h taken place. The door or entrance was in the si of the rock, and was large enough not only to conta the dead body, but to admit living persons almost a standing posture. Here the body of Jesus was e tombed; and then they rolled a great stone to t door, which, probably, it took a number of men move; and after it was rolled to the entrance, it w sealed.

But this was not all. Pilate said unto the chi priests: "Ye have a watch, make it as sure as can." The Roman Centurion was there with his ba

of soldiers. They set the watch—that is, they placed a guard, consisting of sixty to one hundred Roman soldiers, to watch that sepulchre by day and by night. They made it as sure as they could.

What more could they have done to have made it more sure? History makes known to us what a Roman soldier was. A better disciplined, or a better trained soldiery the world has never seen. It was certain death for a Roman soldier ever to be found sleeping at his post of duty. And was not the sepulchre made sure? And what was it all for? It was all for nothing, except that they had heard Jesus foretell the fact of His own resurrection.

They did not believe that He was going to rise from the dead. Nobody believed that, not even His most trusted followers, as we have already seen. But they thought there was a bare possibility that, unless they took measures to prevent it, the disciples might attempt to get possession of His body, and then circulate the report that He had indeed risen from the dead according to His word. And if they should do nothing to counteract such an attempt, they could not contradict the report, if circulated, and the world might have believed the report, though it was only a deception and a fraud.

The Jews would never have gone to Pilate on the subject—Pilate would never have issued that order—the supulchre would not have been sealed—the watch would not have been set—these precautions would not have been thought of, if Jesus had never said any thing about rising from the dead, and if they had not imagined the possibility of such a fraud. They knew

that Jesus was dead. That was all they wanted. They had no thought—no fear of His rising from the dead. But they had fears that a fraud might be practised—that a false rumor might be circulated, growing out of His prediction, and they took effectual measures to prevent that.

And, perhaps, it is a fortunate thing for Christianity that they did so. It adds greatly to the strength of the argument in favor of the Resurrection. For, if they had not taken all those precautions to prevent the perpetration of a fraud, the unbelieving world would surely have said that there was a fraud, as in the absence of any such precautions, the disciples might have robbed the sepulchre, and then there would have been an appearance of plausibility in the report that He had risen. But now they have no such plea. The sepulchre was made sure.

As a Christian we can say that we feel devoutly thankful, that all was done which it was possible for the powers in Jerusalem to do, to secure the sepulchre and prevent a fraud. Doubtless, there was a special Providence in this, as well as in all other events connected with the resurrection of our Lord. But their efforts and their power did not avail to hold their victim in the tomb.

IV. The vacant tomb is another strong presumptive but conclusive proof, that Jesus arose from the dead. The grave did not retain its prey. The body of Jesus escaped from its rocky and solid prison, notwithstanding it had been sealed up tight, and notwithstanding it was guarded day and night, by a body of the best trained soldiers in the world. Could they keep the Son of God in the grave!

The Jewish people never even pretended to deny the fact, that the sepulchre which contained the body of Christ, was vacated—was found empty on the third day. On the contrary, their attempt to account for the manner in which it happened, was a direct admission of the fact. They had been foiled in their attempt to hold possession of their victim, and they felt it. The authorities of the Jewish nation, with the whole power of the Roman government to aid them, had been foiled and defeated, and the tomb had burst open its door, and their victim had escaped.

We place considerable stress on this argument. It would not amount to very much, if they had not done all they could to hold the body of our Lord in its place of confinement, till after the third day, for the very purpose of guarding against that *error*—that serious trouble that came on them at last, despite all their efforts.

How were they foiled and overcome in their mad attempt, to hold the body of the Son of God in the grave? Any one living in Jerusalem at the time, and having a full knowledge of all the measures taken to keep the body secure in its confinement, would have said that no earthly power could have plundered or robbed that tomb. But on the third day, the sepulchre was found empty. The victim had escaped. The grave clothes, the napkin, and the fine linen carefully folded and laid on one side, were all there. But the body of Jesus was missing. This has never been denied.

V. The improbable and self-contradictory story, invented to account for the way in which the sepulchre

became vacant, is, in itself, a conclusive argument for the resurrection. That story was to the effect that the Roman soldiers fell asleep, and that the disciples came by night and stole the body while they slept—a story that never could have been seriously believed by any, except very ignorant and credulous people, neither at the time when it was first put into circulation at Jerusalem, nor at any time since. For, in the first place, the story is entirely improbable; and in the second place, it contradicts itself. Let us look at it in both of these features.

1. In the first place, it is utterly improbable. If the soldiers had slept at their posts, they would have been put to death without mercy. This was the law of the Roman Empire—a law always rigidly enforced. And we may believe that the rulers of the Jews, who were so anxious to keep that body secure, would have been loudest in demanding the punishment of those soldiers, if they had really proved faithless to their duty, and had thus given an opportunity to the disciples to cheat them, after all, by getting possession of the body of Christ. Instead of offering bribes to those soldiers, they would have complained of them to the governor, and would have demanded their punishment. If the soldiers had been punished with death, this simple fact would have established the proof of their guilt, and of the robbery of the sepulchre by the disciples. And this is the course the Jews would have pursued, if they wanted this story to be credited. But it is impossible to credit the report which they caused to be circulated, as it bears on its very face the evidence that they did not, themselves, believe it.

If we should admit that some, even many of the soldiers slept, yet they could not all have slept at once, and there were at least sixty of them. But if there be any idiotic enough to believe this, still it would not be a credible thing, that they all slumbered and slept so soundly, that not one of them was awakened by the noise that must have been consequent on an attempt, by a number of persons, passing through the midst of them, as otherwise they could not have made their way to the tomb, breaking the seal, rolling away the great stone from the mouth of the sepulchre, and carrying off the dead body in triumph. This would have been a feat that has never been performed, simply because of the impossibility of the thing. Even if they slept, some one must have been waked.

Another consideration is the fact, that, if the soldiers had even been recreant to their duty, and incurred the penalty of death, it is contrary to all probabilities that they would have betrayed themselves, by a confession of their crime. There were no others to report on them, or to betray them; and if betrayed at all, they had to betray themselves, which, we know, they would not have done, at the risk of certain death. The fact in the case is, that they did not sleep; and they did not confess that they had slept while watching the sepulchre. They went and reported the facts as they occurred. The record in the case is:

"Behold, some of the watch came into the city, and showed unto the chief priests all the things that were done." What things? "Behold, there was an earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the

sepulchre and sat upon it. And his countenance was like lightning, and his raiment was white as snow, and for fear of him the keepers did shake, and became as dead men."

These were the facts, and the soldiers were terrified, as any mortal men would have been in the circumstances. As soon as they could recover from their fright, some of them started immediately to the city, to inform the chief priests what had happened. Now what could the chief priests do? They knew the soldiers were not lying—their agitation, their whole appearance and manner showed that they were sincere, and that something strange and unusual had happened to roll away the great stone, and remove the body from the sepulchre.

They were troubled at the tidings. They did not know what to do in the circumstances. This was a contingency they had not expected. They had not looked for any literal resurrection, and had not believed it possible. But here was something very strange. They could not doubt what was told them by the soldiers. There had been an earthquake, and they must have seen something that alarmed and troubled them. Something must be done.

It would not do for the report to go abroad, that, Jesus had actually risen from the dead, for that would involve them in the guilt of having slain the Son of God and the Messiah, as He claimed to be, and for which they had put Him to death. But how could they prevent such a report from going out through all Jerusalem? If all the facts, as reported by the soldiers, should come to the ears of the people, they would believe in

the resurrection, and then, probably, in their sober second thought, they would have been maddened against His murderers, and stoned them or otherwise put them to death. And so indeed the last error had been worse than the first.

After deliberating among themselves, they could devise but one way by which to extricate themselves from the terrible dilemma in which they had become involved, and that was to call the soldiers privately, to offer them "*large money*" and bribe them to say that they had slept, and that the disciples had stolen away His body by night. But to secure the concurrence of the soldiers in this plan, even by the offer of large money, they had first to give them the pledge that, "if this come to the governor's ears, we will persuade him, and secure you." This is the story that went abroad among all the Jews, and was prevalent for many years.

2. But the story contradicts itself, and must, therefore, be false, as nothing that is self-contradictory can be true. They gave large money to the soldiers, saying: "Say ye, His disciples came by night, and stole Him away while we slept." They could have been bribed to say that they slept, but they could not have been bribed to say, what happened while they were asleep, as no one can testify what takes place while he is wrapped in profound slumber. If they slept as they testify, how could they know whether the disciples or some other parties stole away the body, or whether He arose from the dead? But they were hired to testify not only that they slept—that would not quite have satisfied the rulers of the Jews—but to

testify that the disciples came by night and stole Him away, while they slept. They bare witness to what was done, when their eyes were closed in sleep, and they could not see it. This is the contradiction in the case. The story, therefore, refutes itself. There is nothing surprising in the fact that the soldiers should have been hired by the offer of *large money* to tell such a falsehood, when they were secured from all harm.

VI. The disciples of our Lord could have had no inducement—much less any disposition to rob the sepulchre. On the contrary, every motive or consideration growing out of the crucifixion and their previous connection with the Saviour, must have operated just the other way—to make them wait patiently, to see whether He would rise from the dead. We have already seen from the Scriptures that they did not believe He would rise, because they did not understand the spiritual nature of His kingdom. But if we admit that some of them may have had faith in His word, and that He would rise on the third day, they knew, of course, that He would not need their assistance to help Him rise.

But if they had no faith in His resurrection—if they believed that He was totally dead, never more to resume His natural life, they had no use for His dead body, which was already turning to corruption, and they could certainly gain nothing by having it in their possession. He could do nothing more for them. What they wanted was a living, not a dead Saviour. What could they have expected by adhering any longer to the fortunes of one, who, instead of making himself a

king, could not save himself from his enemies, but had been taken by them, and put to death as a malefactor?

If, in His lifetime, they had been deceived by Him in pretending to be the Son of God, they had nothing to gain by trusting Him any longer. Their only hope was in His resurrection, in which, as before stated, they had little or no faith. They were few in number —they were scattered and dispersed, going back, many of them, to their former occupations, as if all their expectations concerning the Messiah had been destroyed. They talked and acted like persons utterly dejected and disappointed. And it would have been madness in such a set of men to have meditated the plundering of the sepulchre. If they had a spark of hope left, they would have said, let us wait and see whether He will rise. This argument is conclusive against the report circulated by the chief priests through the soldiers.

VII. Having presented a summary view of the circumstantial and presumptive proof in favor of the Resurrection of Jesus, we come now to the direct and positive proof, founded on the testimony of eye-witnesses, or those who saw Him alive after the crucifixion. In order to see this proof in its conclusiveness, these three conditions are necessary, viz.: first, a competent number of witnesses; secondly, that the character of the witnesses be such as to give credibility to their testimony; and thirdly, that their testimony be given under such circumstances as to preclude the supposition of any possible gain, by bearing false witness.

1. If Christ Jesus had never manifested Himself alive to any of His followers after His passion, we must admit that all the circumstantial evidence would have been insufficient to establish the fact of the Resurrection, and there would have been no such thing as the system of Christianity in the world at this time.

The positive testimony of eye-witnesses, in favor of the Resurrection of Jesus, was all that could have been demanded, and was of a nature sufficient to establish any fact before any tribunal in the world. Jesus showed Himself alive to many persons, and on divers occasions, during the space of forty days that elapsed between the periods of His resurrection and His ascension. He was seen altogether of five hundred persons.

He was, first, seen by the three women who visited the sepulchre on the morning of the third day. Their purpose in visiting the tomb thus early in the morning, was not to see whether He had risen, for, as we have seen, there was no such thought in the minds of any of His disciples. But they knew that He was dead, and they went bearing spices and ointments with which to embalm His body. And while they were saying among themselves, "who shall roll us away the stone from the door of the sepulchre?" when they looked, "they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. And He saith unto them, be not affrighted; ye seek Jesus of Nazareth which was crucified; He is risen;

He is not here; behold the place where they laid Him. But go your way, tell His disciples and Peter, that He goeth before you into Galilee; there shall ye see Him, as He said unto you. And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed; neither said they any thing to any man, for they were afraid."

They were equally overwhelmed with fear and amazement as the soldiers, at the vision which they had seen. How little they had expected to see such a sight, or to hear such words! The women went to tell them that had been with Him; and Matthew tells us that, as they went, "Behold Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him." Then they returned from the sepulchre, and told all these things unto the eleven and to all the rest. And it is said that "their words seemed to them as idle tales, and they believed them not."

The next time Jesus appeared unto two of the disciples as they journeyed to the village of Emmaus. Afterward, He showed Himself "unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Luke is more full in giving the details of this appearance of Jesus to the eleven. He says:

"They were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I, myself; handle me, and see me; for a spirit hath

not flesh and bones, as ye see me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them, Have ye here any meat? And they gave Him a piece of a broiled fish, and of a honeycomb; and He took it and did eat before them."

St. John mentions the circumstance that Thomas,

"One of the twelve, called Didymus, was not with them when Jesus came. The other disciples, therefore, said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto Him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed. Blessed are they which have not seen, and yet have believed."

The apostle Paul bears the following testimony:

"That Christ died for our sins, according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures; and that He was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James, then of all the apostles. And last of all, He was seen of me also, as of one born out of due time."

2. The next inquiry is, whether the character of the witnesses was such as to give weight and credibility to their testimony. Here we can challenge the enemies of the Gospel to find a flaw in the character of its first witnesses. They were not weak, nor superstitious, nor cowardly. A braver, nobler band of martyrs never stood up for any cause in this world.

These early witnesses could not have entered into a conspiracy to deceive the world. For if Christ did not rise, what had they to gain by such a conspiracy?

They could not have been deceived themselves, as to the fact concerning which they testify. They could identify the body or the person of Jesus, as that which they had known before the crucifixion. He gave them all the sensible proofs possible that He was the same person. They were not easily convinced—they were not over-credulous. The high priests and Scribes, and Pilate himself, would have been convinced by the same kind and amount of evidence.

They saw Jesus alive many times—they conversed with Him—they heard Him—they knew His voice, and His features—they ate with Him. In fine, they demanded, and they were afforded all the proofs which any other set of witnesses in the world could have asked in a similar case. In fact, as we have seen, one of them, Thomas, was almost too exorbitant in his demand for proof that Christ had risen. But even his request was acceded to. Therefore, they were competent to bear witness as to the fact of the Resurrection.

3. The next point is, were they without any motives

to deceive?—had they anything to gain by falsehood; or anything to lose in this world by telling the truth? This, after all, is the real test. We assert, without any fear that the assertion will be controverted, that they had everything to lose in this world, by bearing faithful testimony for Jesus, and nothing to gain by false testimony, in this world or in that which is to come. It is this plain and undeniable fact that has converted the world to Christianity.

Look at those twelve apostles of Christ—they begin to preach Jesus on the day of Pentecost. Read the sermon of Peter preached in Jerusalem, but a few days after the resurrection—does he talk like a deceiver, or as if he did not himself believe in His resurrection? His conduct is quite in contrast with the conduct of Peter, two or three days after the crucifixion, when he was found with several other disciples engaged in his former occupation of fishing, in which, doubtless, he expected to spend the remainder of his days. Then he knew that Jesus had been crucified, but he did not know of His resurrection. It was this addition to his knowledge which made the difference between Peter before the resurrection, and Peter after the resurrection.

When he had seen the risen and living Saviour, and had received the promise of the Spirit, he put away his boat and fishing-tackle, to become thenceforward a fisher of men. Who can read that remarkable and pungent discourse delivered in the heart of Jerusalem, without believing that he was earnest and sincere, since at the risk of his own life, he laid the crime of murder to the charge of those who had

taken Him, and with wicked hands had crucified Him. saying:

"Let all the house of Israel know, assuredly, that God hath made that same Jesus whom ye have crucified, both Lord and Christ."

We can challenge the world to produce a specimen of a discourse, in which a greater degree of fearlessness, fidelity and sincerity are evinced, than in that sermon on the day of Pentecost. Not even Martin Luther exhibited a bolder spirit, when he said, that, he would attend the Diet at Worms, though there should be as many devils assembled there, as there were tiles on the roofs of the houses.

The city was crowded with people; and, moreover, he was addressing that very populace who, before the bar of Pilate, not two months before, had uttered those mad shouts of "Crucify Him! crucify Him!" Now Peter stands up before them, charging them with the crime—"God hath made that same Jesus whom ye have crucified, both Lord and Christ"—it was almost a sublime spectacle. How did he know but they would be shouting for his blood, in the same manner they did for the blood of his Divine Lord? He did not know, and he did not much care, for he was not a man, then, to confer with flesh and blood.

Even those Jewish rulers who had plotted the death of the Son of God, and whose hands were reeking with His blood, believed that the apostles were sincere. The most learned and famed Jew, perhaps, then living, stood up to defend the apostles; and

in that defence he made use of these remarkable words:

"And now, I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." And it is said that, "to him they agreed;" thereby admitting that the work in which the apostles were engaged might be of God; or, in other words, that in proclaiming the resurrection of Jesus, they might be preaching the truth of God.

"To him they agreed"—and yet they called the apostles, and when they had inflicted on them many stripes, "they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ."

The first confessors of Christ gained nothing in this world; but they suffered the loss of friends, and the loss of property—they were exposed to shame, reproach, stripes, imprisonment and death—and many of them actually suffered death in its most excruciating forms, for the name of Jesus. This is evidence of their sincerity. And if they were sincere, this, of itself, is a demonstration of the fact, that Jesus arose from the dead. For they not only believed it themselves, but they knew it from the evidence of their own senses. This is an argument which admits of no answer.

It would not be possible, in the nature of things,

for any honest and unprejudiced mind, to study carefully the life and conversion of the apostle Paul, and conclude that he was an impostor. And if he was not, the other alternative is that Christianity is true, that it is divine. Paul gave up his religion, country, friends—he sacrificed his hopes of gain, of worldly fame, all things for Christ. And what he gained, he tells us—"stripes," imprisonments, stonings, poverty, scourgings, desertion of friends, cold, hunger, nakedness; and at last a crown of martyrdom. Was he a weak man?

The life and history of Paul soon became the property of the whole church and of the world; and the story of his life is not a myth or a fiction. He labored, and travelled, and preached for many years in all the greatest and most renowned cities of the world; such as Jerusalem, Damascus, Ephesus, Corinth, Philippi, Athens, Rome. And everywhere he went, he made his mark. It would be as irrational to say that the story of the life of Plato, or Aristotle, is a pure fiction, as to assert the same of the apostle Paul.

No fact ever occurred in the annals of time, better attested than the Resurrection of Jesus.

CHAPTER VI.

The Mediatorial Kingdom of Christ.

The four universal kingdoms—The fifth and last—An extraordinary spectacle—Christ before Pontius Pilate—The stone cut out of the mountain—When Jesus was born—Civilization of Rome—Natural causes and philosophy—Beginning and progress of Christ's kingdom—Graphic account from a late writer—The supernatural Birth—Death and Resurrection of Christ necessary—The great commission—Wonderful increase of knowledge—What Aristotle and Cicero never knew—The revolution Isaiah and Daniel predicted—The efficient agent, the Holy Spirit—Strange events on the Day of Pentecost—Pentecostal seasons in modern times—Dispensation of the Spirit—Familiar Christian phraseology—The great Revival in New England—Dr. Jonathan Edwards' account—Testimony of Robert Hall—The great Western Revival in 1800—Change in character wrought by the Spirit—Remarkable instance of conversion—Cure of the leprosy of sin—Extent of Christ's kingdom—Sectarian ignorance—The Church the Mediatorial kingdom—Church in heaven and on earth One—Of such is the kingdom of heaven—Duration of the Kingdom—Abel the first subject—Jesus as *Universal King*.

LITTLE did Pontius Pilate, the Roman governor, know or suspect, when he questioned Jesus—"art thou a king then?"—that He was indeed a king—and the king who had come into the world to lay the foundations of an everlasting kingdom. Little did he think that meek and quiet man arraigned before him as a common malefactor, was destined, in due course of time, to be known and honored in all nations as "the King of kings."

A little more than eighteen centuries have rolled away, and Jesus is now known and worshipped by

near four hundred millions of subjects as the Lord of lords, and the King of kings. The Babylonian, the Persian, the Grecian, and the Roman monarchies which Daniel saw successively swaying the sceptre of universal dominion, have all passed away, and the Fifth dominion, which was seen as a little stone cut out of the mountain without hands in the days of Rome, is now beginning to fill the earth.

Already there are more subjects embraced in this empire, than all the former universal kingdoms together ever numbered at one time. And they are more loyal—more attached to their King, than any other subjects ever were devoted to their sovereign. They are so loyal to Him that they are willing to consecrate their lives to His service; and, if required, millions of them would lay down their lives for His cause, as millions have done in the past centuries.

This is certainly an extraordinary spectacle—an anomalous state of things. The sceptic says that he does not believe in Jesus, and he does not acknowledge His authority or His kingdom. But what does he do with the prominent fact now before his eyes, that Jesus does indeed reign? How will he dispose of the wonderful prophecies, which so clearly foretold what he sees has actually come to pass?

The time had come when the Fifth and last of the monarchies seen by Daniel in the visions of prophecy, was to be set up. The Fourth kingdom was then at the zenith of its prosperity and glory. Rome claimed to be the mistress of nations. The mighty empire, founded by Nebuchadnezzar, had passed away. The universal dominion of Persia, under Cyrus, Darius,

and Xerxes, had come and gone. Then the Third monarchy, founded by Alexander the Great, afterward divided into four parts, according to the vision, had risen up and passed away, in turn. Then appeared the last, the most powerful of the four—the iron monarchy of Rome. Neither before nor since the rise of these great kingdoms, has there been a material dynasty in the world, that swayed a universal sceptre. The Roman empire, according to the vision, was to be broken up into ten kingdoms, which, accordingly, came to pass, as history shows. But in the days of the Fourth kingdom, or in the time of the Roman empire, the God of heaven was to set up another—the Fifth and last universal monarchy the world shall ever see. Daniel said:

"In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever."

This was the prediction. The kingdom was to be set up, and it is to stand forever. Jesus came at the time appointed. It was He who stood before Pontius Pilate, and when questioned, "art thou a king?" replied, "thou sayest that I am a king. To this end was I born; and to this end came I into the world." When He made this confession, His Mediatorial Kingdom was not yet set up. His death, and His resurrection from the dead, were to form the foundation and the pillars which support that kingdom. And the means by which it is be extended, and to gain all its triumphs, are the diffusion of the knowledge of

God in the world, and the outpourings of the Holy Spirit. This is what a rationalist, or a materialist can never understand.

They do not believe in miracles; but what can they make of this Christian Dispensation—this new spiritual dominion, which is now overturning all the former dispensations, and establishing the code of laws enacted by Jesus, in their place? It is a steady, silent, but progressive revolution which has been brought on the world, as no other mighty revolution ever was effected. It is the "stone cut out of the mountain without hands."

There are no natural causes—no laws of nature in operation, that could have brought about the result. The causes that produced the change are altogether of a supernatural origin—and the means of perpetuating and extending the revolution, are above nature—of a supernatural character. We say, then, that the Mediatorial Kingdom of Jesus, is a miraculous kingdom. A proper discussion of the subject, will make this manifest to every one, who will admit these following premises:

1. That Jesus now has a kingdom in the world, called "the Church of Christ;" and also, sometimes, *the Christian dispensation.*"

2. That Jesus is, at this day, openly acknowledged as the King of kings, and Lord of lords, by millions of followers in nearly all the nations of the earth.

3. That, prior to the birth of Jesus in Bethlehem of Judea, this kingdom or dispensation had no existence.

4. That, at the period of His Advent, all the nations

of the earth were covered with the darkness of superstition and idolatry, except the Jewish.

5. That the operation of natural causes, during a period of four thousand years, at least, that had elapsed from the date of creation, had entirely failed to put an end to idolatry, or to generate in the hearts of mankind any knowledge of the true God.

6. That, on the contrary, from a date as far back as reliable history extends, the world had degenerated more and more, so that the moral darkness which covered the face of the earth at the period of the advent, was as great, if not greater, than at any former period.

Jesus was born in the year of the world 4004, as nearly as it is possible to fix the date. The civilizations of Babylon, Persia, and philosophic Greece, had successively swayed the world. And now imperial Rome was at the height of her grandeur. They had their poets, orators, and philosophers—their fine arts, their Coliseums, and their world-renowned Senate; and if there has been a golden age in the past, we might say, perhaps, that it was the Augustan age—the very age when Christ was born. But what had Rome done for the amelioration of the moral condition of mankind? A historian has given us a most graphic description, which closes as follows:

"At the period of the birth of Christ, these systems of antiquity had worked their worst. The sceptre of Rome was extended over all the countries of the West; her mission was accomplished; with her tranquility degenerated into stagnation, and ended in rottenness. Humanity, incapable of submitting to inac

tivity, fell back upon itself, and revelled in selfishness, debauchery, and cruelty; the three capital errors of antiquity had reached their apogee; thirty thousand gods were enthroned in the capitol; the slaves of the wealthy citizens were thrown into the fish ponds to fatten the murænas: and a decree of the Senate declared that all women belonged by right to Cæsar."

This is a fair picture of the moral condition of the most enlightened portion of the world—the Roman Empire, at the time when Jesus was born, after natural causes and philosophy had, for four thousand years, done all they could to reform it. They had done their very best, and this was the result. Look at the picture—*scrutinize it critically, ye sceptics, and say, whether it was not time for Jesus to make His appearance.* He came at the time appointed, and preordained in the counsels of heaven.

And now, is He not a King? Does not He reign? What other king or potentate ever reigned before Him, who could claim the homage of a fourth part of as many vassal subjects, who would be willing to lay down their lives for His cause?

There is progress—wonderful progress going on in the world. The nations are, at this very time, being shaken by the mighty Providence of God, to prepare the way for the reign of His Son. Not only do the most potent nations of the earth own Jesus as the Supreme Lord—as America, England, Germany, and others, but all the rest of the world are getting ready to submit to His sway. The great "*Ruler*" has indeed come out of Bethlehem, and the "star of Bethlehem" is already high in the ascendency.

In regard to the preparations now going forward for the universal extension of Christ's Kingdom, here is what a late writer says:

"Could the twelve apostles of our Lord be summoned back, as were the great lawgiver and the great prophet, to the scene of the manifestation of the glory of their Master, and lifted to take a general survey of the preparation of the world for the gospel at this time, they would see that it finds nothing equal to it, since their own wonderful and culminating era. The empire of Japan abolishing the ancient idolatry of Budhism by law, and bursting forth into a mighty entreating cry for intellectual and spiritual light; China, queen among nations, hoary, humiliated, bruised with blows, and dragged behind the chariot of foreign conquerors, ready to yield to any demand to save her life, and throwing the gates of a thousand cities open to the preachers of a new and dreaded doctrine; India, revolutionized since the terrible Sepoy rebellion, penetrated with five thousand miles of railroad; her deified Ganges compelled to scatter its waters to irrigate, and give life to once barren wastes, the revenues of her temples forfeited; hundreds of thousands of her sons rejecting the decrepit wisdom, and the complicated creeds of their fathers; the Shah and court of Persia, putting off beard and turban, and robes, and wearing European dress, and conforming to Western ideas; Egypt spanned by railroads; Ethiopia explored by Christian missionaries; miracles of salvation wrought in Madagascar; Russia rising through the peaceful and voluntary emancipation of her serfs; Spain, Austria, Italy, and France breaking the heavy chains of a thousand years of despotic Papal rule, and admitting freedom of conscience, and of public worship, with all the liberalizing influences of Protestantism in their train; slavery abolished in

America; civilization and the Gospel reaching to 'the going down of the Sun,' on the Western shores, and the commingling thereof of the ancient races of the East with ours; the globe netted over with railroads and telegraphs, and lines of steamers; the tens of millions of books; the hundreds of millions of newspapers; the Bible translated into every important language; Christian hospitals, Christian schools, Christian printing presses, Christian commercial and social influences penetrating and leavening all heathen, Mohammedan, and anti-Christian lands."

Here is a very marked progress. And certain modern philosophers may, possibly, call it "*Evolution.*" But it is a striking fact that it is a species of "*Evolution,*" or progress, that extends nowhere, and into no countries, except those where Christian missionaries have penetrated, and carried the Bible. It is a progress wrought out, and effected by the inherent force of Christianity alone.

We have said that this kingdom of Jesus was not originated by the operation of natural causes—that the existence of it in the world at this time, is a supernatural—a miraculous event. The miraculous birth of Christ, and His miraculous resurrection from the dead, are the great facts in which that Kingdom had its inception; and they are the foundation on which it rests.

Irrespective of these two facts, there could have been no Christianity in the world. But we do not affirm that the knowledge of these facts alone, would insure the extension and the perpetuity of Christ's kingdom in the world, to the end of time. He would have had no kingdom on earth, to-day, if He had

never come back after His resurrection. I have already stated that the diffusion of the knowledge of God, or the preaching of the Gospel, and the outpouring of the Holy Spirit are the active agencies, or instrumentalities by which the kingdom of Jesus is carried on, and by which it achieves its victories in the world. We have now the miraculous causes, and the miraculous agencies. Let us view them separately.

I. And first, as to the supernatural birth of Christ, I have discussed that, in the chapter on the Incarnation. The birth of Jesus, in itself, and by itself considered, was of no significance, and had nothing to do with the establishment of His spiritual kingdom in the world. If He had not been born as no other man ever was, there is no reason to think that He would ever have been known beyond the village where He was born. But His pre-existence, His being born of a virgin, His being born in Bethlehem, His being born at the very time predicted, the numerous prophecies proclaiming His advent, and the song of the angels that heralded His birth—all these circumstances connected with His birth, invest it with all the importance that we can attach to it, and stamp on it the character of a supernatural event—a miraculous birth.

II. The manner of the death of Christ and His Resurrection from the dead, we stated to be the second fundamental fact, which laid the foundation of the kingdom which He came to establish. This was the theme of the last chapter. And now we shall only ask attention to a peculiarity connected with the reign of

Jesus, wherein it differs from that of any other king or potentate the world has ever seen. They reign and triumph only in their lifetime. Death always ends their dominion and power. But Jesus had to die, and to rise again from the dead, before His kingdom could be fully inaugurated. This was clearly the subject of prophecy. And as a matter of history, there ought not to be the shadow of a doubt in any honest mind.

No wonder the Jews did not understand their own Scriptures concerning Him. No other king had ever triumphed and reigned by his death. And how could they understand that the Son of David was to be so unlike David himself? How could they, reasoning from natural principles, have expected anything else but a temporal kingdom to be erected by their promised Messiah, ruled and governed in His lifetime, and rivalling in glory and splendor the kingdom established by David, the greatest conqueror of his day? They knew nothing about a spiritual empire. They had never heard of one rising from the dead, and reigning in the hearts of millions of subjects, after he had been put to death.

If we would censure the Jews for their incredulity, and their wilful rejection of the true Messiah, yet, let us reflect, that, viewing the whole subject from the standpoint of human probabilities, and of natural philosophy, there is not a people on earth that would not have been as unbelieving as the Jews, in regard to the Messiah. It was something new—a new sort of empire Jesus came to establish, founded on His death, and His resurrection from the dead as its basis. The Jewish mind had not been sufficiently schooled, by a previous

and long course of national training, to comprehend or to receive such a proposition as this. No natural man could receive it.

If Jesus had been born among the educated and refined Greeks or Romans, we know that they would have treated the doctrine of His resurrection from the dead as foolishness.

III. The knowledge of the Lord is to be diffused throughout the world; and this is the chief instrumentality by which the kingdom of Jesus is to be extended and perpetuated. This is implied in the commission given by Christ to His disciples, "Go ye, therefore, and teach all nations." This is spoken of, and truly, as "the great Commission." Hundreds of years before, Daniel foreshadowed the giving of this commission, saying: "Many shall run to and fro, and knowledge shall be increased." Two hundred years earlier still, Isaiah foreshadowed it in language equally clear—"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Whether we consider the import of this prediction, or the terms in which it is expressed, it is wonderful, and adapted to awaken emotions of wonder in every thoughtful mind. The prediction was uttered in an age when there was no knowledge of God in all the earth, except among the chosen people dwelling on that narrow tract of land called Palestina. Darkness covered the rest of the world, not penetrated by so much as the feeblest ray of light from a single star.

When such philosophers as Aristotle, Pythagoras, Democritus and others, knew nothing of the true God, what could be expected of the mass of mankind?

In a previous chapter it was explained that theological science is above natural science, and is really to be ranked as a supernatural science. This is the reason that men who depend alone on their intellect, and are determined to reason out everything, and to believe only what they can reason out, fall into atheism. They cannot comprehend the existence of God, for this is an impossibility.

There must needs be a Revelation from God. And we have such a Revelation in the Bible. The "running to and fro," foretold by Daniel, commenced when Jesus commissioned His disciples to go into all the world and teach all nations. From that day to the present hour, His disciples have been busy in the execution of that commission.

Of course, *there have been multitudes of nominal disciples who do nothing, and have done nothing, to show that they recognize the binding obligations of this command. But there have been other multitudes, in every age, who have felt the obligation, and done what they could to help fill the earth with this precious knowledge of the Lord. And what are the fruits?*

What is the result of this *running to and fro?* Why, already we see sights the old world never saw. We behold a spectacle that Babylon, Greece, and Rome, in all their pomp and culture, and glory, never witnessed, and never even could have dreamed of. Aristotle and Epicurus, with all their philosophy and

learning; Homer and Virgil, with their wonderful genius; Demosthenes and Cicero, with their surpassing eloquence and genius, never knew as much about God, and never had as correct ideas on the subject of moral right and wrong, as one of our ten-year old children, who has received the ordinary instruction imparted in any of the innumerable Sabbath schools established in nearly every city, and hamlet, and village on the four continents of the globe, and in many of the distant isles of the sea.

Has there not come a revolution, since Daniel and Isaiah, and Jeremiah, and Zechariah prophesied, and since Jesus gave out His commission—a revolution in the ideas of men—in the knowledge of the Lord in the world, such as not the wisest of the ancient sages could have anticipated or dreamed of, even after four thousand years' experience, and fruitless experiments?

The "hereafter" is upon us, and the kingdom has been set up. The "stone cut out of the mountain without hands" is breaking in pieces, and pulverizing into dust, all the other kingdoms.

God has said that His word "shall not return unto Him void, but shall accomplish that which He pleases, and prosper in the thing whereto He hath sent it." Every Bible sent forth into the world—and we know that the "British Foreign" and the "American Bible" societies are printing and circulating millions of copies—and more and more every year—every Bible that is sent forth, is giving increased volume to that flood of light and knowledge that is soon to fill the earth, as the waters cover the sea.

IV. We have now to consider the outpouring of the Holy Spirit as the efficient agency, in the work of promoting and extending the kingdom of Jesus in the world.

This is a theme not understood by the children of this world, as explained in a former chapter, since they are carnally minded, and can see nothing only as it is presented to their natural eyes. When Jesus promised the gift of the Spirit, to teach His disciples all things, and to bring all things to their remembrance, whatsoever He had said unto them, He at the same time announced that the world could not—would not receive the Spirit, because they could not see Him—or could not have any sensible proofs of His presence or existence.

Our modern rationalists deny the doctrine of the Trinity, and, of course, they disbelieve the existence of the Spirit. They deny the doctrine of a regeneration, or a change of heart wrought by a special agency of the Spirit, as taught by Jesus in His interview with Nicodemus. They deny it because of the mystery connected with it, which precludes the possibility of their being able to comprehend it. It is a supernatural work or change, which it would be equally above the power of man to effect, or even to understand, as it would be, by a word, to recall a dead body out of the grave. But still the dispensation of Christianity was to be a spiritual dispensation.

When John, the forerunner, came preaching in the wilderness of Judea, and baptizing with water unto repentance, he proclaimed the advent of His kingdom, who was to baptize with the Holy Ghost. And

the sacred narrative informs us explicitly, that the preaching of the first sermon under this new and spiritual dispensation was attended by a very remarkable outpouring of the Spirit, that resulted in the conversion of three thousand souls in a single day. The impenitent and unbelieving portion of the Jews were amazed. But Peter, explaining the phenomenon, said:

"Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day; but this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy."

Peter furnished the only possible solution of the strange events witnessed on the day of Pentecost. It was "not by might, nor by power, but by my Spirit, saith the Lord." God had poured out His Spirit. But this remarkable display had, long before, been predicted by the prophet Joel. A number of the prophets, with equal clearness, foretold the advent of this spiritual kingdom of Christ. Thus Jeremiah said:

"Then will I sprinkle clean water upon you, and ye shall be clean, from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and

I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Here is a prediction, concerning something that was to come to pass under the New Testament dispensation. It sounds very much like a prophecy concerning the ordinance of Baptism, and the gift of the Spirit. "I will sprinkle clean water upon you"—"I will put my Spirit within you"—"a new heart also will I give you." What is now taking place, and what took place on the day of Pentecost, and has been taking place ever since the day of Pentecost, is here recorded as what would take place in the exact words of Jeremiah, uttered many hundreds of years before the day of Pentecost.

As Peter preached Christ at Jerusalem, and thousands were converted through the outpouring of the Spirit, which accompanied the word preached, so, a Moody goes to London, or to Boston, and holds up the cross—the simple Gospel, unadulterated by any admixture of human learning and vain philosophy, and under the outpourings of the same Spirit, thousands are converted in a brief period—some of them, inebriates; some of them, gamblers; some, profane; some, impure; and some, infidels; but they are all at once changed—they are made new creatures, and subscribe themselves by the name of the Lord Christ.

Our philosophers don't know what to make of this. They can't philosophize upon it. There was nothing like it ever known in Greece, or Rome, or Babylon.

There is nothing like it known now, in any country, or among any people, except where the Cross of Christ has been erected, and this new and glorious Spiritual dispensation has been made known. But wherever Christianity has taken root, and the Spirit has come down, whether on the inhabitants of Jerusalem, or among the natives of Greenland, or the slaves of the West Indies, or the savages to whom David Brainerd preached, or the far-off inhabitants of the South seas, or the refined and cultivated citizens of Boston, the fruits of the Spirit are always the same —"Love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance."

The Dispensation of the Spirit may be said to be now fairly established, and it is rapidly spreading through the world. The Spirit writes the law of God in the hearts of His children, and every renewed and sanctified heart, is said to be a "temple of the Holy Ghost." That which the prophets foretold has come to pass. A spiritual empire, the rise of which the philosophers and sages of antiquity could not have foreseen, as they could have formed no conception of such a kingdom, and as there were no natural causes in operation to bring it into existence—such a spiritual empire is now filling the earth, the subjects of which claim to have the law written in their hearts—and to have "a new heart"—"a heart of flesh"—and to have "the Spirit in their hearts"—and to have been "born of the Spirit"—and to be "led by the Spirit." These scriptural phrases are now become the spoken dialect of the children of God.

The scene that was witnessed at Jerusalem on the

day of Pentecost, has been often reproduced, at least, in the similarity of its effects, if not in power, thus attesting that the agencies and means ordained for the conversion of the world, are adequate to the end.

One of the most extensive and powerful revivals in modern times, perhaps, since the great awakening in Germany, in the days of Luther, was that which began in Northampton, in 1735, and spread in a short time through the New England States and New Jersey. Dr. Jonathan Edwards, in describing the effects of that revival on his own people, wrote:

"The town seemed to be full of the presence of God; it never was so full of love, nor so full of joy, and yet so full of distress as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought to them; parents rejoicing over their children as new-born, and husbands over wives, and wives over husbands. The goings of God were seen in His sanctuary. God's day was a delight, and His tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service; every one earnestly intent on the public worship; every hearer eager to drink in the words of the minister, as they came from his mouth; the assembly in general were from time to time in tears, while the word was preached; some weeping with sorrow and distress; others with joy and love; others with pity and concern for the souls of their neighbors."

As to the fruits of this work of the Spirit, he further testified:

"Now, instead of meetings at taverns and drinking

houses, and meetings of young people in frolics and vain company, the country is full of meetings of all sorts and ages of persons, young and old; men, women, and children, to read, and pray, and sing praises; and to converse of the things of God and another world. Instead of vain mirth among young people, there is now either mourning under a sense of the guilt of sin, or holy rejoicing in Christ Jesus; and instead of their lewd songs, are now to be heard from them, songs of praise to God, and the Lamb that was slain to redeem them by His blood. And there has been this alteration abiding in multitudes all over the land, for a year and a half, without any appearance of a disposition to return to former vice and vanity."

This testimony of Jonathan Edwards will have weight with all who respect true intellectual and moral worth. It has been said by some men of learning, and who were very sound thinkers, that America has never produced a man who was, intellectually, the superior of Mr. Edwards. The Rev. Robert Hall, one of England's greatest divines, said of him, that he was "the greatest of the sons of men."

There was a very extended outpouring of the Spirit to which we may allude, in this connection, that commenced about the year 1801, and prevailed for several years, through what were then the Western States. It was a glorious event in the history of these States. The wave of infidelity that had come over from England and France, and was beginning to spread over the country like a deadly pestilence, was effectually stayed by that revival; and to this day we see the good effects thereof. Never, perhaps, was there so great

and visible a change wrought in so short a time, and in so large an extent of country. There are many of the descendants of those early settlers, who still remember, and can tell much about it. The general effect was that theoretical and speculative infidelity was well nigh swept out of these Western States. For half a century after, it was nearly impossible to find a professed infidel in any of these States, except he was one who had been imported from the East, or from the old world. The Spirit of the Lord lifted up a standard against the enemy, for the Lord had a mission for these Western States.

In regard to the nature of the radical change, wrought by the Spirit in the hearts and the outer lives of men, the blessed reality is not denied even by rationalists themselves. The nature of this change is expressed in a single text—"and such were some of you"—"fornicators, idolaters, adulterers, thieves, covetous, drunkards, revellers, extortioners," etc.—"but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

These words indicate a total renewal in heart and life. The religion of Jesus has a transforming power. It makes those who were impure, licentious, and immoral in their lives, pure, and moral, and good. And this is the system which our fallen humanity needs—a system that can raise them up from the dust, and the deep degradation of ages.

The transforming power of Christianity may be more marked and visible in some conversions than in others, but the radical nature of the change wrought

is the same in every case. Let us take an instance of conversion of more recent date than that of Paul —the conversion of one who was a perfect contrast to Paul, in all the main features and circumstances of his life. The account is taken from Dr. Walker's Philosophy of the Plan of Salvation. The case is that of an old man, who was converted a few years ago—an atheist:

"His whole appearance was that of a decrepit, disconsolate old man. He had become misanthropic in his feelings, regarding mankind in the light of a family of sharks, preying upon one another; and his own duty in such a state of things he supposed to be, to wrest from the grasp of others as much as he could. He used profane language; opposed the temperance reformation, and looked with the deepest hatred on the ministers of religion. His social affections seemed to be withered; and his body, sympathizing, was distorted with rheumatic pains. But this man was brought under the power of religion, and from being an atheist, he became the most implicit and childlike believer. He seemed like a being who had waked up in another world, the sensations of which were all new to him.

"One of the first things this old man did after his conversion, was to love in a practical way his worst enemy. There was a man in the village who had, as he supposed, dealt treacherously with him in some money transactions which had occurred between them. When converted, he sought his old enemy, asked his forgiveness, and endeavored to benefit him by bringing him under the influence of the Gospel.

"After conversion, he became benevolent, having given more, in a single year, with the design of benefiting his fellow-men, than he had in all his life before.

His affections received new life. Said he to a friend: 'One part of the Scriptures I feel to be true—that which says, "I will take away the stony heart out of your flesh, and will give you a heart of flesh." Once, I seemed to have no feeling; now, thank God, I can feel. I have buried two wives and six children—but I never shed a tear. I felt hard and unhappy; now my tears flow at the recollection of these things.' And the tears moistened the old man's cheeks as he spoke. He was often seen to weep. Previously to his conversion he had not wept since the age of manhood. An exhibition of the love of Christ would at any time move his feelings with gratitude and love, until the tears filled his eyes.

"There was a corresponding change in his life, as, after his conversion, he ceased not to do good as he had opportunity. He made out a list of his old associates, then living within his reach, for whose conversion he determined to labor as he had opportunity, and to pray daily. There were one hundred and sixteen names on the list, among whom were sceptics, drunkards, and other individuals, as little likely to be influenced by Christian effort as any men in the region. Within two years of the period of his own conversion, one hundred of these individuals had made a profession of religion.

"The effect on his happiness was no less remarkable. Once, in a social meeting where he worshipped, he made the remark: 'I have rejoiced but once since I trusted in Christ; that has been all the time.' His whole physical system, as soon as his mental nature had undergone a change, by sympathy, felt the benign influence. His countenance assumed a milder and more intelligent aspect. He became more tidy in his appearance, and his thousand pains, in a measure, left him. In his case there seemed to be a renovation of both soul and body."

The world stood in need of something that could cure the leprosy of sin, for that is the disease of humanity. God has provided this remedy.

Here then, we have the secret of the efficacy and the divine power that attends the preaching of the Gospel. It is in the actual presence, and active agency of the Holy Spirit, promised by Jesus, predicted under the Old Testament dispensation, verified on the day of Pentecost when the Gospel dispensation was first fully revealed, and now attending and crowning the ministrations of all the servants of Jesus everywhere, and in all ages. We call it a supernatural agency. It certainly does not come under natural law, and, evidently, is something quite beyond the comprehension of modern rationalists.

I will conclude this chapter with some words in reference to the subjects of the mediatorial kingdom, and, also, the extent and the duration of that kingdom.

I. And the first word is, the Mediatorial kingdom is not one that is bounded by any geographical lines, or sectarian and denominational limits. It is an indication of a very carnal state of the affections, to assert, that the Spiritual empire of Jesus can be measured and circumscribed by topographical lines, and by ecclesiastical definitions. The Jews once believed that they constituted the kingdom of God, and that the entire Gentile world were excluded from the favor and mercy of heaven. But in the light of the present centuries, they have, doubtless, discovered that this long-cherished notion was a mistake. There are several ecclesiastical bodies now in the world, who

arrogate to themselves the peculiar distinction of being exclusively the church of Jesus, or the spiritual kingdom of the Messiah. But they are equally mistaken, as were the Jews, in these pretensions. And all those who make these pretensions afford evidence that they are ignorant, as to the nature of the essential principles that belong to Christ's kingdom.

The Mediatorial kingdom is the Church, and the Church is the Mediatorial kingdom. The Lord Jesus has but one church on earth, or in creation. There is but one church in all the universe of God. It is called "the general Assembly, the Church of the First-born, which are written in heaven." There may be divisions and branches of the church, just as the ancient Israel was composed of twelve tribes, who were yet one Israel, though they marched after so many different banners. The names written in heaven, are the names of the subjects of redemption—the subjects of grace—and these constitute "the general Assembly, and Church of the First-born." This number includes all who are saved by "the blood of the Lamb, slain from the foundation of the world." *

If this definition of the spiritual kingdom is founded in truth, it makes Abel the first member of the church, as he was the first who was saved by Grace, and, therefore, the first whose name was "written in heaven." If saved at all, he must have been saved by grace, and through the blood of Christ. The blood of the victims which he offered, was typical of the great sacrifice for sin, and through the types, his faith

* See Supplement.

looked forward, and on, to the Lamb of God who taketh away the sin of the world.

The first essential characteristic of the heirs of salvation is, that they be sinners; and the second is, that they be saved through the blood of Christ. None can be in the Mediatorial kingdom, except they be in possession of these two marks. Of course, the sinless angels cannot be the subjects of this Mediatorial kingdom. They have no need of a Saviour. Neither can any who reject Christ, and refuse to believe in Him as the Lamb of God, belong to His Mediatorial kingdom.

The tender infant, dying in infancy, and saved through the blood of Christ, belongs to His Mediatorial kingdom. But if it were sinless, as some say, it could not need a Saviour, nor belong to the kingdom of grace, no more than Gabriel, or any of the sinless angels can belong to that kingdom. That infants, dying in infancy, have a sinful nature, and are therefore cleansed and saved by the blood of Christ, we believe implicitly, both on the positive declarations of Scripture, and from the fact that they are subject to the pains and penalty of death, which is the wages of sin.

Infants do not believe, and they are not required to believe as a condition to their having an interest in Christ, and a place in His spiritual kingdom. We believe that blessed word that fell from Jesus' lips, when He took up little children in His arms and blessed them, saying: "Suffer little children to come to me, and forbid them not; for of such is the kingdom of heaven." It is just as easy to sanctify their

hearts and wash them from sin, without faith, as to sanctify and wash adult sinners through faith, and thus save them through the blood of Christ. There may be a mystery connected with this subject, but that is nothing—the whole scheme of salvation is a glorious mystery. And let us unite in the exclamation: "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!"

II. As to the duration and the extent of the Mediatorial kingdom, we may say, in the light of what has already been said, that it reaches from the redemption of Abel, the first martyr, to the ingathering of the last one of God's "*Elect*," at the winding up of the affairs of this world. For this world stands, and only stands, till this purpose shall be accomplished. He is making up his jewels—the angels are gathering together His Elect—and when they shall all be gathered, the end will come—the world and the works that are therein shall be burned up—the scaffolding used in the building of the temple will be thrown down, and then the glorious structure of Divine Grace, which God has been erecting through the ages, will appear in all its beauty and glory.

After the expiration of this present dispensation at the end of the world, Jesus is still to be the Head of His church, and to reign as the King of saints, but the Mediatorial kingdom is to be merged into the absolute kingdom, to form, as it were, one of the provinces of His universal dominion. For He is the Sovereign of all worlds, and He is to reign as "King of kings, and Lord of lords." The thrones, the princi-

palities, and the powers in heavenly places are to be subject unto Him.

All the kingdoms of this world are to have an end. For the kingdom of Jesus is to succeed, and supersede them all. It is to be universal in its extent, and to continue as long as the earth shall endure. Of course, there will be political organizations and civil governments, as long as the world shall exist. But there will be no despotisms on earth. Every nation will have its Congress, or Parliament, elected by the people, to make laws. And the world will have a Congress. There will be a Congress of nations—and this will be the bond of union to hold the nations together, in amity and peace. Then, there will be no more horrible discords nor bloody strifes of arms. But all differences and disputes will be settled by the arbitration of this universal Congress. "Nation shall not lift up sword against nation, neither shall they learn war any more; but they shall beat their swords into ploughshares, and their spears into pruning hooks." Then, there will be but one King—King Jesus.

"All hail the power of Jesus' Name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!

"Let every kindred, every tribe,
On this terrestrial ball;
To Him all majesty ascribe,
And crown Him Lord of all."

SUPPLEMENT.

There are those who believe that the kingdom of

Christ is not yet established in the world; that He went away in order to receive a kingdom, and that He will return and set up that kingdom, at His second Coming in glory. Those who entertain this view, are known as Second Adventists, or Pre-millennarians. The kingdom they look for, is to be a material and glorious kingdom in this world. The belief is not essentially different from the ancient belief of the Jews, in regard to the visible glories of Messiah's kingdom. In the belief of both, there is to be a glorious material empire, and a personal reign of the Messiah on a material throne at Jerusalem. The Jews believe that this reign of the Messiah will be in the flesh; Adventists believe that it will be in the resurrection state; this is the only essential difference between the two beliefs. They both alike discard the idea of a spiritual reign.

Second Adventists are not very harmonious in their views. They are united, however, in the belief that the second personal appearing of Christ on His great white throne, will precede the Millennial morn, and will be the event that ushers in the dawning of that glorious age, for which they are so anxiously praying. They believe that the dead saints will be raised from their graves at the coming of Christ, and will reign in person with Him on the earth, during the Millennial period. They believe that until that period, their souls rest in the grave with their bodies, in a state of unconsciousness; or else, that during the interval, they are in a separate state, and do not go to heaven where Christ is. They are divided among themselves on this question; some believing in a state

of unconscious sleep in the grave, and others in the existence of an intermediate state.

As to the wicked, they do not believe that a single soul has gone to hell. Their hell is the grave. They are all in the graves, from which they will be raised at the expiration of the thousand years. Then they will be judged in the body, according to the deeds done in their bodies, after which they will be consumed in the fires of the last day—utterly consumed and annihilated. That will be the end of them. Adventists do not believe in a punishment that is "*everlasting*." It is not certain that Adventists believe in the existence of souls at all. The Scriptures that speak of the soul—and of the spirit that returns to God who gave it, they explain by saying, that, they refer to the breath of the body. The spirit is the *breath*, or *the air* that heaves our lungs.

When Adventists pray the Lord's prayer, "thy kingdom come," they mean that the end of the present dispensation may come—the gospel kingdom, which is now in existence. They pray that it may terminate, and that Jesus may come in person, to inaugurate the new and glorious kingdom which He is to set up. They virtually pray that the spiritual kingdom may come to an end—that the gospel may be preached no more; that there may be no more converts of grace; no more rejoicing in heaven, over sinners that repent.

Doubtless, there are some good and sincere Christians among Second Adventists. But their system of belief is full of contradictions, and the views of many are as carnal and gross as were those of the blinded Jews, which caused them to reject the Messiah.

As to the nature of Christ's kingdom, as being a kingdom already set up, and not yet future, I desire, in this supplement, to make the matter plain, from the very words of Christ Himself. He said to His immediate followers:

"Verily, I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in His kingdom."

This is the way in which St. Matthew gives the promise of Jesus. Six days after, He was transfigured, and showed Himself in the glory of His kingdom to three of those disciples in the Holy Mount. Peter was one of those favored three, and, speaking of that event many years after, in one of his epistles, he says:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory: This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the Holy Mount."

Here it is certain, that Peter refers directly to that remarkable event, the transfiguration in the Mount. He says that they heard the voice from the most excellent glory, saying, "This is my beloved Son." He says that they were "eye-witnesses of His majesty"—"of the power and the coming of our Lord Jesus Christ" "when they were with Him in the Holy Mount."

But Adventists say, that promise of His coming in His kingdom, which some of them who were then standing there were to witness before they should taste of death, has never yet been fulfilled, though they have all been dead for centuries. Therefore they contradict the direct testimony of Peter, who says, that they were eye-witnesses of His majesty, of His power, and of His coming, when they were with Him in "*the Holy Mount.*" This is conclusive.

But two other Evangelists record the same event, in almost the same words as Matthew. Mark says:

"And Jesus said unto them, Verily, I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power."

Was this promise fulfilled? It was six days after. For the record goes on to say:

"And after six days, Jesus taketh with Him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves; and He was transfigured before them." Luke says:

"But I tell you of a truth, there be some standing here, who shall not taste of death till they see the kingdom of God." And then he adds: "About an eight days after these sayings, He took Peter, and John, and James, and went up into a mountain to pray. And as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering. And behold, there talked with Him two men, which were Moses and Elias, who appeared in

glory, and spake of His decease which He should accomplish at Jerusalem," etc.

Now if this emphatic promise, so minutely recorded by the three Evangelists, that some of them should not taste of death till they had "seen the kingdom of God," as Luke says; or till they had seen "the kingdom of God come with power," as Mark expresses it; or till they had seen "the Son of Man coming in His kingdom," as Matthew says;—if this promise was not verified to the three disciples in the Holy Mount, as Peter says it was, it becomes Adventists to explain, why all the apostles died without seeing the coming of that kingdom. They ought further to explain, why these special promises which have been quoted, were not mentioned, nor even referred to by learned Adventists, in perhaps the largest conference ever held by them two or three years ago, in New York city. Some very elaborate papers were read in that conference, and they quoted one hundred different texts, all of which they supposed to favor their views of the personal coming, and the personal reign of Christ, on the earth. But they studiously omitted those three passages which have been given above, from Matthew, Mark, and Luke. It would overturn all their calculations to say, that, Jesus manifested Himself in the glory of His kingdom, to any of the apostles in their lifetime, since, as they say, that kingdom has never yet been set up. It was the intention of Jesus to afford to His disciples, a sensible and an ocular view of the nature and glory of His kingdom. It was for this purpose He appeared in the Mount, in His glorified form—the glorious body which is now on the throne,

with two of the glorified subjects of His kingdom—Moses and Elias, in their robes of glory. This manifestation of His glory was made to three chosen disciples, who were to be witnesses thereof, to all His followers to the end of time. That is the reason, it has been so carefully recorded by three of the Evangelists, and also by Peter, one of the three witnesses, in his Epistles. Four things are made very clear by the fact of the Transfiguration, viz.:

1. That the departed saints belong to the kingdom of Christ. The design of the transfiguration was to give the disciples, a visible and sensible view of His kingdom.

2. The departed saints are not dead. Moses and Elias appeared alive in the Mount of Transfiguration. But we must believe that Abraham, Isaac, and Jacob, and Paul, and Daniel, and all the departed saints are just as much alive in the kingdom of glory, as Moses and Elias.

3. That departed saints take an equal interest in the affairs of Christ's kingdom, as the saints on earth. Moses and Elias were conversing with Christ, about the decease which He was to accomplish at Jerusalem. On that decease the salvation of the world depended, and they must have known that He had come into the world for that very purpose, to work out salvation by His death.

4. That the Church on earth, and the Church in glory are one Church—and one kingdom: called the general assembly, and Church of the First-born in heaven. Here were Moses, and Elias, Peter, James, and John, all associated together with the Lord in the

Mount—all subjects of the same kingdom—all equally interested in that salvation which He was to accomplish at Jerusalem.

Elias had been translated. He had never tasted of death, and he might have appeared alive in the Mount. But Moses had died, and been buried many hundred years before. And yet he appeared in as glorious a form as Elias. There was no difference in the visible glory of the two. It is therefore true, as the apostle says, that there is a glorious body, prepared for every departed soul at their decease, so that they are not found naked in the world of spirits; "for we know that if our earthly house of this tabernacle"—the body—"were dissolved, we have a building of God, a house not made with hands. For in this"—the body —"we groan earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked." He is speaking of the souls—they have new and spiritual bodies, and they are not found naked. It was such a body that Moses appeared in, on the Mount. Elias appeared in his transfigured body which had never seen corruption. Christ appeared in His transfigured body. But Moses appeared in glory also, with the spiritual body prepared for him, though his natural body had not been raised from the dead, and will not be till the final resurrection. And if Moses can appear so glorious in his new and spiritual body, while his natural body still slumbers in the grave, waiting the call of Gabriel's trump, this teaches, and it is just what Jesus intended to teach by the circumstance of the transfiguration, that all the saints shall be with

Him in glory, in glorious forms, immediately at their decease, even though their bodies should sleep for ages in the grave. This is what we must believe, unless we consider the glorious vision in the Holy Mount as nothing more than an optical illusion, by which Christ designed to impose on the senses of the three disciples, and make them believe that Moses and Elias were alive, when they were not; which it is not supposed that even the most confirmed Adventist would assert.

There is a clear light thrown on this whole subject, by the words of Christ addressed to the penitent on the cross—"To-day shalt thou be with me in Paradise." Adventists and some others do not believe that this word, "*Paradise*," means heaven. It occurs but three times in the New Testament. The second passage where it is used is 2 Cor. xii. 4, where Paul says, that he was caught up to the third heaven, which he calls Paradise; "I knew such a man, whether in the body or out of the body, I cannot tell; God knoweth; how that he was caught up into Paradise, and heard unspeakable words which it is not lawful for a man to utter." The last time the word is found, is in Revelation ii. 7: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

That teaches that the tree of life flourishes in the middle of the Paradise of God. But turning to the last chapter of Revelation, we find the tree of life growing on either side of the river of life, that proceedeth out of the throne of God, and that must be Heaven. "And He showed me a pure river of water

of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits." The definite location of the tree of life in the midst of Paradise, or where the throne of God is, ought to settle, definitely and finally, the question as to the meaning of the word *Paradise.* Such a question never could have been raised at all, if the church called "Mother of harlots" had not wanted to start a lucrative trade in the sale of indulgences, by praying souls out of purgatory. Purgatory is a Romish term. There is nothing that answers to it in the Bible. And for the want of such a term, they have converted Paradise into a purgatory. God will judge all those who thus pervert the truth.

CHAPTER VII.

The Unfulfilled Prophecies.

A Millennial period—Binding of Satan—Prophetic utterances of Isaiah—Revelation xx.—The last battle on earth—The world's Sabbath of Rest—It is yet future—Must come before the end of the world—Two great events to precede—The Jews to be gathered—Dispersion and restoration alike foretold—Dr. Niccoll's interpretation—A literal restoration to their own land—Will be converted to Christ—A culminating argument—Will exemplify the power of Christianity—Claim of the ancient Jerusalem — Mystic Babylon — Daniel's Wonderful prediction—The Little Horn—The five marks of identity—John's Description of Mystic Babylon—The four marks of Revelation—The man of sin doomed—Doom recorded Revelation xviii.—The ancient Babylon—Judgment of the Modern Babylon sudden—Near at hand—God's people shall be saved—The elements of destruction ready—A world-wide impression necessary—Consummation, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ."

THE winding up of the affairs of our globe, must be delayed till the end of the Sabbatic year of the world. Nearly six millennial periods have passed away, during which the earth has groaned under the curse, and these have been days of sorrow, toil, and unrest to its inhabitants. But the seventh period is to be a Sabbatic year; for this is the promise. Satan has never yet been bound; but Satan is to be bound for a thousand years, and Jesus is to reign, and the world is to have a Sabbath of rest. Happy they who shall live in that age, to enjoy that rest. But thrice more blessed they, who live in this age of suffering and

toil, and are permitted to do something for Jesus to hasten the coming of that blissful period. The predictions pointing to such a period in the future, and scattered through the Sacred pages as sparkling gems, are like beautiful oases in a parched desert, calculated to inspire joy and hope. Let us look at some of them. Isaiah said:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

In this description, there is a graphic account of the changes to be introduced. There is to be a physical renovation of the aspect of the globe, and there is to be a moral revolution. Of the same import is the description in the last chapter but one, in the same book of prophecy:

"But be ye glad and rejoice forever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine Elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the Seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

I will give but one more—a graphic, but highly figurative, passage. It is found in the twentieth of Revelation:

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain

in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them."

Here is the last battle to be fought on this earth, and the final result—the overthrow of the wicked One with all his hosts. But this battle, as we learn, is to take place on this earth, at the close of the millennial period. Then Satan is to have a brief respite, when he will make one last effort to destroy the church. And then the followers of the Lamb, who had lived long without any fiery trials and persecution, will have an opportunity to show their zeal for Christ, by passing through a sea of fiery trials, equal to any the primitive martyrs ever endured. They will be tried; but the wicked will be destroyed by fire from heaven. That will be the end.

Putting these prophecies together, and comparing them one with another, and with numerous others scattered through the sacred pages, we arrive at these following conclusions, viz.:

1. That there is to be a long period—probably the seventh millennial period in the world's history, which is to be the earth's Sabbath, or the age of rest from the long and weary service of sin and Satan—rest from the sanguinary strifes, wars, and discord that have distracted the earth—rest from the curse of ignorance, superstition, idolatry, and everything hurtful—everything calculated to destroy, impede or mar the peace and prosperity of the Church of the Lord Jesus on earth.

2. That this millennial age, or Sabbatic year of the world, is yet in the future. That it is not past, is certain from the fact that Satan has never yet been bound. In every age, he has been going about "as a roaring lion, seeking whom he may devour." In the present year of grace, and in every previous year since the fall of man, he has been "the god of this world"—the great deceiver, ever active, ever going about among the wicked. He has never yet been bound down in his prison. But we believe that he is to be confined, and chained down for "a thousand years," and that will be the millennium.

3. That the end of the world will not be till the close of the millennium. Adventists, or Pre-millennarians, think that the end of the present Dispensation, and of the world, is to occur at the beginning of that age. But the fallacy of this conclusion is evident from a variety of considerations; as, first, from what Isaiah

says, that they are to *build houses*, and *plant vineyards;* to *marry* and be given *in marriage;* to *eat*, *drink*, *propagate*, and *die* as they now do, only that the child shall die a hundred years old, instead of dying in infancy; none of which things could be supposed to occur on the new earth, and in the resurrection state. A second consideration fatal to the pre-millennarian theory is, that, when the thousand years are expired, Satan is to be let loose "for a little season," and to go forth again to deceive the nations, as he had done before the millennial age, and to gather them together to battle against the saints—an event that can never take place on the new earth, and after the general resurrection. These two considerations alone are fatal to the pre-millennarian theory.

The ushering in of the latter-day glory of God's Zion, is to be preceded by two great events, the restoration of the Jews to their ancient land, and the downfall of the anti-Christ, or the mystic Babylon. The prophetic Scriptures relating to these events, are the unfulfilled prophecies, to which we must now give some attention.

I. There is no question among Christians, as to the final restoration of God's ancient Israel. But it has been made a question whether it will be a literal or a spiritual restoration.

If we divide the prophetical writings concerning the Jews into two portions: the first portion consisting of those that foretold their dispersion, and the other portion those that foretell their restoration, we shall have, in the manner in which the former were fulfilled, a

key to the correct understanding of the manner, in which the latter are to be fulfilled.

The world knows the present status and standing of the Jew; and they know what it has been for centuries. The Jew is, to-day, one of God's standing monuments, to convince gainsayers. The moral phenomenon exhibited in the present condition of the Jewish people, is without a parallel, and wholly inexplicable on any principles of human reasoning, and there is no way to account for it only by a recurrence to their own sacred books, where it was written by the pen of inspiration, long ages ago—a people in their lineage and in their very features, more distinctly marked as a nationality, than any other people on the face of the earth, yet without a home or a country—scattered among all nations, yet mixing with none—living in all countries, yet taking root in none—with their faces ever turned in the direction of Canaan, as if there were no country, no land that could give them rest, but the land of promise, deeded by the God of heaven to their father Abraham, for an everlasting possession.

The following extracts from a lecture of Dr. Niccolls, of St. Louis, addressed to his own congregation, on the state of the Jews, express our own views exactly:

"For reasons of the highest importance in the development of His own plans for the redemption of man, God assigned a chosen land to the chosen people. The land was of His own choice, and the title deed to it, is invested while time shall last, in the descendants of Abraham.

"The Christian will recognize the right of the Jew to his ancestral lands; and even among the Mohammedans, there is the traditional saying, that, 'they do not own the holy land, but only hold it until God's purposes shall be fulfilled.' The land or locality now held under Moslem rule, leads us to think of the Jews as its rightful kings or rulers, because it belongs to them by a Divine Charter, that has never been repealed. John wrote the Revelation twenty years after the destruction of Jerusalem, and the dispersion of the Jews from the holy land—and his language tried by a fair and honest interpretation, certainly means the power which is to come in after the removal of the Turkish rule, is a rightful one, now withheld or restrained by certain obstacles.

"If John is a true prophet, he must be in harmony with Isaiah, and Jeremiah, and Daniel, and Zechariah. If he is here speaking of the Jews, what he says, must correspond with what the prophets preceding him, have testified concerning the same people. We are familiar with the predictions by which it was disclosed to Abraham that his seed should inherit Canaan for an everlasting possession. We know also that after a period of four hundred years spent in bondage, the prediction was realized. The seed of Abraham, preserved as by a miracle, came in possession of the promised land; but when led into it, the Divine voice announced a series of judgments that should fall upon them, in case they were false to Jehovah. If you will carefully examine Leviticus xxvi., you will find that it is an exact forecasting, in their order, of the terrible judgments which were to come upon them. The last in the series is described as the most severe and destructive. It is a description of the judgment which began at the destruction of Jerusalem:

"'I will destroy your high places; I will make your cities waste, and bring your sanctuaries into desola-

tion; and I will bring the land unto desolation, and your enemies which dwell therein shall be astonished at it. I will scatter you among the Gentiles, and your land shall be desolate, and your cities waste; and they that are left of you, shall pine away in their iniquity, in your enemies' lands, and also in the iniquity of their fathers, shall they pine away.' (Lev.)

"'I will sift the house of Israel among the nations, like as corn as sifted in a sieve, yet shall not the least grain fall upon the earth'—that is, take root in other lands. (Jer.)

"'I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse in all places whither I shall drive them.' (Amos.)

"Such are a few of the many predictions concerning their last dispersion among the Gentiles. And what has history to say concerning them? The land of Jummin is, indeed, 'a desolation;' its cities are in ruins; its fields naked and bare, so that the plains which were once the granaries of the world, do not yield enough of corn to supply the scanty population abiding there. Jerusalem is 'trodden under foot of the Gentiles,' according to the prediction of Jesus. The place of the sanctuary is profaned by the mock and worship of the false prophet. Taken away from the land of his fathers, the Jew has, indeed, been sifted like corn among the nations. We find him in all lands north, south, east, and west. He is among all people, yet separate and distinct from all. His national characteristics are as strongly marked now, as in the days of Solomon. The sons of Abraham, on the banks of the Mississippi, are still marked by the features of their illustrious sire; and many a Jewish maiden presents the counterpart of the beauteous Rebecca; and still, perhaps, some son of Jacob weeps for very joy as he kisses her, and discovers the proud kinship be-

tween them. The Jew is the miracle of history. By all the laws that govern other tribes and races, he ought to have been absorbed and lost among the nations, as the waters of a smaller stream are lost in the current of a mighty river.

"But instead of this he has survived the races of his conquerors and oppressors, Egypt and her Pharaohs, the Babylonians, the Persians, the Grecians, and the Romans—all these are dead and buried in their graves beyond the hope of resurrection. Their names are renowned in history. But the Jew still lives as distinct as when Pharaoh oppressed him; when he sung his songs by the ruins of Babylon in sad exile; or when the Romans carried him away, to wander for ages among the Gentiles. What must be their sorrows! How hard their lot! Everywhere they have been pursued, tormented, persecuted, and slaughtered. Literally, their name has been a taunt, and an epithet of scorn and derision. Romans and Christians slaughtered them, or drove them as fugitives to the uttermost parts of the earth, until in the time of Constantine there were only five hundred of them in Palestine. The Mahometans slew them by thousands. The history of the crusades is stained with the accounts of the murders of this hapless people in the cities and towns of Europe. Gibbon tells us, in touching lines, of the thousands of helpless Jews who fell as victims to the fanatical rage of the Christian crusaders. Sir Walter Scott, in describing the sufferings of this people, writes: 'Except, perhaps, the flying fish, there was no race existing on the earth, in the air, or in the waters, who were the objects of such an unremitting, general, and relentless persecution, as the Jews of this period. Upon the slightest and most unreasonable pretences, as well as upon accusations the most absurd and groundless, their persons and their property were exposed to every turn of

popular fury; for Norman, Saxon, Dane, and Briton, however adverse the races were to each other, contended which should look with greatest detestation upon a people whom it was accounted a point of religion to hate, to revile, to despise, to plunder, and to persecute.' Thus, for eighteen centuries have the Jews been despoiled and persecuted.

"They now dwell in exile, a homeless people in all lands, taking root in none. They have been a proverb, a hissing, and a by-word, as the prophecy proclaimed more than three thousand years ago. Yet ten millions of them remain. Why are they so strangely preserved? In this same connection, you will find a prediction concerning Jerusalem. It was written by the prophet Zechariah, after the Babylonish captivity: 'Behold, I will make Jerusalem a cup of trembling unto all the people round about. And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it.' What is the testimony of history with reference to this? According to the word of our Lord, Jerusalem has been trodden under foot of the Gentiles for eighteen centuries; but during all that time it has been a plague and a burden to those who held it. The Romans found it a burden. It cost the Saracens untold treasure and blood to keep it, and finally they were destroyed. The crusaders held it for a century, but found it a burdensome stone, greater than Europe could carry. The Turks have held it, and have already had three wasting wars on its behalf. Jerusalem in ruins has been a question of debate, a perpetual strife, and burden to the nations.

"And now, let us take a step further. On the same page of prophecy, written by the same pen, we find declarations affirming the restoration of Jerusalem, and of the chosen people to the inheritance of their

fathers. Let us hear some of their predictions: 'I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon.' (Zech.) This was written after the Babylonish captivity, so it cannot refer to the return at that time. Jesus Christ said: 'And they shall fall by the edge of the sword; Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' Does not this imply that there is a time of restoration?

"Paul writes: 'For I would not, brethren, that ye should be ignorant of this mystery (that is, the judgment which has fallen upon the Jews) lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.' The universal testimony of the prophets is this: 'I will bring them again into the land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after that will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.'

"In Isaiah, we have a prediction showing that the drying up of the waters of the river Euphrates, shall prepare the highway for the return of Israel to their own land; and now, in Revelation, St. John declares that it is for the kings of the East. If we let prophecy interpret prophecy, what shall we say other than this, that the kings of the East, are that peculiar people whom God has from the ages and centuries past, appointed to rule in the region between the rivers of Egypt and the great river Euphrates. We have found the first of these prophecies literally fulfilled; by what right, then, can we give a spiritual interpretation to that which remains to be fulfilled, and remove it from the realm of history to that of mythical and spiritual fulfilment? The only sensible

and safe rule is to say, that, just as part of the prophecies—that which relates to the dispersion and judgment of the Jews, has been translated into history, in like manner, what remains shall be fulfilled—that is, the dispersion was a literal one,—so shall the restoration be. The Jew shall again dwell in peace, in the land of his fathers; for the mouth of the Lord hath spoken it."

To the above able and lucid exposition of the prophecies touching the literal restoration of Israel, we must add, that, either precedent to, or consequent on their literal restoration, will be their conversion to God, and their hearty reception of Jesus as their Messiah. For this is clearly foretold in many scriptures; especially, in the following utterance of Zechariah:

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; and they shall look upon me, whom they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born."

"They shall look on me whom they have pierced;" and "they shall mourn," and "they shall be in bitterness." Whom did they pierce? Him who here speaks by the mouth of His prophet—their own long-promised King and Redeemer. And will they not mourn and be in bitterness, when they shall have their eyes opened; and when they shall be convinced that He came at the appointed time—their own Mes-

siah—the Son of David, and that they nailed Him to the Cross! How deep will be their repentance! Doubtless, their contrition and sorrow, and also their love to Jesus when converted, will be in the ratio of their long and obstinate rejection of Him. And in that day, the world will have an exhibition of Christianity in its strength and power. They will not serve Jesus half-heartedly, as many of us, Gentiles, have endeavored to do, bringing gifts to his altar with our left hand, while with the right we lay our best offerings on the altar of Mammon. We want to see that day, when Zion shall put on her beautiful garments.

We have reason to believe that there is an important mission yet for the Jews to perform, after they shall have been gathered. For it is written, that "living waters are to flow out from Jerusalem." It may be, it hath been reserved to the Jew, to give the nations a fair and proper illustration of the inherent vitality of Christianity, and to wake up the Christian world from its dead formalism, that, like a deadly incubus, has pressed down the Church for ages. Look at the Romish Church, the Greek Church, the English Church, and the greater portion of the Protestant Church—all of them professing Christianity, and yet all of them but little else than burlesques on the name.

Surely, there must needs come a change to startle the world out of this slumberous death—to teach that religion does not consist in outward forms, in liturgies, and empty pageantry and show—that it is not a thing that goes in silver slippers, and sits on soft, velvety cushions to worship God, on a fair day; when there is

a grand Church—and an organ in the Church, and a silver-tongued orator in the pulpit to regale the ear with classical and flowery sentences. We want a different type of Christianity, such as some of the first Jewish preachers, Peter and Paul, preached; and, perhaps, we may add, such as Mr. Moody now exemplifies in his life; having in it the central and all pervading idea of Christ, and Him crucified.

There are considerations apart from the prophecies, that make the literal restoration an event, in itself, greatly to be desired, on account of the effect it would have directly on the conversion of the world, and the glory of God's visible kingdom.

1. In the first place, their restoration to their own land, and their conversion to Christ after having obstinately rejected Him for eighteen centuries, would form the culminating argument in the chapter of evidences, which go to show the truth of Revelation. It would be an argument which the unbelieving world could not resist. They know the Jew. They know his history. And if they should see him back once more in Jerusalem, occupying the holy land, as in the days of David and Solomon, and with the Son of David—Jesus, as their acknowledged King, would they not believe the prophecies?

2. The Jew, with his natural affinity to Christ according to the flesh, and with his history and his memories running back to Calvary and to the ancient Jerusalem, when converted, will certainly afford such a type of real, living Christianity as it is, and as it was exhibited in the life of Paul, and some of the first converts among the Jews, as we do not now

often see among Gentile converts. There is a little Christianity in the world, but not much. There are a few drops of mercy, but they are only drops that precede the coming shower. We want the abundant outpouring of grace. We want the shower.

3. When the Jews shall be restored to Palestine, and shall embrace Christ as their Messiah and Saviour, not only will they exhibit in their conversion and in their life, a higher type of Christianity, probably, than the world has yet seen, but they will possess other advantages and facilities for acting as missionaries and evangelists, to carry on the work of converting the world to Christ, which other missionaries do not possess. They have always had the Scriptures of the Old Testament in the original Hebrew, which is taught to every Hebrew child. And when they shall be gathered out of all the nations, into their own country, they will be in possession of all living languages, so that they will not have to spend years before they can become evangelists, in the study of strange tongues. Moreover, they have, at this day, more wealth, and more general learning—fourfold more, than any other equal population on the globe. And when they shall begin to look on Him whom they pierced, and when they shall be baptized with the Holy Ghost and with fire, what grand missionaries they will be! Then will be the time when "a nation shall be born in a day."

4. The ancient Jerusalem has a claim on the Christian world, and there is no other spot, or city so suitable to be made the centre of the Christian world. Not only is it true that "the fountains of living waters,"

have flowed out from thence, but it is the type of the heavenly Jerusalem, often called "Zion," and "the city of God." And should it not become the centre of Christendom? When the entire world shall be brought under the dominion of Jesus, so vast a kingdom will want some central point. Shall they go to London, or Paris, or Washington? What city shall be the capital of the Kingdom of Christ? Where shall the General Conferences, or the Pan-assemblies hold their meetings, where delegates from every quarter of the world shall annually meet, and confer together respecting the interests of God's universal Zion? What point would be more central, or more favorable, for this purpose, than Jerusalem restored, rebuilt and beautified—Jerusalem situated, if we may say so, almost at the centre of the world, at the head of the middle-sea, and at the point where three of the great continents come together?

There will be a necessity that the Church of Jesus, embracing the whole earth, shall come together by its representatives at stated times, to take counsel one with another; for it is written, "Thy watchmen shall see eye to eye." And again it is said:

"And the Lord shall be King over all the earth; in that day, there shall be one Lord, and His name one." "And it shall come to pass that every one that is left of all the nations, which came against Jerusalem, shall even go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

How appropriate, in the millennial age, would be the observance of such a festival, once a year, to

perpetuate the memory of the fact, that they had been wanderers in the wilderness, dwelling in tents, but met together at last, in one city, and under one King. There is no saint who would not want to make the pilgrimage, at least, once in a lifetime, to get a view of Calvary, and to tread the very soil, once trodden by the sacred feet.

II. Another great event, in which the whole world is interested, which is to precede the introduction of the Millennial age, is the downfall of mystic Babylon. The rise of that power and the fall thereof are foretold with equal clearness, whatever we suppose that power to be. According to Daniel, it was to take its rise in the days of the fourth kingdom represented by the fourth beast. It was to pluck up three of the *horns*, or three of the ten kingdoms, into which the fourth kingdom was eventually subdivided. This power was to prosper through craft—to have the eyes of a man—to persecute and wear out the saints of the Most High—to continue for a definite time, and then to be destroyed. I will quote the prophecy of Daniel in full on this subject:

"After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in the horn were eyes like the eyes of a man, and a mouth speaking great things. I, Daniel, was grieved

in my spirit, in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. Thus, he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings (kingdoms) that shall arise, and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand, until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end."

A portion of these extraordinary predictions of Daniel has been accomplished, and now constitutes an important portion of the history of nations. The whole Christian church bears witness to this fact. Does this afford any solid ground of belief that the unfulfilled portion is yet to be accomplished? That is a question to be decided by every reader for himself.

What we want, is, to identify that persecuting power that was to arise, and to wear out the saints of the Most High. Daniel gives us several marks, attention to which, I think, will enable any impartial student of history, to determine, with scarcely the possibility of a mistake, the question of identity. Let us notice several of those marks that are so well defined that

no one need to mistake except through ignorance, or wilful blindness.

I. In the first place, this *Little Horn* was to spring up among the ten horns, which came up from the Fourth beast. The Fourth beast was the old Roman Empire. And Daniel explains that the ten horns are ten kings, or ten kingdoms, into which that empire or dominion was to be divided. Now the fact is that the Roman Empire never was succeeded by a fifth universal dominion, but that it fell into fragments, and was actually divided into ten kingdoms. How could Daniel have known this, ten centuries before the time? But here is the fact: Gibbon, Machiavelli, and other reliable historians, without intending to record the fulfilment of prophecy, give us the names of these ten kingdoms which were constituted out of old Rome. Several of the names have been changed, but they were originally, the Eastern Empire, the Vandals, the Alani, the Suevi, the Franks, now France, the Saxon Heptarchy, Britain, and the Hemli, whose king, Odover, took Rome and assumed the title of king of Italy. The Visigoths was the ninth, and the Burgundians was the tenth. In the history of Florence, Machiavelli gives the names of the ten kingdoms, into which the Roman Empire was divided, all of which are mapped on the Historical Chart. It is wonderful that Daniel should have written the history of nations, more than a thousand years before it transpired.

II. In the second place, the Little Horn which was to wear out the saints, was to pluck up three of the ten horns. Now we know that there is a power in

Europe, that wears, and for centuries past, has worn a triple crown. And why is that? Because, in the time of Charlemagne, he was invested with the absolute dominion, civil and ecclesiastical, over three of those kingdoms; and for the first time, as Gibbon relates, "the world beheld a Christian Bishop invested with the prerogatives of a temporal prince." This is a mark easily recognized.

III. A third mark given by the prophet is, that this Horn was to have eyes like the eyes of a man, and "a mouth speaking great things," or, "great words against the Most High." It is a remarkable prediction, but look at history, to see in what a remarkable manner it has been fulfilled. We know that there is a power, and has been for ages, but only one power, which claims to be God's Vicegerent on earth—which claims to be infallible—which claims to have power to pardon sin, to change laws, etc. Certainly this must be "the mouth speaking great things." Bellarmine, a Romish cardinal, affirmed that the pope can transubstantiate sin into duty, and duty into sin. An archbishop of Rome, Stephen of Petiassee, said in the Council of the Lateran, that Leo (the pope) possessed power above all powers, both in heaven and earth.

IV. A fourth mark: this power was to "wear out the saints of the Most High." "*Wear out*"—what a phrase! signifying that he was to be no ordinary persecutor of the saints. And what does history say? I quote:

"The Papal power has been a relentless persecutor of those who differed from its Ecclesiastical decisions.

has made war against all who preferred the author-
y of the Scriptures to that of the church, and by
ison and dungeon, by torture and sword, by exile
ıd fire, it has attempted to 'wear out' heresy. The
quisition with its countless victims; the bloody cru-
des against the Albigenses and Waldenses, pro-
aimed by the pope, in which one million Gospel
hristians were murdered; the terrible persecutions
the Netherlands; the fires of Smithfield in Eng-
nd; the horrible massacre of St. Bartholomew, in
hich seventy thousand Protestants were butchered;
l these stand as the evidence of the persecuting
ıirit of Rome."

"Indeed, any one having the slightest acquaintance
ith the history of the Papacy, will not question the
ct, that, all along, it has made the most strenuous
ıd persistent efforts to crush out by violent means,
hat it was pleased to call *'heresy,'* and that its vic-
ns can be numbered by the millions. If it can be
ıown that those whom it persecuted for heresy, were,
ter all, not heretics, but Gospel believers, then surely,
ɔne can question, in this respect, the application of
.e prophetic description."—*Dr. Niccolls.*

V. Another mark mentioned by the prophet, in his
and panoramic view of all times, by which to iden-
y this persecuting Horn, was, that he was to have
ɔwer to persecute during "a *time, and times, and the*
viding of time." This is a remarkable expression;
ıt the same occurs in the book of Revelation, in
ɔhn's description of the same persecuting power.
nd Commentators are generally agreed in saying
.at this time is three years and a half, or 1260 days,
ıch day representing a year—that is, 1260 prophetic
:ars, during which this power was to continue. The
fficulty is in fixing the date of the beginning. If we

knew just when that power arose in the world, we should know when it will end; for Daniel says: "He shall come to his end." The Roman Bishops first claimed, and began to exercise absolute and universal jurisdiction over the whole Christian Church, A. D. 606. And some of the most learned divines and biblical expositors give that year, as the date of the rise of this Anti-christ. This would make the end to take place, A. D. 1866, very near the time when Victor Emanuel took the Pope as a prisoner, and put an end forever to his persecution of the saints. This is a striking coincidence, to say the least, between the history of affairs and the prophecy.

John, in the Revelation, speaking of this same persecuting power, described by Daniel, gives us another infallible mark, by which we may identify that power. This is the passage:

"So he carried me away in the Spirit, into the wilderness; and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication; and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of harlots and abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great wonder. And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not, and shall as-

cend out of the bottomless pit, and go into perdition; and they that dwell on the earth, shall wonder, whose names were not written in the Book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth."

This is a more minute description than that contained in Daniel. There are four marks given that cannot be understood of any other power than the Church of Rome.

1. The persecuting power is spoken of under the figure of a woman, by which we are given to understand that it is an apostate Church. We are made absolutely certain of this by the fact, that the true Church is represented under the same figure of a woman, as when it is said: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This is a figurative description of the Church—the same Church that, when redeemed and glorified, is called the "Bride," and "the Lamb's wife." Neither the old Pagan Rome, nor any other persecuting power is anywhere, in the Scriptures, spoken of under the figure of a woman. In this same Revelation, the old Pagan Rome, when described as persecuting the Church, is called the "Red Dragon having seven heads and ten horns, and seven crowns upon his heads." This power is never spoken of under the figure of a woman. So it could not be pagan Rome that was meant.

2. The "Woman," or this persecuting power, that

was to be drunken with the blood of the saints, and with the blood of the martyrs of Jesus, is represented as sitting on the scarlet-colored beast, with seven heads and ten horns. This must be old Pagan Rome, or the great Red Dragon with seven heads and ten horns, that formerly persecuted the Church. The persecuting woman has come in his place, has received his power, and sits in his seat.

3. The seven heads are explained to be "the seven mountains, on which the woman sitteth." It is known that the ancient city of Rome was built on seven hills or mountains. This settles the question as to where, or what was to be the seat of the persecuting power, spoken of both by Daniel and John.

4. John describes the woman as *full of names of blasphemy*, and as *drunken with the blood of the saints*, corresponding exactly with Daniel's description, that this persecuting power should speak "*great words against the Most High*, and should *wear out the saints of the Most High*."

The marks and characteristics above enumerated, as belonging to that persecuting power which was to arise, are of such a nature as to leave no doubt in the mind of any candid inquirer, as to the identity of that power.

Daniel and John not only foretold the rise of this power, but they predicted, with equal clearness, the destruction thereof, after the lapse of a certain period defined by Daniel as a time, and times, and the dividing of time; and by John, as a time, and times, and half a time, or a thousand two hundred and sixty days; all of which express the same length of duration, or 1260 prophetic years.

The man of sin is doomed. Daniel said, "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Paul, speaking in reference to the same event, says:

"Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed the son of perdition, who opposeth and exalteth himself above all that is called God, showing himself that he is God. Remember ye not that when I was with you, I told you these things? And now, ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming, even him whose coming is after the working of Satan, with all power, and signs, and lying wonders."

The expressions made use of, seem to us, to indicate a destruction that is to be terribly sudden, and terribly conspicuous, known to the intelligent world, or wherever the sun of creation shines.

But John, in the Apocalypse, is much more full as to the awful catastrophe, that awaits modern Rome, that has the blood of so many millions of God's saints on her garments. Their souls are at rest beneath God's altar, and while they are clothed in white, their cry, "how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth," will be answered, and accomplished at the predestined hour! We believe that the judgment which is to smite that power, is to be so overwhelming, so

sudden, and manifest to the world, as to make it, perhaps, the most awful and sublime display of retributive justice, since the universal deluge. Let us read what John says:

"And after these things I saw another angel come down from heaven having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hurtful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, come out of her, my people, that ye be not partaker of her sins, and that ye receive not her plagues. For her sins have reached unto heaven, and God hath numbered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore, shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come."

"The merchants made rich by her, shall stand afar

off, for the fear of her torment, weeping, and wailing, and saying, alas, alas, that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, what city is like unto this great city! And they cast dust on their heads and cried, weeping, and wailing, saying, alas, alas, that great city wherein were made rich all that had ships in the sea, by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye, holy apostles and prophets, for God hath avenged you on her. And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, thus, with violence, shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters shall no more be heard at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth."

Nowhere in the sacred volume, nor in any other book can there be found a denunciation of woe and vengeance to be paralleled with this, in the Eighteenth Chapter of Revelation. And we do not believe that it is without significance, or that it contains an exaggerated statement. When strong metaphors are

employed in the Scriptures, it is only because natural language cannot convey the intense meaning signified by the metaphors. There is a fearful judgment about to come on Babylon.

The crimes of the first Babylon were nothing in comparison with the crimes of the modern Babylon. But the doom of the first Babylon, through history, for centuries has uttered a voice that nations should have regarded. Babylon, the glory of kingdoms, with her hanging gardens and walls sixty miles in circumference, and three hundred feet high—built by Nebuchadnezzar, who spent twenty years, and employed a million of men in the work—Babylon, the grandest, proudest city the sun ever shined on, fell under a judicial sentence of Divine wrath, and what is it to-day? And what has it been for centuries? Every traveller in the East, has written the story of her utter ruin and desolation.

The old Babylon was to be blotted out—wiped from the face of the earth. It was never more to be inhabited, nor dwelt in, from generation to generation; and the decree has been accomplished. But the decree concerning the modern or the mystic Babylon, is recorded with equal clearness and distinctness, as that against the first Babylon, but the terrible emphasis placed on the decree of judgment denounced against the later Babylon, is as much greater than that against the old Babylon, as the crimes of the latter were exceeded by those of the former.

We do not assume that we can comprehend all that is contained in this Eighteenth Chapter of Revelation, but we are certain that it was written and intended to

record the doom of that "Mystery of Iniquity"—"the mother of harlots and abominations of the earth"—for centuries "drunken with the blood of the saints, and with the blood of the martyrs of Jesus"—and we are equally sure that when it shall come to pass, the world itself will be struck with awe and wonder, at the suddenness and the terrible justice of the righteous retribution. Though we may not be able to give to each word in this chapter its appropriate meaning, we think the following inferences, or conclusions, are fairly drawn from it, viz.:

I. That the judgment against the mystic Babylon, in whatever form it shall come, will be sudden. For, "*in one hour*," repeatedly it is written, "thy judgment is come."

II. That it shall take place at the expiration of the predicted time—the twelve hundred and sixty prophetic days, or years, according to both Daniel and John—which period is now already expired, or is just about to expire, according to our most reliable commentators.

III. That the suddenness of the judgment will not involve the destruction of any of God's people, who may be dwelling in the modern Babylon, at the time of its overthrow. For there is a warning voice, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues." And there shall be some providential indication; and, as it was in the days of the destruction of Jerusalem, they shall flee out of her, and escape.

IV. The judgment of the mystic Babylon will be not only sudden, but accomplished by violence. This

is indicated by the figure of the angel taking up a stone, like a great millstone, and casting it into the sea, and saying, "thus, with violence, shall that great city, Babylon, be thrown down, and shall be found no more at all."

V. The downfall of the modern Babylon will not be a slow and gradual work, like that of the former Babylon; but it shall be so swift, and accompanied by such outward and material signs of wrath and judgment, as to impress the minds of people with a sense of awe, at the righteous display of the retributions of heaven. This is sufficiently indicated by the repeated expressions, that, the kings of the earth, and the merchants who had traded with her, standing afar off for fear, weeping and wailing because of her, are to cry, "alas, alas, that great city, that mighty city! for in one hour her destruction is come." When the event shall take place, the manner of it will be such as to make it known at once, from one extremity of the globe to the other.

VI. We know not certainly, nor definitely, what the manner of this judgment is to be; but there are some plain intimations in the word, as there are striking indications in nature, which go to confirm us in the belief that it will be by *fire* and earthquake—"She shall be utterly burned with fire;" "and they shall bewail her and lament for her, when they shall see the smoke of her burning"—"and they cried when they saw the smoke of her burning, saying, what city is like unto this great city!" The indications of nature are found in the well-known geological fact that Rome is built in a volcanic region, and stands at this moment, in all

probability, over a sea of incandescent volcanic matter. And what mind of man can foresee how soon that melted mass of liquid fire may be poured forth from Vesuvius, or burst forth from some new volcano, and let the whole region around about Rome sink down forever beneath the waves of the Mediterranean. Such an occurrence would not be out of the laws of nature. Herculaneum and Pompeii were overwhelmed and submerged eighteen centuries ago, by these subterranean fires. And these fires are still burning, as evinced, occasionally, by unmistakable signs from Ætna and Vesuvius. Two other towns in the Mediterranean region, have been suddenly submerged in the history of modern times, by the same causes.

It is a mysterious fact that while all the oldest volcanoes have been burned out, and become extinct, the fires of Ætna and Vesuvius are still kept alive. It must be that the fuel that keeps them alive is not exhausted. Why has it burned so long without being all consumed?

The Mystic Babylon is to be destroyed. We could not doubt that without discrediting the infallible word. In whatever way the threatened judgment shall come, it is to make such a moral impression as to the truth of God's word, and the righteousness of His retributions, that all the nations shall see and acknowledge His hand in it. And especially those nations which had trafficked with her, Italy, Spain, France, Portugal, and others, which had bought her indulgences and paid millions for mass and holy relics, whereby she had been enriched by them, shall be so impressed and overwhelmed by the visible and awful judgment that

they will be convinced, and shall trade with her no more forever—"for no man buyeth her merchandise any more."

Perhaps nothing less than some such visible manifestation of the Divine displeasure, could produce a world-wide impression like this. The one hundred and fifty million deluded votaries of Rome, are to be reclaimed from their blindness and superstition. And what could more effectually do this, than to let Rome sink down, suddenly, out of sight forever; "in one hour," as the Revelator says; to "become the habitation of devils;" "for strong is the Lord God, who judgeth her."

We have only this to say in conclusion, that, in whatever way the end of this persecuting power is to come, it is an event that is to precede the advent of the millennial age. In the Eleventh Chapter, we read that when the two witnesses have finished their testimony, they are taken up into heaven; and after that there is a great earthquake, and "a tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven."

Whatever we understand the two witnesses to signify, it is certain their period of 1260 days synchronizes with the period of the Mystery of sin, and is to terminate at the same time. Then the earthquake, or the terrible convulsion is to occur, when a part of the men are to be destroyed and the remainder shall be affrighted, and give glory to God. Then comes the consummation, which is thus stated:

"The second wo is past, and, behold, the third wo cometh quickly. And the seventh angel sounded,

and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ."

All things are tending toward this consummation—the universal dominion of Jesus. Only two serious obstacles are now standing in the way—the unbelief of the Jews, and the spiritual despotism of the anti-Christ. When these shall be removed out of the way—or when the Jews shall be converted through the outpouring of the Spirit on the House of David, and the Spiritual Babylon shall be judged, then the angel having the everlasting Gospel to preach, shall quicken his flight through the midst of heaven, proclaiming that "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ." "Amen, even so, come, Lord Jesus."

CHAPTER VIII.

The End of the World, and of the Gospel Dispensation.

Views of scientists as to the future of our globe—They can tell nothing—What Peter says—The consummation attended by two great events—First, the general resurrection of the dead—The Sadducees' unbelief—Christ's syllogistic argument against them—Proofs from the Old Testament—Job, Isaiah, Daniel—From the New Testament—Argument from analogy—The chrysalis—Identity of bodies in the resurrection—A germinal principle that never dies—Consciousness and experience—Second, a general judgment—The separate existence—"Absent from the body, present with the Lord"—The general judgment just after the Resurrection—The public exhibition of God's justice—The Books—Resurrection of the just first—The Living saints changed—Then comes the resurrection of the wicked—Then the final conflagration—The new heavens and new earth—"Every tongue shall confess"—The final impression—God's justice vindicated.

NATURAL philosophers can give no intelligible account of the origin of the present system of things, neither can they tell anything as to the future of this globe on which we dwell, or of the material system to which it belongs. Whether it has within it the elements of its own perpetuity, or whether it is to come to an end, they know not.

There are those claiming to be scientists, who prognosticate the dissolution of the present frame of things, while others, who appear to be equally learned and scientific, see no signs of dissolution, and no causes in operation on which to base such a calculation.

Professor Proctor, in one of his astronomical lectures, said:

"When man, the inventor of many machines, which are using up the supplies of coal—when man insists upon using the materials of the earth at such a rapid rate, we begin to see our way towards the end. By that means, it seems to me, animal life will come to an end long before those material physical processes, by which astronomers see that the earth is passing toward its end. We see that the earth is parting with its internal heat; that the great central sun must, in the long run, draw down to the stage, when it will no longer have that great supply of heat which he now possesses.

"We find, then, the earth gradually tending toward the end.

"We have traced the earth towards its final condition. We look to the Solar system, and find also a tendency towards a final condition. The sun at least will gradually part with its internal heat, and we may look forward to a long period, during which the surface of the sun will be fit for habitation, simply because it retains, and will retain, enough of its former heat to be in a habitable condition."

Another scientist, as well qualified as Professor Proctor, to theorize on matters of this kind, has a theory totally the reverse of the one just given. In a work entitled "Playfairs Hutton," which is the production certainly of a philosophic mind, we find the following concession:

"The Author of nature has not given laws to the universe, which, like the institutions of men, carry, in themselves, the elements of their own destruction. He has not permitted, in His works, any symptoms of infancy or of old age, or any signs by which we may

estimate either their future or their past duration. He may put an end, as He no doubt gave a beginning, to the present system at some determinate period of time; but we may rest assured that this great catastrophe will not be brought about by the laws now existing, and that it is not indicated by anything which we perceive."

These extracts are sufficient to indicate the truth of our affirmation that philosophers, who are guided by nothing but the feeble and uncertain light of their own intellect, are wholly incompetent either to show the origin of the present system of things, or to predict its final and future destiny. To know anything definitely, or with certainty on this subject, we must learn it from the Revelation of Him who is the Author of nature, and who ordained all the laws by which the frame of the visible universe is upheld.

Now let us listen, not to what human philosophers say, but to what God says, in Peter:

"For this they willingly are ignorant of, that by the Word of God, the heavens were of old, and the earth standing out of the water, and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward; not willing that any should perish, but that all should come to repentance.

"But the day of the Lord will come as a thief in the

night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness? Nevertheless, we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness."

In this passage two things are set forth with equal clearness, viz.: the destruction of the old world by water, and the destruction of the present earth by the fires of the last day. No one who even professes to receive the Scriptures of truth as the Word of God, has ever doubted either of these propositions. Christians, in all ages, have believed that the former earth was destroyed by the waters of a universal deluge, on account of the wickedness of the antediluvian sinners; and with equal unanimity, they have believed that the present globe is to be destroyed by fire, at the end of the world. If these two ideas are not contained in the Bible, we might despair of ever being able to ascertain its contents.

The consummation of things on the theatre of this present globe, is to be marked with two great events, much insisted on in the word of God, to the consideration of which this chapter is to be mainly devoted; I refer now to the *resurrection of the dead*, and the *general judgment day*. These are matters of an absorbing interest. They may seem to be events that are far off in the future, and may not affect the mind much at present. But if there is a word of truth in the Bible, they are coming; and the hour hastens when

they will be present events, and all born of Adam's race, will be parties personally concerned in them, and then they will have an interest such as no other events ever possessed.

The General Resurrection.

And first, there is to be a resurrection of the bodies of all men from their graves at the last day. This is a fundamental article of faith in the system of Christianity. It was at an early day incorporated into the Apostle's creed. There is no obscurity in the language of the Scriptures on this point. Jesus says:

"*Marvel not at this; for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*"

There was a sect among the Jews, the Sadducees, who denied the doctrine of a resurrection. On a certain occasion they came to our Saviour, to tempt Him with a difficult question on this subject. The evangelist thus states the circumstance:

"The same day came to Him the Sadducees, which say, that, there is no resurrection, and asked Him, saying, Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now, there were with us seven brethren; and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother. Likewise the second also, and the third unto the seventh. And, last of all, the woman died also. Therefore, in the resurrection, whose wife shall

she be of the seven? for they all had her. Jesus answered, and said unto them, ye do err, not knowing the Scriptures, nor the power of God. For in the Resurrection, they neither marry, nor are given in marriage, but are as the angels of God in heaven. But, as touching the resurrection of the dead, have ye not read that which was spoken by God, saying: I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead; but of the living."

Here is a syllogistic argument, specially framed by Jesus, for the express purpose of rebuking the Sadducees for their unbelief. They had the writings of Moses, and pretended to believe in those writings; but Jesus shows them that if they had really believed them, they could not have denied the resurrection of the dead.

The Pharisees, who were much the more numerous and popular sect among the Jews, believed in the doctrine of the resurrection, as taught in the Scriptures of the Old Testament.

It is to be confessed that life and immortality are more clearly brought to light in the gospel, than in the Scriptures of the Old Testament. But this is not to say that the doctrine of a future life, and of the resurrection, was not taught, and never designed to be taught under the old dispensation. To suppose this would be to place ourselves, in point of scepticism, on a level with the old unbelieving Sadducees, whom Jesus reproved for their want of faith in the Word of God as contained in the Old Testament. Job says:

"O that my words were written; O that they were

printed in a book; that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body; yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

This has ever been regarded as a beautiful prophetic description of the Advent of the Redeemer in the flesh, as well as of the future resurrection of the bodies of all the saints. According to the prayer of Job, his words have been written in a Book, as indelibly as if engraven "with an iron pen and lead in the rock forever." David said:

"Therefore, my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope; for thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption."

As expounded by Peter, this pious utterance of the Psalmist, was verified in the resurrection of Jesus from the dead. But the phrase: "My flesh shall rest in hope," has a more general significance, and may refer to David as well as to the Son of David, and to every saint who falls asleep in Jesus.

In Isaiah, we find a most remarkable passage which cannot be understood otherwise, than as having reference to the final resurrection of the dead. He says, in strains of holy poesy, which, for its beautiful imagery, none of the uninspired poets of this world have ever equalled:

"Thy dead men shall live; together with my dead

body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."

At the thought of his own future resurrection, and that of the rest of the sleeping dead, the holy prophet seems to catch the fire of heavenly inspiration, and bursts forth into one of the boldest, and most beautiful apostrophes ever uttered by mortal lips—it is an apostrophe to the sleeping dead—"awake and sing, ye that dwell in dust." But why should they awake and sing? There is a good reason—"for thy dew is as the dew of herbs; and the earth shall cast out the dead." As the dews of the night moisten the soil, and cause the germs of the buried seeds to spring forth, putting on an appearance of new life and beauty, so, after the rains and dews of the night of ages have watered the graves of the dead, the germinal principle of immortality contained in them, under the power of God, shall take root; and they shall come forth to newness of life, "and the earth shall cast out the dead."

And then, carried still farther aloft, if possible, on the wing of inspiration and poesy, he invites his people to this rest of the grave, as something sweet and pleasant, as compared with the noise and din of arms and strife, going on all around in the world; "Come,

my people, enter thou into thy rest, and shut thy doors about thee; hide thyself"—it will be but for a little moment—it may be the sleep of ages—but it will seem at last only as a little moment, when the indignation shall be overpast, while God punished the inhabitants of the world for their iniquity. Then "the earth shall no more cover her slain."

I select but one other passage from the Old Testament, as teaching the doctrine of the future and general resurrection of the dead. It is found in Daniel:

"And many (the many, or the multitude) of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

It will not be necessary to adduce many texts from the New Testament, in confirmation of this doctrine; for there is a reference to it, and it is taught, directly or indirectly, in almost every chapter. But I will quote two passages, of such a nature as to remove from the mind of every Christian, even the shadow of a doubt.

In the First Epistle to the Thessalonians, Paul says:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of

the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

In the Fifteenth chapter of First Corinthians, the apostle dwells at great length on this doctrine of the Resurrection. He gives the proof of it from the resurrection of Christ, and from the analogy of nature, and then answers objections:

"Now, if Christ be preached that He rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God, that He raised up Christ, whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ, are perished. If in this life only we have hope, we are of all men most miserable. But now is Christ risen from the dead and become the first-fruits of them that slept. For since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits, afterward, they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. For He must reign, till He hath put all enemies under His feet."

The apostle proceeds to reason from analogy upon the subject, and to answer objections. He anticipates the modern sceptic:

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain. But God giveth it a body as it hath pleased Him, and to every seed His own body.

"One star differeth from another star in glory. So also is the resurrection of the dead; it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body."

The question, "How are the dead raised up?" is often asked; and is, perhaps, always a sign of unbelief, in those who ask. The Sadducees did not believe in a resurrection, simply because they could not understand how it is, or by what power the dead are raised up. Christ simply told them that they did not know the Scriptures nor the power of God. Could not He who formed the body at first, raise it from the dead?

Paul tells us to look at nature. We put our seed —the corn or the wheat, into the earth. The seeds die; but after a while, there come up from the dead seeds other forms and bodies, totally different in appearance from the seeds which we planted, green and beautiful, shooting forth stalks and stems that seem to rejoice in the sunlight as they sway to the gentle

breezes. This is the course of nature. But if it were not the course of nature—if we had never witnessed this phenomenon, we should not believe it to be any more possible than the resurrection of the dead.

The chrysalis that comes forth, after weeks or months of apparent death, from its self-prepared sepulchre, having taken on a new and far more beautiful form of existence, affords us a very striking emblem and proof of our own future resurrection. A distinguished naturalist, writing about the habit of the common butterfly, says:

"Let us follow the butterfly through the several stages of its existence. Our starting-point is a diminutive and almost invisible egg; from this comes a worm scarce an inch long at maturity. After spending its appointed days in this prone and lowly form, it languishes; refuses to eat; ceases to move; becomes wrapped in a silken shroud; this soon changes into a dusky crust; and in this, as in its coffin, it remains apparently dead. The time of its sepulture, usually six or seven months, having passed away, it begins to acquire new life and vigor; presently it bursts open its coffin cell, and comes forth, no longer, however, an offensive, crawling worm, but changed and fashioned into a beauteous butterfly, furnished with limbs, and wings, and decked in down of purple and gold. It now takes rank with higher and a superior race of beings; it mounts the air, and ranges from flower to flower, rising in exhilarating flights towards the glorious orb of day, rejoicing in its new and splendid existence."

We cannot tell how these changes take place; but we know that there is a wisdom and a power apparent in every such change, that infinitely transcends our

comprehension, and equal to that which will be requisite to transform our bodies, and raise them up at the last day.

But it is asked, How can the dust of one body be distinguished from another; when the dust of so many, perhaps, has mingled for ages in a common grave; and others were consumed in flames at the martyr's stake, and scattered to the four winds; and others were dissolved in the waters of the seas, and washed by the waves to distant shores; and other bodies became food for wild beasts, and their flesh was digested and went to form the flesh of lions and other beasts of prey?—they ask, how will all these bodies be distinguished and identified, so that the ashes of every one shall be collected, and reconstructed into the new and identical bodies of the resurrection, so that God shall know them all apart, and so that each saint shall be able to know and identify his own body? To this we can only answer, in the words of Paul, "*thou fool!*"

We know that, in planting or sowing, the seeds which we commit to the soil, perish. We know that they never come up again out of the soil—that they rot and decay, and become manure to enrich the soil. But we know equally well, that there is a germinal principle in those grains, that does not die, but springs out of those seeds, and shoots up into new bodies. We cannot scrutinize that germinal principle—we cannot examine it with a microscope—it is too impalpable for our human faculties to investigate. But we know that it must be in the seed, and that it must have been there originally, or that it could not have come

out of it, nor been developed into a new and living form, so different from the grain that was buried in the ground. The forms or bodies seem to be different, and yet they come from the same seeds, and they reproduce themselves.

Of course, this is all entirely beyond our comprehension. Then why ask, how these old bodies of ours are to be reconstructed out of the old particles; and how the dust that forms them, is to be collected together after being blown over the earth for ages, so as to be built into the same bodies again?

We do not believe that there will be any *dust*, or anything that has gravity or grossness, in the bodies of the resurrection. But there is a germinal principle in these present human forms—the naturalist cannot analyze it—cannot with his instruments scrutinize it, or tell what it is—but He who put into every grain of seed its vegetative principle, can impart to these forms of humanity, a principle that insures the resurrection of the dead. And there will be an identity between the bodies that perish, and the bodies that shall be raised, though all the original particles be not the same.

We can take an illustration of this from the fact that the same bodies, even in the present lifetime, are not, at all periods, composed of the same particles of matter. Tell any aged saint, who has passed his threescore and ten years in the service of his Divine Lord, and who is about to cross the river of death, that this old worn out body, which has been his earthly tabernacle so long, is *not the* body which is to be raised up in the resurrection morn, radiant and beautiful like

the glorified body of the Saviour—and he might say, No; the pains and the aches of this tottering frame will be gone—all its infirmities will be gone—its deformities will be gone—and all the redundant, opaque and gross particles of matter will be gone—but there is something in it—a principle which shall be the germ or nucleus from which the new and glorious body shall be reconstructed whereby, he might say, he knows that he shall be able to recognize it as his own body.

And further, he might add: you tell me that this old, decayed and broken frame, which is soon to be food for the worms of the valley, is not the same body I had in youth and childhood—that not a single particle of matter in it, is the same as that which composed my youthful and more vigorous body—that all the matter has been changed—has passed off many times, and been replaced with other matter. This may be so—and doubtless it is so—and yet I recognize this body as the same tabernacle of clay, I have dwelt in all my life long. I cannot realize that these eyes are not the same windows of the soul, out of which I was accustomed to view the wonders of creation, in the days of youth and childhood. I recognize these hands as the same I have always handled with; and these feet as the same I have always walked with, in travelling the journey of life. I am conscious of an identity. I know myself. My voice is not that of another. It is the same I sung and prayed with when I was younger, though now it is become cracked and broken. I have a consciousness that nothing can deprive me of, that I am the same person I have

ever been, although you tell me that the matter forming my body, is entirely new matter. There is a principle in it that does not change—what it is I do not know, and I cannot tell—but it is that which constitutes my personal identity, and insures that, in the resurrection I shall be the same that I am now, only changed, in all things, for the better.

If this argument from experience and consciousness, is valid, it shows the utter fallacy and groundlessness of the objection to the doctrine of the resurrection, arising from any difficulty in supposing a sameness or identity between the bodies that perished, and those that shall be raised. The objection vanishes at once, into thin air, when we understand that the principle on which identity depends—whatever it may be—and we cannot define it—remains unchanged, and unchangeable, and passes from the body that was sown in corruption, into that which shall be raised in incorruption.

A General Judgment.

The *General Judgment* is the other grand Event that is to constitute an important feature, in the winding up of the affairs of this material globe. The poet has aptly said of that general judgment day, that it is "The day for which all other days were made."

No one can take the Scriptures as the rule of his faith, and not believe that God hath appointed such a day, which is to occur at the end of the world—when all nations, and kindreds, and tribes, and tongues are to be assembled before Him, to be judged and sentenced according to the deeds done in the body. Nothing is more clearly taught than this great and

solemn truth. I will quote several of the more prominent passages in which it is declared. Jesus Himself said:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

"He shall say also to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels."

No honest and candid inquirer after truth, can read the whole passage from which the above words have been selected, without believing that it was spoken by our Saviour, for the purpose of teaching the doctrine of future retribution—of future reward and punishment, to be meted out to every soul according to the deeds done in the body. The same idea is presented by Christ, in His exposition of the parable of the tares and the wheat:

"The disciples came unto Him, saying, declare unto us the parable of the field. He answered, and said unto them; He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As, therefore, the tares

are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine as the sun in the kingdom of their Father. Who hath ears to hear, let him hear."

Here again the idea of a future retribution is set forth. And the figures and terms made use of to inculcate this solemn truth, are of the most graphic kind. "Who hath ears to hear, let him hear."

This doctrine of retribution, is taught also in the Scriptures of the Old Testament. Solomon sums up all that he had to say in both the books of wisdom which he wrote, in these significant words, which are of no doubtful meaning:

"Let us hear the conclusion of the whole matter; fear God and keep His commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Paul said, in his discourse on Mars Hill, to the Grecian philosophers, who were the men of science and the philosophic infidels of that day—"The times of this ignorance God winked at; but now commandeth all men everywhere to repent. Because He hath appointed a day in the which He will judge the world in righteousness, by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

One more passage shall suffice to show what the

Word of God teacheth in reference to this sublime and awful theme. It is found almost at the very close of the Sacred Volume.

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which was the Book of Life; and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them; and they were judged, every man, according to their works."

In presenting a synopsis of the entire teachings of the Bible, on the subject of the appointment of a future and *general Judgment Day*, I will try to observe a certain kind of order in my remarks, with a view to be the better understood by plain readers, who desire to know the truth.

I. In the first place, then, it may be said that the appointment of a day of general judgment at the end of the world, does not conflict with the doctrine of the separate existence of departed souls, during the interval that elapses between death and the resurrection. There are those holding the pre-millennarian theory, called, sometimes, Second-Adventists, who believe that during the interval between the moment of death and the final resurrection, the soul sleeps—that it is utterly unconscious or dead, like the ephemeral insects of earth that remain in a torpid state six months in the

year during the cold season, and then come to life in the spring. But this is a view that is wholly at variance with some of the most positive declarations of the Bible.

When Jesus said to the Sadducees that "God is not the God of the dead, but of the living," He affirmed, in a way that ought not to be misunderstood nor perverted, that Abraham, Isaac, and Jacob are living, and not dead, as the Sadducees believed and affirmed.

And again, when Jesus said to the thief on the cross, "to-day shalt thou be with me in *paradise*," He taught in unequivocal words the immortality, and the deathless nature of the soul, by showing that the crucifixion of the body could not terminate its existence. Many violent but unsuccessful attempts have been made to wrest this Scripture.

The word paradise occurs three times in the New Testament. Paul says that he was caught up to the "third heaven," which, as all admit, is the highest heaven—and he calls it *paradise*. Again we read of paradise in John's Revelation, where the throne of God is said to be; and that must be the highest heaven. To make it, therefore, a middle state or a purgatory, or a state of unconscious sleep, is a violence to the words of Scripture, which would scarcely be tolerated with reference to any other book.

Christ shows the deathless nature of the soul, when He warned His hearers to fear not them which can kill the body only, and after that, have no more that they can do; but to fear Him, who, after He has killed the body, "is able to destroy both soul and body in hell; yea, I say unto you, fear Him."

Again, He teaches the continued existence of the soul after the dissolution of the body, in the parable of the rich man and Lazarus, wherein He represents the former as dying and being buried, and then lifting up his eyes in hell, being in torment; and the other as dying, and then being carried immediately by angels to Abraham's bosom in the kingdom of God. It has probably never occurred to any sincere inquirer, that it was the body of Lazarus instead of his soul, which was borne by the angels into Abraham's bosom.

But here is a passage in Acts vii. which is definite, and ought to be conclusive—it is the account of Stephen's vision, and his prayer, at the moment when he was about to be crowned with the crown of martyrdom.

"Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him;" and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen calling upon God, and saying, "Lord Jesus, receive my spirit." Did he mean to pray, "Lord Jesus, raise up my body in the resurrection of the just at the last day?" This is what they must believe, who deny the separate existence of the soul.

The apostle Paul, in Corinthians, teaches: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

"Therefore, we are always confident, knowing that

whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Here is the doctrine of the separate existence, stated in terms as direct and clear as it would be possible to use—"at home in the body—absent from the Lord"—"but absent from the body—present with the Lord." But there is no period or interval when the soul can be said to be absent from the body, only while the latter is in the grave, as they exist together in a state of union before death, which union is to be reconstituted at the resurrection. Yet Paul said, he was "willing rather to be absent from the body," in order that he might be "present with the Lord."

In Philippians, the Apostle has the same idea:

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better."

If the Apostle knew or believed that he would not exist any more after death, till he should rise in the resurrection, could he have spoken of his desire to depart and be with Christ, which is far better? He had said that "to live is Christ." It is something then, even to live. But he added, "to die is gain." But what gain would there be in dying, if to live is Christ? Because, as he explained, in dying or in departing, he would be with Christ, which is far better. This would

be gain. What he meant by *departing*, was *leaving the body*. To claim that this passage is to be understood as having reference, exclusively, to the future resurrection of the body, would be a wresting of the words from their plain and obvious meaning, wholly unpardonable.

But, denying the separate existence, what shall we do with the passage, which speaks of the transfiguration of Jesus in the holy mount? Luke says: "And, behold, there talked with Him two men which were Moses and Elias; who appeared in glory, and spake of His decease which He should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake, they saw His glory, and the two men that stood with Him."

What would the advocates of the *sleeping theory*, make of this vision? Would they say that it was an optical illusion—a false appearance created for the purpose of deceiving the apostles? For, if it was a real appearance of Moses and Elias, in their glorious forms, talking with the Saviour, and speaking of the decease which He should accomplish at Jerusalem, it proves beyond a question the doctrine of a separate existence. It is true that Elias had been translated, and had never seen death; but it is expressly recorded of Moses that he died, and that he was buried. But now, many hundreds of years after, he is seen alive in the company of Elias, and in the company of the Divine Master, all in their divinest forms. We know that the appearance of Jesus transfigured, was a living and glorious reality; and we certainly believe that the

form of Elias, as seen by the apostles, Peter, James, and John, was a real and living form. And to argue that the form of Moses which appeared with them, and conversed with them, was not a real, living form, but a mere phantasm—an optical illusion, made to pass before the eyes of the apostles to deceive them, would indeed be a desperate resort. And yet this would be necessary, on the supposition that the soul does not, and cannot exist separate and apart from the body.

There is not a sentence nor a word in the Bible that, properly construed, lends any support to the idea that the soul has such a necessary connection or identity with the body, that it does not, or cannot exist apart from it, but necessarily sleeps, or is dead, when the body is dead. In Bible phraseology, the body is represented or spoken of as the tabernacle—the mere tenement of the soul. And what identity can there be between a house or a tenement, and the living being who dwells therein? Paul says, "For we know that when this earthly house of our tabernacle shall be dissolved," etc. And Peter says, referring to his own decease, "Knowing that shortly, I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." And again: "as long as I am in this tabernacle"—What does he mean by the two simple words, "*this tabernacle?*" And what does he mean by the pronoun, "*I*"—*I must put* off this tabernacle? Does he mean that the tabernacle shall put itself off? Or does he speak of his soul, that it shall drop this tabernacle of clay; and then, when it shall have dropped it, itself cease to be?

The account given in the first chapter of Genesis, concerning the origin of man, shows that he is possessed of an undying and immortal spirit—"God breathed into his nostrils the breath of life—and man became a living soul." The soul of man, therefore, emanated directly from God, and it is a spiritual essence, in its very nature immortal. Solomon, evidently, makes allusion to this origin of man, when, speaking of his dissolution, he says: "Then shall the dust return unto the earth as it was, but the spirit shall return unto God who gave it."

2. As the judgment is to follow the resurrection in the order of events, and as the reunion of soul and body takes place at the resurrection, one great and special design of the general judgment must be to connect the soul and body together, in the final awards to be pronounced on the deeds done in the body, according to what is written: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Of course, the souls of all the departed had entered immediately, at death, on the rewards of the righteous or the wicked. But their bodies, reposing in the silence of the grave, do not share nor participate with them in those awards, till the resurrection, when they are reunited, to share one common destiny forever. This is a retribution terribly *exact* and *just*. The mind of man could not conceive of any form or mode of retribution, more literal and exact, than that the bodies which had been prostituted to sin—and the hands, and the feet, and the eyes, and the mouth,

and the voice, and all the organs and members thereof, which had been used as the instruments of sin, should have perpetuity instamped upon them, and should, in turn, be made the instruments of punishment, as they had been made the instruments of sin.

3. There is another, and, perhaps, still more important reason for the appointment of a general judgment day, found in the manifest propriety that seems to exist, to give unto the intelligent universe of God —to angels and men, as well as devils, a public exhibition of the justice of God, and of the equity and righteousness of all his dispensations and judgments.

The Books are to be opened. God intends to vindicate Himself. "Every mouth shall be stopped." And it will be known in that day, that His ways were just and true. Now they say that His ways are not equal—that He makes no distinction between the righteous and the wicked—that He is a monster of cruelty—that He is a tyrant—that He has filled this world with weeping and misery, when He could have made it a paradise just as well.

These things being so, there seems in the very nature of things, a fitness or propriety that there be made a public manifestation, in the sight of earth, heaven and hell, when all shall be made to know that God was just. Then every mouth shall be stopped, and every knee shall bow before Him.

Reason utterly fails, and the imagination staggers before the attempt to conceive the display, which is to be given to the universe itself on that day. Jesus said: "The Son of man shall come in His glory"—

that all the holy angels shall be with Him—that He shall sit on the throne of His glory—and that all nations shall be gathered before Him. John says: "Behold, He shall come in the clouds of heaven"—that "every eye shall see Him"—and "they also who pierced Him"—and that "all kindreds of the earth shall wail because of Him." And John says again, that he saw the throne—the "great white throne" of judgment—and "Him that sat on it, before whose face the heavens and the earth fled away"—and that he saw "the books opened"—and "the dead judged out of those things which were written in the books, according to their works." What a scene that is to be, in the eyes of angels, men and devils! It is thus the drama of earth's history is to close.

4. The books which are to be opened, and out of which the dead are to be judged according to their works, will not be great ledgers, or public records such as are sometimes kept by men, to preserve the memory of certain events, but they will be the individual and personal records of each individual of the race. As explained in a former chapter, on the perfect law, they are the books of memory and conscience, which faculties of the soul are in their origin, so perfect that they retain a distinct impression of every event, and every act made on them, in the course of a lifetime. These books are to be opened. Every guilty soul will be able to read the long, dark catalogue of his sins, as distinctly as if they were legibly written in blazing letters, on the bright vault of heaven, and in the sight of the whole universe; and he will not wait for any public sentence to be pronounced

against him, but, overwhelmed with a sense of self-condemnation, he will pronounce his own sentence, and begin to seek a hiding-place "from the wrath of Him that sitteth on the throne, and from the wrath of the Lamb." It is not necessary to believe, on this theory, that the judgment day will be longer than any other natural day.

5. The reading of the Scriptures, as also the order of events that will constitute the proceedings of the last day, require us to believe that there will be at least, a brief interval between the resurrection of the righteous, and that of the wicked. There are, specially, two passages in which we think this idea is clearly contained. The first is in 1 Corinthians xv. chapter: "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first-fruits; afterward, they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule, and all authority and power. The last enemy that shall be destroyed is death."

"Every man in his own order"—Christ first; "afterward, they that are Christ's at His coming." He is first to take care of His own. "Then cometh the end," etc.

Another passage, to the same effect, is found in Thessalonians:

"For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with

a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord."

Here we are informed that when the end shall come, the world will be full of inhabitants, even as it was in the days of Noah. But as flesh and blood cannot inherit the kingdom of God, the saints which are alive, and remain unto the coming of the Lord, are to be changed in a moment, in the twinkling of an eye. But first, or before this sudden transformation by which the bodies of the living saints are changed from corruptible into incorruptible and immortal bodies, the dead saints are to be raised incorruptible, and then the living and the dead, all alike, glorious and immortal, are to be caught up together in one grand company, in the clouds to meet the Lord at His coming. What a meeting that will be! Who among us will be at that meeting? Let every reader ask himself the question: who of us will be at that meeting, and participate in the joy?

And then what? And "then cometh the end." That must signify that, *then*, the resurrection of the wicked takes place. But they will not be caught up to meet the Lord in the air; but they will be held back by the weight of their sins, as if by the force of gravitation. Then comes the final conflagration so graphically described by Peter. And in Revelation xx. John alludes to the same terrific scene, saying:

"And fire came down from God out of heaven and

devoured them. And the Devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

6. The conflagration of this material globe is the event, which is to follow the resurrection and the general judgment. The account which Peter gives is striking and grand—and it seems to be quite as literal, and as free from figures as the account of the destruction of the old world by water. This earth is to be dissolved, not by any figurative or metaphorical conflagration, but by a literal and material fire.

How will this be done? the scientist may ask. Thou fool, cannot He who found means to sink the former earth beneath the ocean waves, whereby it perished utterly, and has never since been inhabited, find means to destroy the present globe by fire?

We are not curious to inquire, whether this burning up of the world with the works therein, and the melting of the elements with fervent heat, will be a final and total destruction of the present globe; or whether it will be simply a purification, just as gold is melted and separated from dross by fire, whereby it is to be renovated, and formed into a new heavens and a new earth, so as to constitute the new Jerusalem—the literal city of God, the final home of the saints, and the abode of everlasting righteousness, as so many good Christians are inclined to believe.

This question is purely a speculative one, and is without any practical importance whatever. The apostle simply says, "Nevertheless, we look for a new heavens and a new earth, wherein dwelleth righteous-

ness;" which, in itself, contains no intimation whatever, that the new heavens and the new earth will be the old heavens, and the old earth renovated and purified. We have no objections to this, as a mere theory. But we may simply remark, that it will not make much difference in what locality the home of the saints is to be hereafter, since we are assured, it will be in our Father's house in which "are many mansions," and where Jesus has gone before, to prepare places for all His followers. But we do not see how it could be on this present globe, if He is already gone to prepare those mansions.

In the light of the judgment day, the holy angels, who never fell into sin, will see the wisdom and glory of the law of holiness, who had only acquired their knowledge by revelation, or by witnessing its operation on others. And the lost spirits who were made free agents, and voluntarily departed from that law, will yet be constrained to acknowledge the glory of it in the last day, though they find themselves, by an act of their own folly, excluded forever from the heaven of holiness, and shut up in the regions of darkness and sin eternally. "Every tongue shall confess." This will be known in the judgment day.

The impression to be made by the proceedings of that day, on the minds of all intelligent beings in the universe, whether they be holy or unholy, will be, that God was true—that God was just, and holy, and good—and that all His ways, and all His works were according to judgment and truth.

CHAPTER IX.

The Future Life; or, Heaven and Hell.

The universal belief in a future life—What Plutarch wrote—A cognate belief—Virtue its own reward—Conscience ever-present—Change of place no relief—Heaven would be hell to a sinner without a change—Two preliminary observations—Hell a place, not simply a state—A place of punishment—The punishment everlasting—The suffering physical and mental—Intensity of mental suffering—A state of darkness—The "Outer darkness"—The impassable gulf—The society, the inhabitants—Heaven also a place—The houses not made with hands—Spirits do not occupy space—Clothed upon and not found naked—The philosophy considered—Heaven a holy communion united by love—Ever growing in knowledge—Everlasting freedom from sin—Eternal rest—Employments of heaven—Serving God day and night—Reigning with Christ.

"IF a man die, shall he live again?" It seems to be natural for man to believe in his own immortality. It does not essentially concern us to know whether this universal belief, has come down as a tradition from the first pair of the human race, or whether the light of nature so teaches it, that it is necessarily the common property of all mankind. For the present, it is sufficient to know that there is not a nation, a people, or a tribe known, that does not, under some symbols or other, cherish the hope or the expectation of a future life. However sunk in vice, ignorance and misery; however isolated, or cut off from intercourse with other nations, there has been

found no race or people without any sense of a deity, and without any notions of religion, or of a belief in a future state. Plutarch wrote:

"If we traverse the world, it is possible to find cities without walls, without letters, without kings, without wealth, without coin, without schools and theatres; but a city without a temple, or that practiseth not worship, prayers and the like, no one ever saw."

This statement involves a very important fact, and we might, properly enough, indulge the disposition to philosophize upon it. But this is not my present purpose. No intelligent sceptic would be disposed to question or deny the fact. Let him philosophize, if so inclined, or account, in any way he can, for this universal notion, prevalent in all times, and in all countries. If he shall conclude that the whole world has been wrong from the beginning until now, let him take a position antagonistic to the whole world, if he shall think it safe and wise to do so. If the world is wrong, he gains nothing by his singularity; if the world is right, he loses all. This consideration alone, independently of any other, shows the sceptic and the unbeliever to be a fool, according to the word of Solomon.

Related to this general belief in a future existence, is the cognate belief that that existence is to be happy or miserable, according to the deeds done in the body; in other words, that the present life is only a state of preparation for the life to come. A life of holiness is to make our future heaven; a life of sin is to make our future hell. The present time is the seed-time of life; eternity is to be the harvest-time.

"According to what a man sows, that shall he also reap." "He that sows to the flesh, shall of the flesh, reap corruption, but he that sows to the spirit, shall of the spirit reap life everlasting."

The proverb is just as true as it is widely known, that virtue is its own reward, and that sin brings its own punishment. And there is involved in this saying a universal principle or law, that lies at the foundation of the moral constitution of heaven. This is the proposition it will be necessary to develop in the present chapter, which would, therefore, be a fitting sequel to Chapter vi., Vol. ii., on death as the penalty of transgression; wherein it was proved that death is no less the wages or the fruit of sin, than the judicial consequence thereof.

If we recur to the record of the first sin committed on this earth, as detailed in the inspired narrative, we see what were the effects thereof. It literally changed Eden into a hell—a place of torture. What became of all the delicious sweets of paradise, the moment man sinned? We can easily fancy that it was a relief, when he was excluded from its pleasant bowers, and driven forth into the wilderness of the world.

The children of Adam have all had the experience which he had. We look on the beautiful and costly palaces, which men have reared for their pleasure, and we imagine how blest the owners must be, living in such gorgeous mansions, surrounded with so much wealth, and in the possession of everything, that can be supposed to minister peace and comfort to the heart. But if we look inside, we should, perhaps, see the owner of these pleasant things, a miserable wretch.

We envy him, but if we could look into his heart, instead of envying, we should pity him.

Is he happy, as he walks the floor of his magnificent chamber at the midnight hour, or tosses from side to side on his downy couch, while sleep is a stranger to his eyes? Is he happy, as memory calls up the past, and remorse rankles in his bosom? What is it that makes him a very wretch, though in the possession of all that is calculated to make life sweet and joyous? Is it the image of a friend murdered by him, years ago, whose blood still cries for vengeance? Or is it the sweet, pleading face of a youthful and delicate female he once called his wife, whom he maltreated, struck down, and, perhaps, turned away from his door, which now haunts his visions, and fills his soul with anguish at the recollection? Well, no matter what; but it is some ghost of imagination or memory, that has turned that mansion of elegance and comfort into a castle of despair and wretchedness. Do not envy those who seem to be rich, and prosperous, and great. There is hardly a pillow of down, under which guilt has not planted some thorn that chases away sleep, from the soul that we fancy to be without a care or a sorrow.

How came it, that there is this inseparable connection between well-doing and a happy, joyful frame of mind; and between ill-doing and a remorseful state of heart? This is not an accidental thing—it cannot be regarded as a chance-operation. But it is so universal, that we have come to regard it as a law, belonging to the constitution of the soul itself. And if it is a law—and a part of the moral government of

God, there can be no way to resist its operation. But it is just as necessary and certain, that they who do wrong shall suffer, and that they who do right shall be rewarded, as that the law of gravitation shall draw heavy bodies downward to the earth.

If these premises be allowed, the logical and necessary inference from them is, that, even if the Scriptures were altogether silent in regard to a state of future rewards and punishment, or a future heaven and a future hell, yet, if there is a future life at all, the condition of that life, as to happiness or misery, is to be suspended on the previous conditions of holiness or sinfulness in the soul.

A heart that contains, in itself, the elements of its own misery—that has a rankling sore within that cannot be healed, so that it is never at ease while at home, could not be at ease if it should go away from home, or visit strange lands. So, an immortal spirit, that is alienated from God—that feels the workings of sin in itself, while in this world, would experience the same alienation from God—the same rankling of sin in its nature, if it should go out of this world into another. Then, where would such a soul go? Surely, it would not seek to go to the bosom of God—or to heaven the abode of God's holiness. There is not a wicked man on earth, that would not fear and quake at the thought of meeting God, because of His infinite holiness. As Adam fled when he heard the voice of God, and sought to hide from His presence, so when a guilty, remorseful soul, like that of Judas, leaves this world, instead of being attracted upward to meet God, in the abode of His own essential and

eternal holiness, it would be necessarily repelled, and driven by its own nature in the opposite direction. Every sinner would want to get as far away as possible from the centre of holiness. And if there should be, in the wide universe, any place that might be called the centre of sin—a sinful habitation, congenial to its own nature, that would be the place towards which it would naturally be drawn.

They reason very inconsistently, and quite in opposition to the dictates of their own experience, who imagine that all are to be saved. It is to ignore the fact, that all are not willing to be saved, and that if God should save all, He would have to save very many against their will, which it is not likely He will do, since He has made all men free agents, which makes it necessary that they shall choose to be saved, if they are to be saved.

If men could be saved *in their sins*, it is perhaps true, that they would be willing to go to heaven on that condition. But that it is required of them to forsake their sins, this is the trouble—and this is the reason why so few are willing to accept the offer of salvation.

It is a law of nature that nothing can be happy or contented, when out of its own proper element; just as we say, a fish wants to be in the watery element to swim, and the bird wants the air to fly in, so a holy being wants a pure, holy atmosphere to live in, and an unholy being wants to breathe in an atmosphere of sin. If Satan could be lifted up and placed down at the very foot of the great white throne, blazing with the holiness of God, in the very centre of heaven, with the eye of every holy intelligence turned full upon

him, he would make an effort to escape as soon as possible from that overpowering light, and to hie back again to his own darkness, where his moral deformity might at least be partially obscured in the blackness of eternal night.

To be saved, therefore, implies the necessity of being changed—transformed—redeemed from the power and dominion, as well as from the consequences, of sin. To be saved, implies the necessity of having a character adapted to the nature of the salvation. If salvation is deliverance from sin, there must be a holy nature to participate in the joys of that salvation. But this is not what the sinner wants. He could not participate very largely in the joys of a salvation, for which he has no relish—no taste—no capacity. But God is never going to force any sinner against his will, into a holy heaven for which he has no love.

From what has now been remarked, there is, evidently, a necessity, that, for those who shall retain their sinful characters, preferring the pleasures of sin to the pleasures of a holy life, there must be a different habitation prepared hereafter, from that which is destined for the righteous. Judas, it is said, went "to his own place." And concerning the state, or the place of punishment, to which the wicked are sentenced, Jesus says that it was "prepared for the devil and his angels." He says, also, concerning the future abode of the saints, that it is a "kingdom prepared" for them "before the foundation of the world." And He is now gone, as He said, "to prepare a place" for His people—"mansions" in His Father's house above.

There is, then, but this single conclusion, which we can arrive at, from the foregoing remarks, viz.: that, as there are two classes of people, who, in their character, are antipodes, the one to the other, which forbids the supposition that they could possibly dwell together, harmoniously, in the same habitation, there must be places, prepared in the future, for the two opposite classes, suited to their respective natures. Who can object to this doctrine?

Judas betrayed his Master with a kiss for the paltry sum of thirty pieces of silver. We cannot believe that he went straightway from earth to heaven, to sing hallelujahs; or, that he would even have desired to go immediately into His presence. Would such an one as Voltaire, after spending his life in efforts to "crush the wretch," as he called Jesus, be happy in heaven, if introduced into the blissful presence of Jesus as soon as he left this world? Or would such an one as Strauss, who wrote Jesus down for a bastard and a pretender, and, by his eloquent style, persuaded thousands of men that He was nothing more than a bastard and an impostor—would he enjoy the songs of praise, and could he join in those songs, which John heard in his apocalyptic visions, sung by thousands of thousands of angels, and the redeemed hosts, ascribing all honor and praise to God and the Lamb? With neither heart nor voice attuned to that song, he could not join in the chorus.

And if not, should there not be a place prepared for all such characters? To ask the question is to answer it. There is, then, a place or habitation called *heaven*, prepared hereafter for the righteous; and

another place or habitation, called *hell*, prepared for the wicked. These terms are used to designate the habitations prepared respectively for these two opposite classes in the future world. They cannot be one and the same habitation. Exact justice itself imperatively demands that they should be different. They could not dwell together. There is a wide and impassable gulf that separates them.

With these preliminary remarks, I proceed to show what may be known, from the Scriptures, concerning the future states of the righteous and the wicked—or of the redeemed and the unredeemed. But I shall state briefly two postulates, as introductory to what I shall say on these important themes.

1. And the first is, that heaven and hell, though they may be places, and may have locality, are yet to be viewed mainly in the light of spiritual habitations, as they are to be the abodes of spirits—not of material bodies, or bodies possessed of gravity, and composed, as our present bodies are, of flesh and blood. The redeemed are called "the spirits of just men made perfect," and the unredeemed are the lost spirits in the prison of hell. And we are not in a condition, at present, to say how spirits may occupy space, or dwell in local habitations.

2. As the souls of the departed, both in heaven and hell, are spirits, and also, as their habitations must be of a spiritual nature, it follows that their reward and punishment, or their eternal joy and suffering, must be of a spiritual nature. It will not consist, on the one hand, in any material splendors of the New Jerusalem; nor, on the other hand, in any material burn-

ings in a hell fire. Such expressions as "gnashings of teeth," "everlasting fire," "lake of fire and brimstone," "smoke of their torment," etc., etc., have an intensified meaning, though evidently figurative. The highest joy ever experienced in this life, is altogether spiritual and intellectual. And surely the intensest anguish ever known, is of a mental nature, having no connection with material pain. This will suffice to show that no glitter of gold and gems, on one hand, nor pains of a literal and material fire, on the other, will be needed to constitute the future heaven, and the future hell of the righteous and the wicked, in the coming retribution. With these general principles understood, I proceed to show what God hath been pleased to reveal to us, first, concerning the nature of hell, and secondly, concerning the nature of heaven.

I. Let us not linger long on the consideration of hell. It is a dismal theme. But as the Bible speaks of hell, and as it enters necessarily into the plan of Jehovah, in carrying on His moral government, I will state briefly, several of the principal features that belong to the definition of hell, and constitute what is called the hell of the Scriptures.

1. And first, we must say, that it is *a place*, and not simply and only a state, or condition. It is said of Judas after he had committed suicide, that he went "*to his own place.*" This is a very definite phrase. And Christ says: "And these (the wicked) shall go away"—they are to take their departure—to go somewhere—which implies a separation, or a removal from one place to another. They stand before the judgment bar of Christ, and He says to them: "Depart

from me, ye cursed"—and can they stay in the same place?—will they not depart? Will not that awful word, itself, cause their banishment from His glorious presence? And no matter where they go—or into what part of the universe their banishment may be, it will be a departure—a long and eternal departure from God, from holiness, and from heaven. So we have to believe that hell is a place, having locality.

2. Hell is a place of punishment,—"These shall go away into everlasting punishment"—not to be purified or purged from sin, as gold is purified by fire—not, by suffering, to make an expiation for the guilt of sin, for there is no expiation for sin, except in the blood of Christ; but to suffer the judicial sentence, and the just penal consequences of sin. The punishment is nothing else but the infliction of a just and holy law. As we have seen, in a former chapter, God could not have a perfect law without a sanction; and when broken, the perfect administration of law demands the execution of the sanction. If this had not been so, Christ would never have died for sinners, but God would have set aside the penalty, and pardoned them without a satisfaction. But they who reject Christ, and voluntarily refuse the satisfaction He offered for them, must suffer the punishment due to their own sins.

3. The punishment of hell will be "*everlasting*." This is the word the Saviour made use of, to show its duration. "These shall go away into everlasting punishment; but the righteous into life eternal." And again, in describing this punishment, He said, "where the worm dieth not, and the fire is not quenched,"

which awful sentences convey the same idea of unending duration. There are other forms of expression that contain the same thought. They are to be consigned to the same regions of darkness and wo, that were prepared for the devil and his angels, concerning whom we read; that, they "kept not their first estate, but left their own habitation, and are reserved in everlasting chains under darkness unto the judgment of the great Day." The chains are *everlasting*. If the fallen angels have already suffered for thousands of years, what probability is there that they will ever be released from their chains? And the wicked are to be sentenced to the same chains of darkness, and the same fire that was "prepared for the devil and his angels."

And again, we read that their character will be a fixed character—there can be no change in them hereafter—they will never be purged from sin—will never become holy—but will always be sinners. This is the solemn assurance given us on this subject, in the very last chapter of Revelation—"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still, and he that is holy, let him be holy still." There was one bath, and there never was but one bath in the universe, that could purge a guilty conscience from the stain of sin—that was the blood of Christ. But they despised that remedy—they trampled that blood under their feet; therefore, their sin must remain.

4. The punishment of hell may not altogether exclude the idea of physical suffering; but this idea is

not at all essential, in the consideration of this subject, as we know from the nature of the soul itself, as well as from the plain declarations of Scripture, that the sufferings of the lost, must be, in the main, of an immaterial and mental nature. There is a metaphor employed by the Saviour, in speaking on this subject, which conveys this idea most significantly, "and the worm dieth not." That worm must be conscience.

And what is conscience? Who knoweth? What is the reason that a man cannot do what he pleases with perfect impunity? That thing we call conscience, is a mysterious power. Who knoweth the power thereof? O, who has ever known the extremity of the terrors of remorse, when conscience has been permitted to exert its full force? It is this—the bitterness of remorse, that has driven, and is driving, thousands on thousands of strong-minded men, Judas-like, to rush on the crime of suicide. They can rather encounter the pains of death, and risk eternal consequences in another world, or sink into utter annihilation, than support the tortures of their own guilty conscience. It is a profound mystery. But there is no denying the reality of the thing. The natural history of conscience began with the history of the first man. For what we would call the most trivial sin—the merest peccadillo, he would fain have slunk away from the presence of God forever. And look at Cain—a fugitive, and a vagabond, saying, "my punishment is greater than I can bear."

Judas, there is no doubt, experienced a hell in his own heart hotter than the flames of any material fire, when he brought again the thirty pieces of money, and

cast them down in the temple at the officer's feet, saying, "I have sinned, in that I have betrayed the innocent blood," and then went forth and hanged himself. This is self-torture.

And what is self-torture but conscience, erected in every soul as the avenger of God's broken law? Who then can escape the penalty of his crimes? Every sin becomes an instrument of punishment, and a tooth of remorse. And if one sin could change Eden into a hell, and fill the cup of Adam's perfect bliss, with the dregs of bitterness through his long life; and if one single crime could make Judas seek to bury himself in eternal darkness in order to fly from his own conscience, what must be the effect, when every sin which the sinner has committed in a long lifetime, shall begin to burn in his conscience, and there shall be not one tooth of remorse only, but a thousand of them entering into the soul forever? Of this punishment there can be no description given. The best comparison, perhaps, is that of the man in the fable, suffering the vengeance of the ancient Tartarus, by having his liver forever gnawed by vultures, but never entirely consumed.

If every sin becomes an instrument of punishment, of course, the punishment must be in proportion to the number and the aggravation of the sins committed. This is exact justice. The wicked are to gather what they have sown. It is a dreadful thought. But they will never be able to complain against the justice of the dispensation. When God created that mysterious faculty—conscience, and made it a part of the soul, He knew what He was doing. The impressions made

on conscience, as well as on the memory, may sometimes appear to be effaced for a season; but they are not lost nor blotted out. These faculties are perfect, and the forgetfulness is only temporary and partial. Every impression once made on them, will be recalled, and will be as lasting as eternity.

5. The state of the wicked in the future world, is spoken of as a state of darkness. "Cast ye the unprofitable servant into outer darkness"—"In chains of darkness reserved unto the judgment of the great day." There is a material darkness, and there is also a moral darkness. We know it is said, that light is sweet, and truly it is a pleasant thing to behold the sun, whether it be the natural sun, or the Sun of righteousness. In the absence of either there is only midnight gloom. But no sunlight will ever penetrate the thick darkness that will settle down, forever, on the prison-house of despair.

But what is moral darkness, supposing that to be the darkness meant, where "chains of darkness," and "outer darkness" are spoken of? We understand that despair is signified—the darkness of despair. No hope ever comes to the inhabitants of that world. "There shall be weeping, and wailing, and gnashing of teeth." But it is more—it is the *darkness of sin*, because no holy influences ever reach that world. The Bible is never read there—the Gospel is never preached there—good people, and good angels never come there—the Holy Spirit never enters there, to strive with the hearts of any of the inhabitants. But they are given up absolutely to the dominion of sin, and one eternal night of sin settles down on that prison-

house of hell. Imagination cannot picture the gloom of that state.

The word "*outer*," as used by Jesus to describe the darkness, as we understand it, is terribly significant. We may not know the exact import of it. But if hell is a place, and has a locality, as we believe, it must be at a distance from the world of light—perhaps, on the very outskirts of creation, as far as possible from the throne of God, and from the realms inhabited by the blest, so that there can never be any intercourse between the two worlds. This is implied in what is said by Christ in the parable of the rich man and Lazarus, as to the impossibility of sending a messenger to that world of darkness, or of one of its inhabitants coming from thence, who might desire to do so. "There is a great gulf fixed, so that they which would pass from hence to you, cannot; neither can they pass to us that would come from thence." We know not what the great gulf is; but it is "*fixed*," implying the utter impossibility of any intercourse between the two worlds.

Of course, the inhabitants of each world must have some knowledge concerning the condition of the inhabitants of the other. This is implied in the words of Jesus, that, Divez saw Abraham "*afar off*," and Lazarus in his bosom. Yea, "*afar off*"—so far off, that no modern astronomer will ever be able to calculate the distance, unless he could also calculate the extent of the universe. But the lesson to be learned from the words of the Saviour, is this: that there is one condition of the lost hereafter, and another condition of the blest—and that they who revelled

in their sensual pleasures, while they forgot God's poor, shall know that while they are tormented, those whom they despised and oppressed, are resting in the bosom of Abraham, in the kingdom of glory. They will have a perfect knowledge of this fact. And, moreover, memory will ever be busy, bringing up the recollections of the past, thus imbittering yet more, the cup of wo, of which they have to drink eternally.

Yea, it is an outer darkness—something that can never be fully known, except to those who shall dwell "in chains under darkness" unto the judgment of the great day. How aptly are the lost souls called "wandering stars!"—stars they may be of the first magnitude, but still "wandering stars," which have been struck from their spheres, and have no centre of attraction, but wander on those outskirts of the creation of God, in Eternal Night—to whom, as Jude says, "is reserved the blackness of darkness forever." O what a description! O what a destiny!

6. Hell, like heaven, will be a society—but a society composed entirely of the enemies of God, and the workers of iniquity. And this is the climax in the description of the abode of future and everlasting despair. What could convey a stronger or more just conception of the horrors of that world of retributive wo, than the idea of being shut up together—separated forever from the society of all good and holy beings? Think of a community—a company dwelling together always, made up, as Revelation says, of dogs—of sorcerers, and whoremongers, and murderers, and idolaters, and liars, and thieves! Would there be a

tendency in such an association to ameliorate the condition or character of any of the members composing such a society? What would their employment be but to utter mutual imprecations, and gnash their teeth, accusing one another as having been instrumental in leading one another down to that dismal world?

The society of hell will consist, in the first place, of the Devil and his angels; and in the second place, of all in this world who were the enemies of God, and of His Son Jesus Christ, including all idolaters, all Sabbath-breakers, all profane persons, covenant-breakers, murderers, fornicators, liars, thieves; all covetous persons, and all who loved pleasure more than they loved God—all these will make up that collection of unclean things, which shall constitute the society of hell.

It would be a terrible punishment, if one who delights in God, and in the communion and fellowship of His saints, were shut up, even for a limited time, with a company of wicked men, and compelled to listen to their profane and filthy conversation, and their angry curses. But even this would be a paradise, in comparison with what we conceive the society of hell must be. "Come not thou into their secret, O my soul; and to their assembly, mine honor, be not thou united!"

With these general thoughts as to what has been revealed, and may therefore be definitely known by us, concerning the future state of the lost, we turn now to the more pleasant task of showing what the Scriptures teach, and what therefore we can know with

some degree of assurance, as to the future state of the redeemed.

II. Heaven is to be their everlasting home. And what is comprehended in that name, may be inferred from the fact that it is the antithesis of all that is meant by the word Hell. For example, if one is a world of darkness, the other is a world of light; if one is a state of suffering and woe, the other is a place of joy and bliss; if one is a society of the damned—devils and depraved spirits; the other is a society of the pure and good—holy angels, and the spirits of the just made perfect, eternally associated, and walking together in the light of God's countenance, and of the Lamb. But let us consider more definitely, some of the principal points in the description of the heavenly state.

1. And the first point I make, is, that heaven is a place. We have before made a statement to the effect that a pure spirit, or a mind without body or parts, does not occupy space. And if this were all that we can know or conjecture on this subject, we should have to believe that heaven is rather a state, or condition, than a place. But we know that our spirits in this life, are imprisoned in houses of clay, dwelling in earthly tabernacles that are heavy, burdensome—that weigh them down to the earth. If it were not for this bondage—this gravitation of the gross material bodies in which they dwell, they could mount, instantly, on the wings of thought, to any part of the universe of God. For spirits, themselves, do not occupy space; and they could not be confined by space.

What is the spirit or the soul in man? It is nothing else but his will—his power of thought. And where is that power? It is not in the soft flesh of his body—it is not in his bones—nor in his blood—nor in his stomach—nor yet in his brain. It is at the indivisible point where all the influences of the nervous system converge, bringing intelligence of the outer world. There, at that indivisible point, the soul sits, as on its throne. The soul is not the nervous system—it is not the brain. But it is confined there, at that point in the region of the brain, without occupying as much space in the brain as would be covered by the millionth part of the point of a needle. And yet that powerful spirit—that all but almighty will of man is chained and held there at that indivisible point in the heavy, gravitating mass of matter, called the brain, which forms only a part of the body, in which, Paul says, "we groan being burdened," or weighed down.

Suppose the connection that keeps body and soul together in a mysterious union, to be severed, how lightly the spirit would soar, like a bird let loose from its cage, while the cumbrous tabernacle of the flesh would drop into dust. But then it would be found "*naked*"—that is, it would be a spirit without any body or covering. We cannot affirm that the possession of some kind of covering or garment is essential to the very existence of spirit. From the reasoning of the Apostle, we know that it is not. He says:

"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For, in this we groan, earnestly desiring to be clothed

upon with our house which is from heaven, if so be, that being clothed, we shall not be found naked. For, we, that are in this tabernacle, do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Here is one of the most instructive passages in the Bible; and nothing to be compared with it, can be found in all the volumes of natural science ever written. The Apostle shows that when the old fleshly tabernacle is dissolved, or when the soul leaves it, it would be in a state of nakedness, if there were not immediate provision made for *another body*, or another covering, with which it is clothed upon, so that it is not left in a state of nakedness. And this, let us bear in mind, is during the intermediate state, which elapses between death and the resurrection. This garment or covering is to be worn by the soul, during that interval. It is, if we may say so, a *substitute* for the resurrection-body, until the resurrection shall take place, in the last day, as explained in the preceding chapter.

So then, we are taught, that when we shall drop this heavy, burdensome body, in which we have so long groaned, into the grave, there to corrupt till the resurrection, we shall, in the meantime, be furnished with a *heavenly* body—an ethereal body; in which we shall not groan—which shall not gravitate, and hold us down to earth, but in which, radiant and gloriously adorned, we shall be prepared to soar away to the home above. Thus arrayed in heavenly bodies, no matter how ethereal or glorious they may be, it is reasonable and natural to believe that they will oc-

cupy space, and, therefore, we conclude that heaven must be a place, as well as a state or condition.

2. A chief element in the future bliss of the redeemed, will be the holiness of heaven, and of the society of which they are to form a part. The communion of the heavenly world is to be composed of all pure and holy beings, who will be united together, and bound to the throne of God, by the same bond of love. This is the reason that, as we understand, Charity or love is called the greatest of the Christian graces. It is to survive, when faith and hope shall be swallowed up. It is to live, and will only be consummated in heaven. It will be known in heaven that "God is love," as it was never before understood, when the redeemed shall bathe in the ocean of His love forever, and every heart shall be bound to every other heart, by the same bond.

3. Another element in the joy of heaven will be the perpetual advancement in the knowledge of God, and of His works and ways which shall be made by the redeemed, as long as the cycles of eternity shall revolve. We know how essential knowledge is to a rational being, in any state. In the present state, all our knowledge is imperfect—all mixed with error. "Now we know in part," Paul says, "but then we shall know even as we are known." All this imperfect knowledge is to pass away; and then, that which is perfect shall come, when we shall know even as we are known. "Now, I see through a glass darkly," he further says, "but then face to face."

What is here affirmed by the Apostle, does not imply absolute perfection of knowledge; for that would

be omniscience; and there is none perfect in knowledge, in this sense, but God. He only is omniscient, knowing all things. But what we shall know in heaven, we shall know without error or mistake. How different will be the state of our knowledge from what it is in this world. Human knowledge is so mixed up with error, and doubt, and uncertainty, that the wisest of men can never tell where to draw the line of demarcation between what is true, and what is false; between what is right, and what is wrong, even in matters of the most vital importance, that concern their interest for time and eternity. It is said that "to err is human." And who can doubt the universal truth of the maxim, when we observe that in matters of science, medicine, divinity, civil jurisprudence, and philosophy, those who are esteemed learned and wise, oppose one another; and that even the same men, often change their views, casting aside systems, which they had regarded as the very embodiment of all truth in philosophy, in theology, and in politics, and substituting for them other systems, which will probably be just as short lived as those which they had abandoned. This is the common experience, and it shows that there is no knowledge which we can count on, with certainty, except that which has come to us by a revelation, directly or indirectly, from God. The knowledge that is contained in the Bible, never changes, and never gives place to other systems of knowledge, because it is absolute truth.

There is something truly inspiring, and elevating in the thought, that we, who are so fallible here that we

are liable to err at every step we take, and never know when we are standing on sure ground, are to rise up to a destiny, where we shall be absolutely infallible—where there will be no limit to progress in knowledge, and where every step taken will be free from uncertainty, without any supposition, conjecture, or theory about it.

Does any one ask, how it will be possible, thus to advance in knowledge forever, without the possibility of exhausting all the stores of knowledge, and becoming, like God at last, omniscient? To this it may be a sufficient answer to say, first, that there are themes of knowledge which are, in themselves, infinite and inexhaustible, such as redemption, the doctrine of the Trinity, the Godhead, etc.; and, secondly, that the fields of knowledge are boundless, and will be ever enlarging as the mind progresses in knowledge; therefore, finite minds may expatiate in them forever without ever arriving at any limit. It is not too much to say that a finite being may rise, and grow toward the similitude of the likeness of God eternally, without the possibility of becoming a God, or equal to God.

Should we attempt just a little, to develop this thought, how it would swell this volume. But this we cannot do here. However, to give just a faint conception of what we mean, let it suffice to say that the history of redemption, will be entered on anew, and continued by all the saints when they get home to glory. Adam, who lived 930 years from the creation, would be able to relate a thousand things that would interest every celestial inhabitant. And in the

company of Abel, Enoch, and Noah, we should learn many facts in the history of redemption, and of creation, and Providence, in respect to the old world, concerning which Moses said nothing, or only gave us, here and there, an obscure hint, just enough to answer our present necessities, and to awaken the desire to know more; which desire will be fully gratified when we get home, and are set down with Abraham, Isaac, and Jacob in the kingdom of God.

Aye, it will be something in the cup of salvation to be associated with such spirits as Abraham, Isaac, and Jacob, and Daniel, and Isaiah, and David, and John, and Peter, and Paul, and to rehearse with them, on the flowery mount above, the story of redemption.

4. The inhabitants of heaven are to be without sin. As we have seen, all sin has been banished to the other world; as it is written: "There shall, in no wise, enter into it, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

When we reflect on what sin is, in itself, and that it changed this earth, once a paradise, into a vast penitentiary; and that it dug the pit of eternal woe, and has even turned angels into fiends, it will not seem a very light consideration, that heaven is a place, where no sin can ever enter; where all the inhabitants are clothed in white, the emblem of their perfect and everlasting holiness. And if sin shall never enter there, of course, there will be no more curse; for "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away."

In that world of light, and joy, and peace, the beauty of holiness will be conspicuously displayed—the glory of which wicked men and devils never had any perception, and which the saints in this present world could only imperfectly appreciate. But it is the radiant beauty of holiness that will constitute the bliss of heaven, and lend an additional lustre to its brightest glories.

5. Heaven is a place of rest. "There remaineth, therefore, a rest for the people of God." Jesus said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." "And I heard a voice from heaven, saying unto me, write, blessed are the dead, which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." Yes, heaven will be a place of rest. There "the wicked cease from troubling, and the weary are at rest."

To a laboring man, it is said, that "rest is sweet." But one who has never labored—never known what it was to be weary and toil-worn, is not in a condition to enjoy the sweetness of rest. Therefore, the saints are not to have their rest in this world. Their rest is in heaven. And in order to have the greater appreciation and enjoyment of that rest, they should know what it is to be weary and toil-worn in the Master's service—should know what it is to be afflicted, poor, and despised—to be persecuted for righteousness' sake—to endure hardness as a good soldier of Christ —to be in deep tribulation for the truth's sake; for it

is thus they will acquire a relish for the rest above. Unless they have some experience of these things, they could form no part of that company, concerning whom it is said, "these are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

We do not imagine that sinless angels who were never in tribulation, toil, and distress, will have the same appreciation of the glorious rest of heaven, as the soldiers of the Cross, like Peter and Paul, who were worn out with toiling, and fighting, and finally laid down their lives in the cause of Jesus. They can enjoy the rest, when they enter into it. They will appreciate the crown of glory, when it shall be placed on their brow. They who were never sick, are not in a condition to know the meaning of the word health. Neither can they who were never away from home, appreciate the pleasures of home, like those who have been long absent, among strangers, till they had become heart-sick, and home-sick. Aye, there is a use for all the severe discipline, through which the saints are made to pass in this vale of tears. Every bitter shall have its sweet—there will be "beauty for ashes," "the oil of joy for mourning." And there may be something more than poetry, in the beautiful conception of Watts:

> "There, on a green and flowery mount,
> Our weary souls shall sit;
> And with transporting joy recount,
> The labors of our feet."

6. The employments of the heavenly state, are to constitute another essential ingredient in the bliss of

heaven. For, though heaven is a place of rest, as we have just seen, it is not a place of indolent ease or idleness. We do not believe that the saints would be perfectly happy even in heaven, if they had nothing at all to do. It seems to be essential to the very nature of the soul to be *active.*

Adam was appointed to dress and to keep the garden of Eden. Jesus said: "My Father worketh hitherto, and I work." The holy angels are never idle. We believe they are ever actively employed in God's service. One part of their service is to minister to them who are heirs of salvation. And, doubtless, they feel that they are honored by the service, and rejoice in it. When Paul was converted, his first word was, "Lord, what wilt thou have me to do?" This shows the nature and the promptings of a Christian spirit. And we can hardly believe that when Paul—that earnest and ardent soldier of Christ, laid down, finally, the weapons of his warfare, and went up to receive his crown, he would have been content, after a long life of such active service, to sit down on one of the flowery mounts above, in a state of utter rest or inactivity, with nothing more to occupy his active powers forever. Unless those powers were destroyed or annihilated, he would still want scope for their exercise, in some way, for the glory of the Redeemer. And would there be no way, in which he could put forth all the energies of his greatly improved and expanded faculties?

That heaven is not a place of inactive ease and idleness, is evident from several considerations.

1. And first, every passage which alludes to the

future state of the blest, in some way, directly or indirectly, represents them, as being actively employed in praising or serving God. Thus, as in a passage quoted on another occasion, we see the host of the redeemed standing "before the throne of God, and before the Lamb, clothed with white robes, and palms in their hands." But are they doing nothing? John says, "they cried with a *loud voice*"—no feeble notes, no faint praise—"with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb." And a little farther along, in the same chapter, he says, "therefore are they before the throne of God, and serve Him day and night in His temple." They are united in that service; and it never ceases day nor night; and to it they consecrate all their powers. But it is a service that never tires; in which the worshippers never grow wearied.

2. Another consideration which has already been alluded to, showing that the glorified saints will ever have their active mental powers vigorously exercised in the service of God, is the fact, that they will desire to grow in knowledge, and that they will rise from one degree to another in the knowledge of God and of His works, through all eternity. And as one star differeth from another star in glory, so, as they increase in knowledge, their capacities for happiness will be enlarged, and, in this sense, they will be more and more like God.

An ordinary Christian dying now, and going home to heaven, in respect to his attainments, and especially his knowledge, would not be the equal of David or Paul, who, in addition to the attainments which they

made in the flesh, have been advancing in knowledge ever since they went from earth to heaven. Of course, he would be like them in respect to their happiness, and their robes of glory—he would see them, and converse with them—but in respect to their attainments, he would be no more their equal, than Sir Isaac Newton when a little boy gathering up pebbles at the seashore, was the equal of Sir Isaac Newton, when he had scaled the heights of science.

3. There is still another consideration that further strengthens us in the belief that the saints in glory are not to spend their eternity of bliss, in a state of idle leisure and inactivity, and it is found in the assurances given us in Scripture, that they are to be honored by the Captain of their salvation with *posts of trust and honor*, in His universal dominion. It is probable that the saints are to be exalted to a position, above every rank and order of created beings. There are various passages that seem to convey this meaning, and which cannot well be understood in any other sense. In the first of Revelation, they are described as praising God, and saying: "But unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father."

Now if they are to be kings and priests, we conclude that there must be stations, corresponding to these names, which they are to occupy. They cannot be empty-sounding titles. Jesus does not mock His people, by the promise of any false or fictitious honors in His kingdom.

In another place it is written, "To him that over-

cometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." Now, what can we understand by this? It is something in the future—a promise to be fulfilled in the hereafter. Jesus did not sit down on His throne till He had conquered—till He had risen from the grave, and ascended up on high. And His people have no crowns in this world—they are to be crowned, and to reign hereafter. Paul exclaimed, "I have fought a good fight; I have kept the faith, henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but to all them who love His appearing." And there is another promise: "Be thou faithful unto death, and I will give thee a crown."

The sum of the matter, then, is that the saints are to be kings under Christ, for this is the title given them. They are to wear crowns, for this is promised; and they are to reign with Christ and to sit down with Him in the throne of His kingdom. Now all this would be strange language to be used in the Scriptures, if it were entirely without meaning. Can we believe that Jesus would hold out such prospects and hopes to His people, merely to delude and disappoint them? No, the expressions we have quoted, have a wonderful significance, which we cannot, at present, comprehend. He hath ordained to confer honors on His people, to which angels and archangels were never appointed. They are the kings and the priests unto God, which the angels are never said to be. They are to be vicegerents and vice-kings under Him, who is styled the "King of kings, and Lord of lords."

They are to have something to do, in the management of the universal kingdom.

But the service in which they are to be employed hereafter, will not, like the service required in this life, involve pain, suffering and weariness; but it will be the crowning portion in the cup of their eternal joy. We will not attempt to develope this thought, in the present chapter. It is one that is infinite in its proportions, grand and sublime beyond mortal conception. We shall try in the next and closing chapter to give a dim shadowing forth of that greatest of all thoughts, that ever entered even the Infinite Mind; just so far as Revelation has given us a little hint thereof, and as much as we are able to receive in this imperfect state. For the present, let us be content with the assurance—that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

CHAPTER X.

The Consummation of All Things.

The mystery of God—"THE INTENT"—"Manifold Wisdom," "Abundant Grace"—To be made known—Principalities and powers—Sinless worlds—Only two revolted worlds—No knowledge of Grace under absolute physical law—This knowledge revealed—The glad tidings—Millions of worlds—The distinction conferred on our earth—Jesus never died but once—Thus the Grace was manifested—Angels, as ministering spirits—Minister only to the heirs of salvation—Future distinction of the Redeemed—They make the salvation known in other worlds—Their special qualifications—They will be Christ's coronated heroes—Vicegerents under the King of kings—Anthem of all worlds—Perfect glory—Profane babblings of human philosophers—Extracts—Philosophy of the Bible—Only two out of millions—Incidental evil—God's justice vindicated—The Church, the Lamb's wife—This earth the birthplace—The City of God, New Jerusalem, in which He will dwell forever—Conclusion—An Invocation.

THE author feels that some sort of apology may be due for even seeming to venture upon a theme, under which the mind of the great apostle, the grandest of all men since the Man of men lived, seemed to labor and to be almost at a loss for words, to give fit utterance to the wonderful conceptions that weighed down his mind, saying:

"That I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ; to the intent that

now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord."

The passage is similar to another that is found in Second Corinthians, and one is explanatory of the other:

"*For all things are for your sake, that the abundant grace might, through the thanksgivings of many, redound to the glory of God.*"

"All things are for your sake," means that all things were created by Christ Jesus for the sake of the church, to the intent, that, the abundant Grace—redemption—might, through the thanksgivings of many, saved by the blood of Christ, redound to the glory of God—in other words, that the manifold or incomprehensible wisdom of God, might be made known, according to His Eternal purpose.

This is the proposition, in general terms, contained in the words of the apostle. It is an expression of the grandest truth, the light of which ever dawned on a finite intellect. Let us try to analyze the thought, that, looking at it in detail, we may partially comprehend it, and thereby make some profitable advancement in the knowledge of God.

I. In the first place, then, let it be observed, that, God had a purpose—an "*intent*"—an "*eternal purpose*"—as the apostle speaks of it, in the creation of the "heavenly places," and in peopling them with such a countless order of intelligent existences, called angels, spirits, principalities, powers, etc. That pur-

pose must have been one that was worthy of God. Paul tells us that it was to make known His own glory —His "abundant Grace"—His "manifold wisdom in Christ." But in making known His glory, it was necessary to reveal Himself—that is, to display His perfections—His glorious holiness, His justice, and His mercy as well as His wisdom and power.

In the preparation of these volumes, which have so long engaged the attention of the author, he has indicated, and as he thinks, has proved, that without a moral government, God could not have displayed His moral perfections. There is no human philosophy that can discover any way, by which knowledge of any kind can be acquired by created intellects, except by experience, or by revelation. This was shown in Part II., Chapter IV.

II. In making a full revelation of Himself—that is, in making known His "abundant Grace"—"His manifold wisdom according to the Eternal purpose which He purposed in Christ Jesus," God wrought out the greatest amount of good that was possible to the created and intelligent universe. Knowledge is the food of the soul. That is a point that has been sufficiently insisted on. And as we have seen, the knowledge of God is the highest kind of knowledge, and the knowledge of His moral perfections far more excellent than that of His physical or natural attributes. And so, it may be logically and properly affirmed that God was bound—that is, morally bound—bound by His own moral nature, to make a full display of His perfections, as this was essential to His own glory, and to the highest good of the creature. But

to whom could He make such a display of His glory?

III. This question brings us upon the threshold of a vast theme that is of a nature, certainly to interest every devout and inquiring mind. Paul tells us that God "created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known"—or understood —"by the church"—or through the church as the medium—"the manifold wisdom of God." In this sentence, almost every word has an infinite significance and importance. What is meant by the principalities and powers in heavenly places?

By comparing Scripture with Scripture, we are led to the conclusion, that these terms signify various and high orders of intelligent beings, that people the innumerable worlds, called "heavenly places," that fill the expanse of the heavens. The Scriptures tell us of holy angels—and of the angels that kept not their first estate, but were cast down in chains of darkness. We read about legions of good angels, and also of "legions of devils." In this present world, we know that there are saints and sinners who are intelligent beings, and also an infinite multitude of inferior creatures, of higher and lower orders.

Reasoning from analogy, we feel justified in saying that the countless, beautiful worlds which God hath made, and which He guides in their orbits, are full of joyful life. This earth—the air, the land, the water, all teem with life. And it would not be in accordance with what we know of the ways of God, to believe that all other worlds are tenantless—that they were created

for no other purpose but to garnish our heavens at night. Analogy requires us to believe that they abound with inhabitants, many of whom may be equal intellectually, if not superior to man.

There is hardly a reasonable doubt, that many of them are endowed with high powers and noble instincts, and that they perfectly obey the laws of their physical nature, without the possibility of any departure therefrom, in the same sense that Adam and Eve were governed before the moral system was introduced—living without sin or the possibility of sin, in their original and created innocence—loving and serving the Father supreme, just because it is their nature to do so—subsisting on the spontaneous and abundant productions of the beautiful globes prepared as their perpetual habitations, as Adam and his children would have reigned on this earth, if there had been no curse—having no knowledge of sin, and, therefore, none of holiness, nor of reward and punishment—endowed with high intellectual powers, and able to explore the realms of physical science, but having no ideas of anything included in the realm of moral science—rejoicing in the love of one another, and in the love of the Divine Father, but having no need of a Saviour, and, therefore, no knowledge of "the abundant grace," and of "the manifold wisdom of God in Christ."

We have no knowledge, by Revelation or otherwise, that sin ever invaded any, except two, of the unnumbered provinces which constitute the material empire of Jehovah, namely: this earth on which we dwell, and that spiritual realm originally de-

signed, and prepared as the abode of the angelic hosts.

We know how sin entered into this world, and what the result was. We do not know how sin entered heaven; but the Scriptures are clear, as to the fact, that a part of the angels fell by transgression; and that others maintained their integrity, and stood firm in their allegiance to God; and that as to those who fell, no salvation was provided for them; but that those who persisted in their integrity have been confirmed in their holiness.

There may be other habitable worlds in existence, that God took out from under the operation of physical rule, and placed under a moral system; but we have no positive knowledge of any except the two now named. And there is not one iota of proof, that can be drawn from analogy, reason, or Scripture, that any other world ever revolted from God, or ever experienced the effects of sin. No matter to what extent they multiply "the heavenly places," we must believe that they are sinless worlds, inhabited by intelligent and happy beings, order above order, and rank above rank.

They may have, it is true, only a limited knowledge of the Creator. But, to the extent of that knowledge, they worship Him supremely. God has kept them waiting till the fulness of time, when He would give them a more full revelation of Himself—when He would communicate to them the knowledge of His "abundant grace," and of His "manifold wisdom" in the salvation of sinners, not by the actual experience of sin, and of its fearful consequences, but by direct

revelation through the ministry of angels, who, having a perfect knowledge thereof, could make known to them the mystery of the Cross, and of the redemption which Jesus the Son of God wrought through His blood on Calvary, on the theatre of that revolted world, known among the planetary worlds as the earth.

Let us conceive such a world as we have supposed —peopled with happy beings in a state of conscious innocence—having no experience of death or any of the effects of sin—having no knowledge of grace nor of salvation, but revelling in the bounties of the material creation, and basking in the radiance and light of God's material goodness to them, without any perception of that brighter light that emanates from the sun of righteousness. If we could imagine such a world, may we not believe that he would be a welcome visitant, who should be sent to them from this earth, or direct from the throne of God, to make known the love of God to a ruined and apostate world, in giving His "only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

On receiving such a revelation, the first emotion might be a momentary feeling of incredulity—this would probably be succeeded by a feeling of wonder —and this would be followed with joy—and then, there would be a burst of praise. They would hardly be able to believe the news at first, till properly authenticated—then they would be filled with wonder at such love—then they would be transported with rapturous joy at the discovery that the great Creator,

whom they worshipped and adored for His goodness and wisdom, was a God of such boundless love as they had never conceived of—and this would lead to higher strains of praise than any ever before heard, going up from all the temples of that sinless world. And thus, though they had always been blest because free from sin, this glad tidings would be an addition to their cup of bliss, and almost make it to overflow. And, if such a revelation of "the abundant grace" of God would so greatly enhance the joy of their existence, may we not believe that, as Paul says, God must have purposed this result from eternity?

But, as we have seen, analogy shows that there are more than one or two habitable globes in existence. Paul speaks of a plurality, when he makes mention of "the heavenly places"—and philosophers reckon the habitable worlds by millions. And what God would do for the joy and happiness of one world, we must suppose that He would be willing to do for all. If, then, there are a million or a thousand million of those "heavenly places," all alike peopled by sinless and happy hosts—the principalities and powers—He could just as easily make known His abundant grace in Christ to all, as to one.

IV. In the consideration just advanced, there is evidence that the death of Christ was designed to take effect, not on the inhabitants of this earth alone, but the inhabitants of all worlds. It is the medium through which alone, the mercy—the abundant grace of God, is made manifest. It could never have been known, if Jesus had never died!

Therefore, Jesus died once—but only once, that the

universe of intelligent beings might have a full and true knowledge of God, in all the glorious perfections of His nature. I affirm the proposition, that, this knowledge could never have been the inheritance of any finite intelligence in the universe, if there had been no atonement for sin ordained and provided.

This knowledge did not come by the fall of the rebel angels, for there was no abundant grace exhibited in their case. And if God had pardoned the rebel angels without any satisfaction, that would have been a sacrifice of law and justice, and there would have been no abundant grace in a pardon like that. "The abundant grace"—the love consisted in maintaining the law of holiness, by giving His Son to suffer its penalty in the place of the guilty. This idea has been fully brought out in another part of this work.

Therefore, there was a necessity, as God is love, that Christ should suffer the penalty of death for sinners on the theatre of some globe, that the universe might have a full exhibition of God's character, as a God of grace. But it was not necessary that He should taste of death more than once. He never died but once; and that was when He died on Calvary. Though there may be millions or billions of worlds in existence, the inhabitants of no other globe ever witnessed the death of the Son of God. And further, we do not, and we cannot conceive that sin ever invaded any other province, except the two before specified; or, that there was a necessity for Christ to die for sinners on any other globe.

Why it was that the eternal Father selected this

earth, so insignificant in comparison with many other worlds, to be the theatre of the most momentous and solemn event that ever transpired in any world, He only can know; for He might have selected any other world as well. And if it had pleased Him to select some other world as the theatre of redemption, then Adam and his numerous offspring might have been revelling still, in all the material and carnal delights of a paradisaic world—free from sin and death, governed alone by laws of instinct and necessity, as materialists say that we are ruled—only without sin or any of the consequences of sin, to which we are now subject.

But if this had been the pleasure of the Supreme Father, then the tree of knowledge of Good and Evil, must have grown on some other earth; and the curse of sin would have fallen on that earth,—and, there would have been a Calvary there—and Jesus would have died there to make an atonement, that the "abundant Grace" of God might be known—and then, we, the children of Adam, would have been kept waiting the fulness of time, till some angel or messenger should come from that world, to bring us a revelation of the mercy of God, showing that He could so love an apostate and ruined world, that He "gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

But instead of waiting for a revelation to be brought from some other and distant world, the tragedy of Redemption is enacted on the theatre of our earth; and the knowledge of the scheme of God's boundless love developed here, is to be perpetuated and to be

conveyed by messengers from this world, as we are led by the words of Paul to believe, to the inhabitants of millions of other worlds. This brings us directly to the question, by whom is the knowledge of "the abundant Grace" to be published, or made "known to the principalities and powers in heavenly places?"

V. The Scriptures show, clearly, that it is a part of the economy of God's system of government, to employ various instrumentalities, and second causes, in the furtherance of His designs. Thus, He sends His angels on missions to our world, to carry out designs which doubtless He could accomplish without their agency. The Bible is full of accounts concerning their visits, and the nature of the visits on which they are sent. No saint can doubt or disbelieve these accounts. Some of them may seem miraculous, or of the nature of supernatural events, as doubtless they were; as when an angel walked in the fiery furnace with the three servants of God; or again, when an angel kept Daniel in safety when cast into the den of lions; or lastly, when an angel was sent to bring Peter out of his prison.

But on the authority of the Word, we are justified in the belief that there is a ministry of angels, which is not to be regarded as specially miraculous, but which is common to the children of God, or which, at least, is rendered to all who shall be the heirs of salvation. Jesus said; that, when Lazarus died, he was carried by the angels to Abraham's bosom; implying that they are ministering spirits who had waited on him, and strengthened him, as, perhaps, they strengthened Jesus in His agony in Gethsemane; and then,

were ready at his decease, to bear his soul on their pinions home to the Paradise above. Jesus did not by this, intend to teach that Lazarus had any special or peculiar favor conferred on him. The lesson conveyed by His words, is, that every child of God, even though he be as poor and afflicted as Lazarus was, should even count it a joy to suffer for the name of Christ, since he is so honored of God, and has angels to minister to him.

What does Paul say on this subject? "And of the angels He saith, Who maketh His angels spirits; and His ministers a flame of fire." And again, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" Christ said, concerning little children, "Verily, I say unto you, that, in heaven their angels do always behold the face of my Father who is in heaven."

There are some weak Christians who can hardly believe these things true. They have great reason to pray for an increase of their faith. Why should they doubt, when they read of what God hath done, and what He intends to do for His church? "*All things are* yours"—this is said concerning the church—"all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

The inference from all this is, that since it hath entered into the scheme of God's government to use the ministry of inferior beings in carrying out His glorious designs, and since, as we know from the Scriptures, He hath pursued this plan in conducting the affairs

of this world, there is no reason to conclude that He will not adhere to this policy of using the ministry of angels in reference to the affairs of other worlds. If His dominion is extended, including thousands and millions of worlds, many of which may be larger than this, analogy as well as the plain teachings of the Bible require us to believe, that messengers may be sent out from the eternal throne to any, or all, of these worlds, whenever the King of kings may have occasion to employ any of His ministers as vicegerents, in service of this kind.

But the impression on our mind from the words of Paul, leads us to say, that not the angels who had been created to minister to the heirs of salvation, are to be the ministers or vicegerents of God hereafter, to visit those other countless worlds, peopled by sinless inhabitants, in order to make known to them "the abundant Grace" of God; but that those heirs of salvation themselves who had been ministered unto by angels, after they have ceased to be heirs, and after they have been made kings and priests unto God, and have received their crowns and their commissions—that they, and not the angels, are to have the honor and the distinction of making known, and publishing in all those worlds, the manifold wisdom of God in Christ. We read of no other vicegerents — no other order of kings and priests under the King of kings, but the redeemed saints. They are to reign with Him, or to reign under Him.

The most literal construction that can be put on the words of Paul justifies, and even requires this conclusion. In what other sense can we understand

the phrase, "might be known by the church," to the principalities in heavenly places, except that the knowledge of this manifold wisdom, and abundant Grace in Christ, is to be communicated to the inhabitants of all those worlds, by the church—the heirs of salvation —those who had been redeemed? Every one saved by Grace, and who had washed his robes and made them white in the blood of the Lamb, will be a member of that church, called "the General assembly and Church of the First-born in heaven." It is *by them*, or *through them* as agents, that knowledge of *the abundant Grace* is to be published.

The expression—"might be known by the church" —has a twofold significance. The church is to be, both passively and actively, the medium through which the knowledge of Grace is to be made known in all worlds. And first, passively; because without a redeemed church, there would be no Grace, and no knowledge of Grace. The redeemed church is the very embodiment, or the outward expression of God's infinite Grace and Love in Christ. There are no other subjects of Grace but the members of the redeemed church. For that reason, doubtless, they are called His "*jewels.*" The sinless angels are not subjects of Grace. The sinless inhabitants of those myriads of worlds floating in the immensity of space, and ruled by physical law, are not subjects of grace. Hence, the knowledge of "the abundant Grace" must be "*by the church.*"

But it would be in vain that Christ died on Calvary, as far as the inhabitants of other worlds are concerned, if the story of the cross should never be

published, or made known among them. And this is to be done by the kings and the priests, whom Christ hath ordained to this work. This is the other important sense in which the words of the apostle are to be understood. The redeemed are to be, actively as well as passively, the medium through whom the wonderful and manifold wisdom is to be made known.

This is a great mission in store for the trophies of Grace. Wherever there is a bright, shining world that dots the map of God's boundless empire, peopled with intelligent and happy beings, there the story of Calvary is to be made known. And ransomed saints, having received their immortal crowns, and reigning under Christ, are to be the heralds to publish the tidings from world to world.

An important reason in support of this view, is the fact, that the redeemed saints alone will possess the requisite qualifications for acting the part of messengers or heralds, in making known the story of redemption to the principalities and powers in all the heavenly places. For, being themselves the monuments of grace, having on the blood-washed garments of salvation, and bearing in their persons the very marks of the Grace of God, they could speak of salvation and make known the abundant Grace, as neither sinless angels nor archangels could do. Does all this seem like a fiction or a dream?

Reader, thou mayest never have had thy thoughts called to this high theme,—but ask thyself, what God made all those bright, shining habitable worlds for. Could there have been a higher end, or one more

worthy of God, than that given by Paul—"who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." "Unto Him be glory in the church by Christ Jesus throughout all ages, and in all worlds."

VI. Let us now briefly contemplate the exaltation, or the preferments awaiting the redeemed of God. If we have given the right interpretation to the words of Scripture, we must believe that there are peculiar honors and dignities in reserve, for the ransomed sons and daughters of God. In a previous chapter, our attention was called to the vision of John, in which he beheld the hosts of God above, in the order in which they worship about the throne, and heard their ascriptions, in which the ransomed hosts seemed to occupy a place in front of the angels, or higher both in their apparel, and in the nature of their worship.

Now we have a view of them in their redeemed and triumphant state, going forth as kings and priests, with commissions from the King of kings, speeding their way on the wings of light and love, to those distant stars and planets made and ruled by Him, some of which are now scarcely visible even with the help of a telescope—going to those distant worlds, as vicegerents and plenipotentiaries of King Jesus—and on what errand? to make known to the principalities and powers,—to all the holy and intelligent inhabitants of those celestial worlds, "*the abundant* Grace"—to tell them the story of the Cross—to carry the proclama-

tion which they had never heard before, that "God is Love!"

They had ever known God to be great, and wise, and good; and they had worshipped Him accordingly. But they had known nothing of His moral perfections —nothing of His Grace—nothing of His infinite Love. But now, there comes a messenger from the throne —a radiant being clothed in the garments of salvation, bright and shining as the light, bringing a message of glad tidings, which shall spread joy among all the inhabitants of that world. And that messenger is Paul, or Peter, in their robes of light and salvation, and wearing their crowns. Or, perhaps, it is only the once poor, and humble, and afflicted Lazarus. It is no idle promise that Jesus holds out to the faithful; "To him that overcometh will I grant to sit down with me in my throne, even as I overcame and am set down with my Father in His throne."

VII. Now we are not to be charged with presumption, if we ask, what was the ultimate end to be developed in this wondrous scheme of redemption. Doubtless, that end has a double aspect, embracing both the glory of God and the highest possible good of the creature. These are so related that we may say, God could not manifest His glory without promoting the happiness of His intelligent creatures; and, also, intelligent creatures would scarcely have any capacity at all for happiness, without some knowledge of the glory of God. We do not, and we cannot affirm that the countless hosts of sinless beings, peopling the myriads of God's worlds, stand in need of an experimental knowledge of the grace

and love of God. Let us carefully guard against any such idea. But, not being under a moral dispensation, and having no knowledge of sin, they have no need of a Saviour. But when they shall learn in what way others sinned, and how they were saved by grace, this revealed knowledge will awaken new thoughts and emotions, and give them views of the character of God that will thrill them with joy and wonder. They will never, no! never listen with indifference to the story of Calvary! That story falls on many a listless human ear, and not a single emotion is awakened, and not a tear is shed. But it will not be so, when the same story shall be rehearsed to the white-winged ones inhabiting those distant spheres.

Suppose that one of the redeemed has received his commission from King Jesus, as an innumerable multitude are to be thus commissioned, and shall speed his way on the wings of the morning light, with a rainbow of love encircling his brow, to one of those beautiful worlds enlightened by Sirius, or some other distant star, to tell the inhabitants of the love of Jesus, as exhibited in His death on the Cross, and can we believe that such news would fall upon listless ears? They had never known anything of the nature of sin, but had always loved and served God; and if they could comprehend that story of Calvary, it would be the most wonderful tidings that ever fell on their ears—and the news would go from one to another till every one should catch the sound; and there would go up, as in the angel's song one universal burst of praise, "Glory to God in the highest!"

The fundamental truth in the whole scheme is, that "God is love." There is no system of religion in the world that recognizes this first principle, but Christianity. And Christianity is the scheme that was devised by God himself, to develop this truth that "*God is love*," to the glory of His name, and the highest good of the created universe. God must have been infinitely pleased when the angels first proclaimed the glad tidings of great joy, which should be to all people. And when that choral song, then first begun, shall be sung and echoed in every heavenly place, on every habitable globe in the mighty universe, swelling up from every heart as it shall be thrilled with the news, that Jesus died on the Cross—that the Lamb was slain on Calvary to save lost sinners, till all the worlds shall learn the news, and join in the chorus, "Glory to God in the highest," we must believe that God will be infinitely pleased with the song, and that He will be glorified, because His Son is thus honored. And His chosen warriors who fought and died in His cause—His coronated heroes who participated in His triumphs, will be the chosen messengers, to make known His glory in the distant spheres, till there shall be one general jubilee of praise swelling up to God, from one end of the universe to the other—something, perhaps, like that which John heard in his visions, saying:

"And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands; saying, with a loud voice, worthy is the Lamb that

was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I, saying, blessing and honor, and glory be unto Him which sitteth upon the throne, and unto the Lamb forever and ever. And the four beasts said, Amen."

And would not this be the perfection of glory? Here we see the consummation of that purpose of wisdom and grace, which God from eternity purposed in Christ, and which it has been our aim, in these volumes, to develop—a glorious universe, at last rejoicing in the love of God, and with one voice praising Him for His "abundant grace." Can science or philosophy offer anything in comparison with this? Can they find, in creation, a plan, a motive, or a design worthy the Infinite Creator? Hear what a Christian scientist has to say:

"Without question, we yield to nature, precedence in the order of time. Nature was before man. Through immeasurable æons, the processus of her phenomena, in all their varied beauty, sublimity and terror, had moved on with no human spectator to observe them. The upheaval of the continents; the slow subsiding of the seas; glaciers and icebergs; volcanic fires and steamy mists—hot, cold, moist, and dry, striving for mastery, 'o'er many a frozen, many a fiery Alps;' gigantic flora blooming and decaying; monsters of reptile and animal life, the spawn of chaos and night; all these had been, and had left their record upon the surface of the globe; inorganic nature, organic nature; life, vegetable, insect, animal —all had passed on and on through timeless epochs

of duration, without one trace of man."—*Dr. Thompson's Man in Genesis and Geology.*

The above was written by a doctor of divinity to harmonize the Bible with false science. And all these "immeasurable æons" and "timeless epochs"—these terrific revolutions—glaciers, icebergs, upheavals, subsidences, animal monsters, etc., the spawn of chaos and night—all came, and all had passed away before there was any trace of man. How can this be reconciled with Paul, that, in the beginning God created all things, "to the intent" that angels and men, and all created intelligences might know the glory of God through the redemption of the Church.

Perhaps, the writer of the above paragraph, held that God was not the author of the horrible state of things he describes. He speaks of nature, but he makes no mention of God. Old chaos and ancient night spawned their horrible spawn. "Nature was before man"—to nature we yield the precedence—inorganic nature—organic nature. What does he mean by nature? Did nature during those immeasurable æons, produce the upheavals, the glaciers, the terrific monsters, etc.? The writer could not have meant this, for he claimed to be a Christian. We are really grieved to find so many good men, carried away by their love of false science, and babbling all manner of nonsense.

Another preacher, converted to the evolution philosophy, wrote:

"The world is a great puzzle, even to men enlightened by Scripture, and the insoluble questions rise

like mountains on every side, from whatever standpoint a man looks out in this world, and mere human reason unaided, so far as I can guess or see, cannot make any consistent or coherent administration of affairs. I know not if it would be possible to prove the Divine benevolence, merely by that part of the world's history which we understand in the organization of matter, in the organization of life, in the bewildering forces that surround men on every side. In the stupendous cruelties, as we should regard them from our standpoint, men could scarcely reason out a benign Deity. The ancients—the heathen generally met the difficulty by multiplying gods, and giving some beneficence, and some malignity; and the history of affairs was the strife between the two. But we are not allowed that, and the problem of life is, how to solve the co-existence of all forms of selfishness, of cruelty, and of destroying; for we do not get rid of a difficulty by refusing to see it. When we look at the organization of life upon the globe, the first thing that meets the eye is, that the principle of destructiveness is the organizing principle."—*Beecher.*

The evolutionist from his standpoint, "*cannot reason out a benignant Deity.*" Of course not; and this method of reasoning is logically calculated to drive any man into atheism. John Stuart Mill acknowledged that it had this effect on him. And there are many atheists in our time, made so by the same logic. What a relief from this overcast, dark, and miserable scepticism, to turn to the philosophy of the Bible. It is there we obtain light. God created all things *good*—perfect. The blight of sin is, at present, resting upon this earth. This accounts for the *selfishness*, the *cruelty*, the *destructiveness*. But God reigns, and the consummation is to be glorious.

There are several important corollaries or logical sequences that naturally flow out of the great theme which has been discussed, on which we desire to fix attention before we close this chapter, and say our work is done.

1. And first, as viewed from this standpoint of God's "eternal purpose" in Christ, how limited is the amount of evil as compared with the good, in the universe of God—two revolted worlds, and only two, but millions that never apostatized, and never felt the blight of sin! The eternal purpose of God in Christ, as expounded by Paul, requires us to believe this. And we believe it—sincerely and devoutly believe it.

Reasoning from analogy we are forced to the conclusion, that, as astronomers assure us, the number of globes in existence is immense; and that they are as well fitted to be the abodes of life, as that on which we dwell. And why should we not believe the internal arrangements—the physical order, harmony, and beauty prevailing on the surface of those multiplied worlds to be as perfect as we know the great physical laws to be, that ever hold them in their orbits?

If we credit the Mosaic record, this world was most beautiful at first; and there was no sin, no death, no cruelty, no selfishness, no destructiveness among its inhabitants. "God saw every thing that He had made, and behold it was very good." And this is just what we should be led to expect of a good and "*benign Deity.*" And if God made man "upright," *in His own image*—if He made this world a beautiful and perfect world—and if He made every thing in it "very good," then, we must believe that He made all

the infinite worlds that may be in existence, with all that appertains to them, in the same way, *very good.*

Now if the Scriptures authorize the belief, that, in the midst of so vast an empire, there have been but two revolts—that sin has brought disorder, confusion, and death into two worlds only among the millions that dot and bespangle the heavens of God, then we may ask, can the pagan philosopher, can the atheist, or can the evolutionist show anything to compare with this?

In what way would they prove that all the other worlds, which they believe to exist, are not just as full of deformity, cruelty, and destructiveness as the world in which we live? Could nature, or whatever it may be which they seem to deify; or, could the principle of evolution work out more favorable results on other globes than it has done on our own earth? To ask is to answer the question. And the answer involves a thought that is absolutely terrific, from which we turn away with a sense of loathing and abhorrence.

The evil abounding in this world may, to us, seem great, because of our very limited views; but as viewed in reference to the created universe, it may be almost nothing, or as no more than a grain of sand compared to the globe. God might have planted that mystic "tree of the knowledge of good and evil," on some other earth, and that earth would have been the theatre of sin, and then we should have escaped the curse. But our earth had the honor of this distinction, and for this we say that we render ten thousand thanks. And this is suggestive of another important corollary.

2. The evil introduced into this world by the moral system brought in, through disobedience in eating the fruit of that forbidden tree, was incidental—while the good to accrue from it, will outweigh the evil by immeasurable degrees, and will redound to the glory of God, and the increased happiness and joy of the intelligent universe.

Death, it is true, was the penalty of transgression. But transgression was by the law, and death by sin; and through the entrance of death, grace came, and by grace a redeemed Church; and by a Church redeemed by the blood of the Lamb, glory to God; and through the manifestation of God's glory, the highest good possible to the universe of created intelligences. These are the links in the chain that, at present, binds the universe to the footstool of God, and not one of these links may be broken out of the chain.

The reasoning of Paul, that God "created all things by Jesus Christ"—all worlds, with all the creatures and all the furniture belonging to them—to the intent that His manifold wisdom in Christ—His love—His holiness—His saving mercy might be exhibited or made manifest to the higher orders of beings in all the heavenly places, carries with it the idea, that the universe is to be benefited by the death of Christ. And this idea again involves the thought that since the universe of created intelligences participates in the benefits of the death of Christ on Calvary, there was no necessity of His dying more than once.

The Son of God died for sinners, in the sense that He made an expiation for the guilt of their sins, and redeemed them to God by His blood. But He died

for the sinless inhabitants of other worlds, to the intent that "the abundant Grace," or the "manifold wisdom" of God, might be made manifest unto them, that they might know God more perfectly, and worship Him in higher strains than would have been possible without any such manifestation.

This manifestation of the glory of God is to be made hereafter, as we have before explained, through or by the ministry of the redeemed saints. What sanctified Christian heart does not exult in the prospect of being one of the vicegerents of Jesus, for making the tour of distant worlds, "to make known the exceeding riches of His Grace, in the ages to come!"

3. Another corollary from the system of doctrine herein developed, may be stated thus: if only one sinner is lost through wilful apostacy or unbelief, to every thousand, or thousand million of souls, who are directly or indirectly blest through the redemption in Christ, there can never be any charge of injustice brought against the throne of God. There is not a devil in hell—there is not an apostate rebel against the grace of God, who will not be speechless.

We have no means, of course, for determining the relative proportions of the finally saved and lost. But when we take into consideration the fact that, probably, one-half the children of Adam die in infancy, who, as we believe, are all saved through Christ, and whose souls are just as valuable in the eye of God as the souls of adult persons, because we believe in the equality of souls; and also take into consideration this other important fact, that, during the millennial age, when nearly if not quite all who shall be born

on the earth, will be trained up, and will live and die as Christians, we are furnished with substantial data from which to draw the conclusion, that the relative numbers of those who will be finally lost, may be small as compared with those who shall be saved.

But these numbers, vast though they may be, dwindle almost to nothing as compared with the millions of millions, and billions of billions of beautiful and bright inhabitants, dwelling in all those *heavenly places* that fill the starry heavens, who are to be mediately blest, and to have a richer, fuller cup of joy placed to their lips, through the redemption of Christ.

The number of the lost may not, at last, bear any greater proportion to the whole number who shall be benefited by the scheme of redemption, than the number of those erratic wanderers called comets, bears to the fixed stars which are numbered by millions, and always revolve in their proper orbits, while the former only number a few scores or hundreds, that seem like lost stars having been struck out of their proper spheres, and emitting only an uncertain and fiery glare.

There will be barely enough lost to show the deformity of sin, and the justice of God in the punishment thereof; and by this display, the Beauty of Holiness, by contrast, will shine all the brighter in the eyes of the ransomed hosts.

Free-will was a peculiar gift, conferred only on Adam's race, and the Elect angels. It was the very image of God. All other created beings in heaven above, on the earth beneath, and under the earth, are governed by absolute law. These, of course, are

inferior, not intellectually it may be, but in their physical state, as it is a fixed state—whereas those endowed with freedom of will, might fall from their state, or rise to a higher condition, the contingency depending on an act of their own free-will. But falling thus, their fall becomes their crime, wherefore, they will be compelled eternally to say, *Amen* to the justice of the sentence, by which they are banished from the holy presence of God.

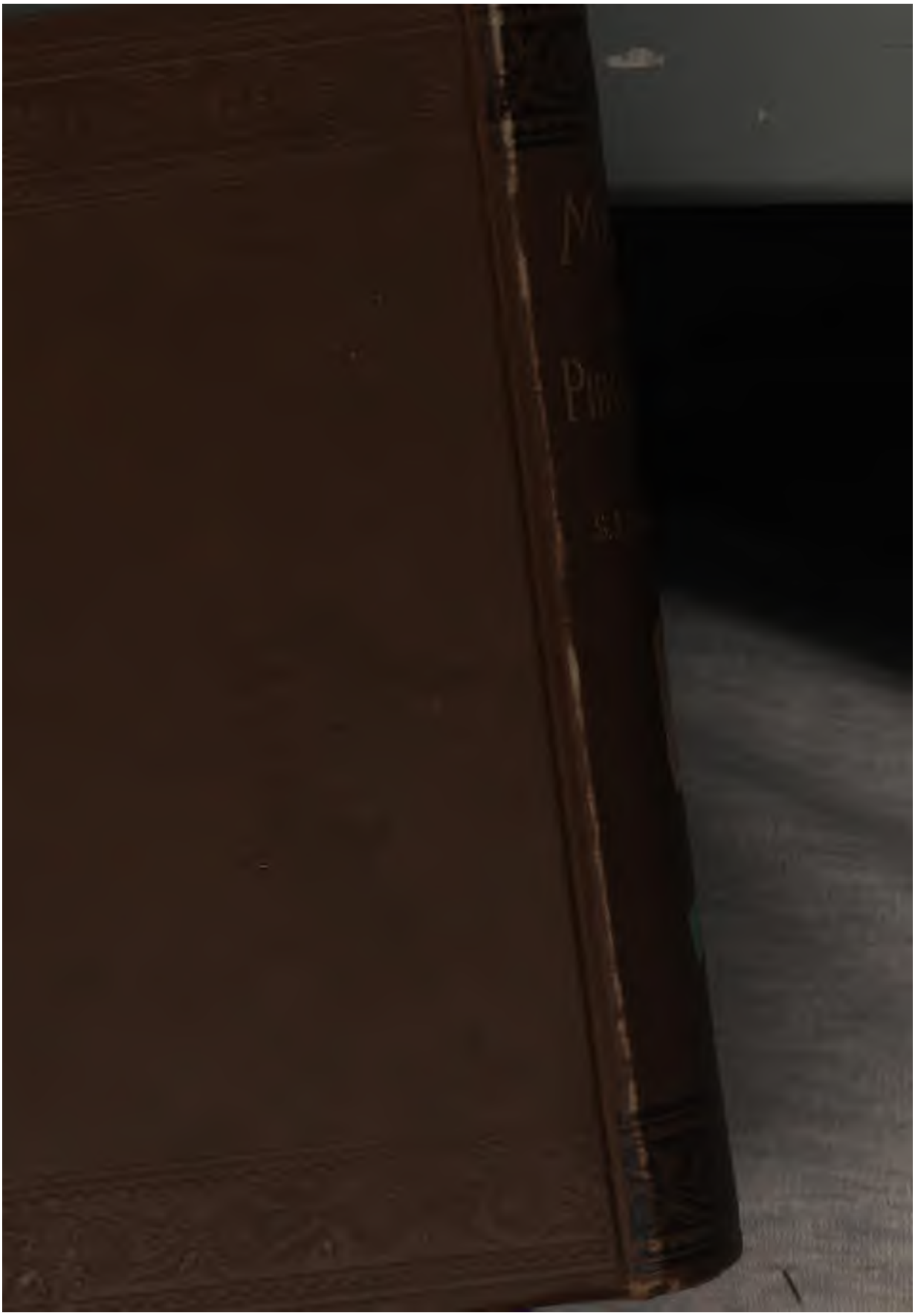
The place of their everlasting banishment, usually spoken of as *hell*, in the Scriptures, will be an eternal monument erected somewhere on the remote outskirts of creation, to the praise of the Divine Justice. But all the rest of the unnumbered worlds will be full of love, and light, and joy; and vocal with the praises of God and of the Lamb, for His abounding grace.

4. Another inference from the great theme which has been discussed, that gives us joy, however it may affect infidel minds, has respect to the preference given to our material earth, when it was selected as the theatre on which to enact the tragedy of Calvary. When we reflect that it was the Son of God who died there, to accomplish redemption, and thus prove to the universe that "GOD IS LOVE;" and also, that He only died *once*, and that He is never to repeat that tragedy on the theatre of any other globe, we have reason to think that our earth was peculiarly favored.

What if this distinction did necessitate a *moral constitution*, and the existence in Eden of that mystic tree, by the fruit of which came the curse, that, for ages and centuries, seemed to derange all things, sowing the seeds of disorder, confusion and death, and even

turning professed philosophers into fools, what of that? —the redeemed church was constituted—was born on this earth—and that church is "the Bride"—"the Lamb's wife."

That church is New Jerusalem—"the city"—"the habitation of God," in which He is to dwell, and have His throne forever. That church has been growing from the death of Abel, the first martyr, or the first polished stone set in that temple of grace; and it is to grow till the last one of God's jewels, which He is gathering, shall be made up, and all set to shine forever and ever, in the crown of the King of kings. And as we reflect that God formed the universe for the sake of this church, and for the express purpose of preparing it as a bride for the Lamb, we must say that it is no small distinction that our earth was made the birthplace of that Bride, when there were so many other worlds that might have been chosen to this honor. And this is suggestive of another corollary, the last we shall state as flowing out of the theme we have discussed.

5. God is to dwell in the midst of His church forever. It is to be the place of the throne. Naturalists cannot tell where the centre of universal gravity is. One of them has made a calculation on the subject, as follows:

"Behold, then, the power of God! Each solar system has a centre of gravity, around which all its members revolve, from the minutest to the mightiest of its worlds. If there were only a thousand or a million of such systems, then would the centre of gravity of each and every one of them revolve around the